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A GRAMMAR

OF THE

LATIN LANGUAGE.

BY C. G. ZUMPT, PH.D.,

PROFESSOR IN THE UNIVERSITY, AND MEMBER OF THE ROYAL ACADEMY
OF BERLIN.

FROM THE NINTH EDITION OF THE ORIGINAL, ADAPTED TO THE USE
OF ENGLISH STUDENTS.

BY LEONHARD SCHMITZ, PH.D.,

LATE OF THE UNIVERSITY OF BONN.

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PREFACE

TO THE AMERICAN EDITION.

The Editor conceives that he is rendering an important service to the American student in the republication of the present work. Its excellence is acknowledged by all European scholars, and now that it has received the last touches from the hand of its learned author, we may confidently regard it as the best work on the subject of Latin Grammar in the English language. The Syntax, in particular, will be found exceedingly valuable, and this part of the volume alone would be sufficient to render the work an invaluable aid to the young scholar. The Translator has alluded in his Preface to certain additions that might have been made by him to the etymological part from English sources, and has excused himself for not having furnished these, because the Author has himself abstained from them. These deficiencies, if they are deserving of the name, the American Editor has attempted to supply in foot-notes throughout the volume, as well as in two additional Appendices; and he trusts that he may now recommend the work with perfect confidence to the American student, as far superior to any Grammar of the Latin Language at present used in this country.

Columbia College, December 24, 1845.

AUTHOR'S PREFACE

TO THE ENGLISH TRANSLATION.

In the year 1843 I received a letter from two English scholars, suggesting to me the necessity of a new translation of my Latin Grammar, and requesting my assistance in the undertaking. Until then I had not been aware of the fact that the existing translation, which had been made from the third edition of my work (of which, however, it was not an exact representation, as some portions of the original were omitted), had remained in its original condition; and although it had gone through several editions, yet had not been adequately improved and corrected, while the German original, by continued labour on my part, had, in its details, become quite a different work. This information was, of course, a sufficient reason for me to promise my best aid and co-operation in the new translation; for whatever considerations may have induced my learned translator to allow my work to be printed again and again in its first and imperfect form, it was to me a matter of the highest importance, that a nation which so highly prizes the study of philology, and takes so deep an interest in its progress, should be presented with my work in the best and most perfect form that I am able to give to it. It is unnecessary here to enter into the question why the plan of a new translation was not carried into effect by those gentlemen who originally proposed it to me; but I was happy to hear that ultimately the execution had been intrusted to Dr. L. Schmitz, who, I feel convinced, has done all that can be desired, both in point of correctness and good taste.

The Latin language is so rich and happy in its organization, and has been so consistently developed by the energetic spirit of the Roman people, as well as by the exquisite tact of the Roman authors, that a continued study of it is amply rewarded. It is now upward of thirty years that I have been before the public as a writer on Latin Grammar;* my varied studies have always led me back to this subject, and I may truly declare that, during each fresh revision of my grammar, when I was engaged in incorporating with my system the observations I had made in the mean time, and in considering the doubts and objections which had been raised in my mind, I have become more and more convinced of the inexhaustible mine of human wisdom which presents itself in the language of a happily-organized nation like the Romans. I am not speaking here of the accidental matter contained in a grammar, nor of the accumulation of similar passages—it will afford far greater pleasure to the pupil to discover for himself, in the authors whose works he is reading, passages which confirm or illustrate the rules he has learned—nor of niceties of expression, for these are curiosities rather than anything else; but I mean real philological discoveries and peculiarities, which arise from the organic structure of the language, derive their explanation from it, and, in return, throw light upon the whole fabric of the language itself; and the result of all this is, that the general principles are better ascertained and established. It is owing to these continued studies that even the present translation of the ninth edition of my Latin Grammar has been enriched by some not unimportant improvements, which I have communicated in MS. to Dr. Schmitz; and it will henceforth be our united endeavour to remedy every deficiency that may yet be found.

---

* The first foundation of the present work was laid in a book which I wrote for the use of my pupils under the title "Regeln der Lateinischen Syntax, mit zwei Anhängen über die Grundregeln und die nach einem neuen System geordneten unregelmässigen Verba," Berlin, 1814, 8vo.

My Latin Grammar has met with great favour, or, as the phrase is, "has been a very successful book," as I must infer from the number of editions and copies that have been sold; but this success has not weakened my exertions in labouring without interruption for its improvement. An author is himself rarely able to point out that which has gained for his production the favour of the public; he is satisfied with being able to labour for the realization of his own ideas; a comparison with the works of others does not concern him, nor would it be becoming to him. But he can state the principle which has guided him throughout his work; and, in reference to the present grammar, this principle is no other than the desire to trace the facts and phenomena of the language to a philosophical or rational source. The facts as such must first be established; and in this respect it has been my endeavour to examine the texts of the authors, and not to allow myself to be misled, as has been so often the case, by erroneous traditions; farther, to distinguish between the periods of the language, the different species of literary productions, the ancient and genuine from later and affected authors, and by this means to ascertain that which is essential and peculiar to the purest Latin idiom; but, in so doing, I have not left unnoticed those points which must be regarded as frequent, or otherwise justifiable deviations from the ordinary rules. It is only those things which do not grow forth from the living body of the language that must be passed over in silence. In order to separate that which is genuine and ancient from what is arbitrary or recent, I have adopted the method of distinguishing between text and notes, the one being printed in large and the other in small type: a distinction which will, I think, be useful also to the teacher. Another great point which I have always endeavoured to keep in view has been a rational development of the rules from one another. By this, however, I do not mean a demonstration of the principles of universal grammar; that is, of those principles which are common to all languages. I value this branch of philology, as a sort of applied logic, indeed, very highly; but my opinion is, that it can be studied with advantage only by those who are acquainted with the languages of different nations, both civilized and uncivilized; and I have confined myself to explaining the peculiarities of the Latin language and its characteristic differences from the modern European languages of Roman and Germanic origin, referring only now and then to its connexion with the Greek. But it is my endeavour to reduce these peculiarities of the Latin language to simple and precise principles, to proceed from the simple to the complex, and to distinguish that which is in accordance with the rules from that which is of a mixed nature. What I here say refers more particularly to the syntax; for, in regard to etymology, it ought not to be forgotten that the Latin language is something which has been handed down to us in a given form, and which is to be learned in this given form. It would have been easy to go back to certain primitive forms which constitute the first elements in the formation of the language, and thereby to explain many an irregularity in the mixture of forms; but in teaching a language which is learned, not only for the purpose of training the intellect, but of using it in speaking and writing, the eye and memory of the pupil ought not to be troubled with hypothetical or assumed forms which he is expected to forget, but frequently does not forget, and which he is rather apt to take for real forms. In etymology, a complete analogy alone can be of practical use; hence I have endeavoured to make the list of irregular verbs and the section on the formation of words—important branches of grammar which had been much neglected by my predecessors—as complete as possible. In the syntax, on the other hand, it is right that there should be a philosophical development of the complex from the simple, taking that which is peculiarly Latin as the groundwork. This part of my grammar has arisen from dictations which I made the basis of a course of lectures on Latin syntax; and I still believe that this method is best suited to teach pupils—not indeed the first beginners, but those who have already made some progress in the understanding of Latin sentences—the whole of the Latin syntax in a manner which is at once a training of their intellect and their memory. Some example or other must be made the basis; it must be explained and impressed upon the memory as a model for imitation. The examples given in the text of the present grammar may serve this purpose; all have been selected with special care, and each contains a complete thought expressed in a classical form. The teacher must cause his pupils to form a number of other similar sentences, and make the pupils translate them from the vernacular tongue into Latin. It is desirable that such sentences should be chosen with taste, or be carefully prepared for this purpose beforehand; but as their object is only to impress the rule upon the mind of the learner, it is advisable to pay attention to variety of expression rather than to particular neatness or elegance.

My grammar farther contains a section on the signification of the adverbs, prepositions, and conjunctions, which, properly speaking, does not belong to grammar, but to a dictionary. But it is, nevertheless, necessary, since the ordinary dictionaries are partly incorrect and partly incomplete in their explanations of these particles, which contain the life and soul of a language, and since special books on the particles, such as were formerly used in schools, are either no longer consulted, or do not answer the purposes for which they were written. The syntax has been enlarged by what is called Syntaxis ornata; and it is strange, that for this part of my work I have been censured by several scholars, who thought it inconsistent with the strictly progressive spirit of the grammar, and the philosophical development of the grammatical laws, because the observations which form the substance of the Syntaxis ornata are not given as necessary principles, but in the form of suggestions, which may be followed or not at discretion. But this is the very point which I myself have expressly stated in the introduction to that part of my work where I direct attention to the difference between the Syntaxis regularis and the Syntaxis ornata. But as those observations on style point out so much that is correct, ingenious, and peculiar to the Latin language, should they not be made at all because their application is left to choice? or shall we allow them to stand in a somewhat looser connexion, and arrange the different observations under rational and intelligible heads? Surely the latter course must be preferred; and I see that my critics have, in fact, adopted the very same method, except that what I have discussed in separate chapters on "Peculiarities in the Use of the Parts of Speech," on "Pleonasm," "Ellipsis," "Arrangement of Words and Construction of Periods," is treated of by them under the heads of first, second, and third *Appendices*. The real appendices in the present work on metres, measures and weights, calendar, &c., are of a different nature. They do not, indeed, belong to grammar; but, as they contain information on matters important and necessary for the understanding of the authors read in schools, and as this information is either not to be found elsewhere, or is not sufficiently correct, no one, I hope, will grudge it a place at the end of this grammar.

I cannot part from the English reader without expressing my delight at the vigour and energy with which classical studies are prosecuted in Germany and England. In the former country, a fresh impulse was given to these studies some thirty years ago, just at the time when the nation was on the point of losing its independence; in England, the revival of classical studies must be dated, I believe, from the time that the contest between idealism and realism became settled; and these two branches of human knowledge have now arrived at a point where they recognise each other in peaceful harmony, the one exerting itself in exploring the treasures of nature, and the other those of mind. Germany owes her safety to her free schools and universities, and builds her hopes upon them; England to the energy of her people, and to her public institutions; and the two countries might with advantage exchange some of their excellences. In England, the educational establishments and teachers appear to be fettered by old traditional and conventional forms; while in Germany the sublimest truths which are promulgated from the professorial chair die within the lecture-rooms of the universities, and produce no fruit. But be the difference between the two countries ever so great, the characteristics of the educated men in both consist in their rising above the immediate necessities of time, place, and occupation, and in their recognition of the connexion existing between the individual and the spirit of all mankind. Hence a knowlege of antiquity, and of what it has produced, is necessary to every educated person in proportion to the influence it has exercised upon subsequent ages; and the study of antiquity will ever have the most salutary effect upon man in elevating him above the trivial wants of ordinary life, and affording him the means of mental and intellectual culture. To those among my contemporaries who are anxious to obtain these advantages, I offer the present work as a means of penetrating more deeply and more easily into the spirit of the Roman classics and of Roman antiquity.

C. G. Zumpt.

Berlin, February 23d, 1845.

TRANSLATOR'S PREFACE.

When the honourable task of preparing a translation of the ninth edition of Professor Zumpt's Latin Grammar had been intrusted to me by the publishers, the author himself most willingly consented to co-operate with me in endeavouring to present his work to the English public in as perfect a form as possible. His professional engagements in the University of Berlin have enabled him continually to improve the successive editions of his grammar, which has thus become infinitely superior to what it was when originally translated. Scarcely a year has elapsed since the publication of the ninth edition of the original, yet the author's unceasing labours in this department of philology have enabled him already to collect a large number of corrections and additions for future use; and all these improvements he has been kind enough to communicate to me in manuscript for incorporation in the English translation, which hence possesses considerable advantages over the German work.

In the etymological part of the present grammar, some additions might have been made here and there from English sources, and some English scholars may, perhaps, be inclined to censure me for having neglected to do so, since the etymology of the Latin language has been studied by a few scholars in this country more comprehensively than on the Continent. But Professor Zumpt has abstained, on principle, from introducing into his work etymological disquisitions which would have led his readers beyond the immediate objects of his grammar; and it was impossible for me to set aside that principle without making material alterations in the first part of the present work. I may also add, that, on the whole, I coincide with the author's views on this point; and even if I did not, I should not think myself justified in introducing into his work that which he himself has purposely excluded. The few points on which I have added any explanatory remarks are such as are regarded by the author, in common with all other grammarians, as inexplicable difficulties or anomalies, although it appears to me that the language itself contains sufficient analogies for their explanation.

When I undertook the present translation, I expected, as was stated in the advertisement, that the Latin Grammar of Professor Madvig, of Copenhagen, which had appeared about the same time as the last edition of Professor Zumpt's work, would furnish some more or less important improvements, which might be advantageously imbodied in the present translation; but a comparison of the two books soon showed me that all the new and valuable points in Madvig's grammar were known to Professor Zumpt, and had received from him their due share of attention, Madvig having published his views on several grammatical questions in separate dissertations and elsewhere previously to the appearance of his grammar.

In conclusion, I venture to express my hope that the present translation of a work which enjoys the highest reputation in Germany may contribute also in this country towards a more accurate knowledge of the language of a nation which, above all others, deserves to engage the attention of every well-educated Englishman.

L. S.

London, April, 1845.

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INTRODUCTION.

The Latin language was once spoken by the Romans, at first only in a part of Middle Italy, but subsequently in all Italy and in other countries subject to the Romans. At present it can be learned only from books and the monumental inscriptions of that people.*

The earliest Latin writings that we possess were composed about 200 years before the birth of Christ,* and in the sixth century after Christ, Latin, as a spoken language, died entirely away. It had then become quite corrupted through the influence of the foreign nations which had settled in the Roman dominions, and it became so mixed up with the languages of the invaders that a number of new languages (Italian, French, Spanish, Portuguese) were gradually formed out of it. All persons who wrote Latin in later times had learned it as a dead language.

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* ["Any inquiry into the origin of the Latin language must involve an inquiry into the languages spoken by the ancient inhabitants of Italy; and our information on this subject, notwithstanding the investigations of Micali, Grotefend, Müller, Lepsius, and other distinguished scholars, is at present very imperfect. So much, however, appears certain, that the Latin language was different from the Etrurian and Oscan, of which the former was spoken by the inhabitants of the northern, and the latter by those of the central and southern parts of Italy. The Latins appear to have originally formed part of that great race which overspread both Greece and Italy under the name of Pelasgians. Their language formed a branch of that extensive family of languages which are known to modern scholars by the name of Indo-Germanic; and it is probable that the Pelasgians who settled in Italy originally spoke the same language as the Pelasgians who settled in Greece. There is consequently a great resemblance between the Latin and Greek languages; though each possesses an element which the other does not. Not only does the Latin language possess many words which it has not in common with the Greek, but also in some parts of its grammatical inflection, as, for instance, in that of the passive voice, it differs considerably from the Greek language. It therefore becomes a question what that element is which the Latin language has not in common with the Greek; and here we must attain some farther knowledge of the languages of ancient Italy before we can answer this question satisfactorily. The Etrurian, so far as our imperfect knowledge of it will enable us to form an opinion on the subject, appears to have exercised little influence upon the formation of the Latin language; but the Oscan or Opican tongue, on the contrary, seems to have united with the Pelasgian in forming the Latin. Niebuhr (*Hist. of Rome*, vol. i., p. 82) has remarked that the words which relate to agriculture and domestic life agree in Greek and Latin, as, *domus*, *ager*, *aratrum*, *vinum*, *oleum*, *lac*, *bos*, *sus*, *ovis*, &c., while those relating to arms and war, as *duellum*, *ensis*, *hasta*, *sagitta*, &c., are different from the Greek. But this remark is to be taken with considerable limitation, for there are many exceptions both ways; indeed, so many as to render the position itself at least doubtful, and all inferences derived from it consequently inconclusive. The words relating to arms and war may have been Oscan; and it has therefore been supposed by Dr. Arnold (*Hist. of Rome*, vol. i., p. 22), not only that the Latins were a mixed people, partly Pelasgian and partly Oscan, but also that they arose out of a conquest of the Pelasgians by the Oscans, so that the latter were the ruling class of the united nation, and the former its subjects."—*Penny Cyclop.*, vol. xx., p. 112. Compare *Lepsius*, *Ueber die Tyrrhenischen Pelasger in Etrurien*, Leipsig, 1842; *Donaldson's Varronianus*, p. 10, &c.; *Baehr*, *Geschichte der Römischen Literatur* vol. i., p. 3. &c.; *Grotefend*, *Alt-Italien*, *Drittes Heft*, p. 30.]—*Am. Ed*

During the long period in which the Latin language was spoken, it underwent various changes, not only in the number of its words and their meanings, in their forms and combinations, but, to some extent, in its pronunciation also. We shall in this Grammar describe the language, though not exclusively, such as it was spoken and written during the most important period of Roman literature, that is, about the time of Julius Cæsar and Cicero, till shortly after the birth of Christ. That period is commonly called the *golden age*, and the subsequent one, till about A.D. 120, the *silver age* of the Latin language.

The Latin language, in its origin, is nearest akin to the Greek, and at the time when the Romans became acquainted with the literature, arts, and institutions of Greece, they adopted a great many single words, as well as constructions, from the Greek.† Both languages, moreover, belong to the same family from which the English, German, northern, and many other languages have sprung.‡

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* [*Vid.* Appendix VI. Remains of early Latin.]—*Am. Ed.*

† [That the Latin is an older language than the Greek all sound philologists now readily admit. Consult *Donaldson's New Cratylus*, p. 89.]—*Am. Ed.*

‡ [On the general question of Linguistic affinity, consult *Bopp, Vergleich. Gramm.*; *Donaldson's New Cratylus*, ch. iv.; *Id.*, *Varronianus*, p. 40. The authorities having reference to earlier and erroneous views respecting the origin of the Latin tongue may be found in *Baehr, Geschichte der Röm. Lit.*, vol. i., p. 3, &c.]—*Am. Ed.*

LATIN GRAMMAR.

ELEMENTARY PART.

CHAPTER I.

OF THE VOWELS AND CONSONANTS.

[§ 1.] 1. THE Vowels of the Latin language are, *A, a; E, e; I, i; O, o; U, u (Y, y):* and the diphthongs, *AE, ae; OE, oe; AU, au,* and *EU, eu.* Their ancient pronunciation did not differ in any essential point from that of the modern Italian or German; but the modern pronunciation varies in the different countries of Europe, though the length and shortness of the vowels are and ought to be observed everywhere. The Latin language has no signs to distinguish a long from a short vowel, such as we find in the Greek language, at least in the case of two vowels. The names of the vowels are mere imitations of their sounds, and not specific words, like the Greek *alpha, iota,* &c.

Note.—The vowel *y* (called *y psilon*) occurs only in words which were introduced into the Latin language from or through the Greek, at a time when it was already developed, such as, *syllaba, pyramis, Pyrrhus, Cyrus;** whereas other words, the Greek origin of which leads us back to more ancient times, or has been obscured by changes of sound, have lost their original *y;* such as *mus* (from the Greek μῦς,) *silva* (from ὕλη), and *lacrima* (from δάκρυον.)† The word *stilus,* too, is better written with *i,* since practice did not acknowledge its identity with the Greek στῦλος. The diphthong *eu,* if we except Greek words, occurs only in *heus, heu,* and *eheu,* in *ceu, seu,* and *neu,* and in *neuter* and *neutiquam.* The diphthongs containing an *i*, viz., *ei*, *oi*, and *ui*, have not been mentioned in our text as Latin diphthongs, because they occur only in a few interjections, such as *hei*, *eia*, *oiei*, and *hui*, and in cases where *dein*, *proin*, *huic*, or *cui* are contracted into one syllable, which is commonly done in poetry.

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* [As the Romans already possessed in their V the representative of the Greek letter, it may be asked how it was that they subsequently adopted the Y. It has been supposed, in answer to this, that the Greek character had changed its power from the original sound of *oo,* such as is still represented by the Italian *u,* to a sound probably like that of the French *u,* or even to a weak *i.* (*Key on the Alphabet,* p. iii.)]—*Am. Ed.*

† [It would be more correct, perhaps, to say, that in many words rather connected with the Greek than derived from it, the v is represented by *i,* as in *cliens, in-clitus* (κλύω), *clipeus* (κρύπτω), *silva* (ὕλϜη), &c., while in others the υ has become *e,* as in *socer* (ἑκυρός), *remulco* (ῥυμουλκέω), *polenta* (παλυντή), &c. (*Donaldson, Varronianus,* p. 222. Compare *Billroth, Lat. Gr.,* p. 3, *not.*)]—*Am. Ed.*

The ancients, in pronouncing a diphthong, uttered the two vowels of which it consists more distinctly than we do. The word *nĕŭter*, in particular, was pronounced in such a manner that the two vowels in *eu*, though united, were yet distinctly heard.* In this manner we may reconcile the assertion of the grammarian Consentius, that it is a barbarism to pronounce *neutrum* as a word of two syllables, with those passages in Latin poetry which necessarily demand the diphthong. *Neutiquam*, in the comic poets, has its first syllable always short, as if it were *nŭtiquam*, from which we may infer that it was not so much the long diphthong as the two short vowels that were heard. In like manner the diphthongs *ae* and *oe* were pronounced, and hence we find that in the early times *ai* and *oi* were pronounced and written in their stead, and that the Latins expressed the Greek αι and οι by *ae* and *oe*; for, if these diphthongs are pronounced in the manner above described, it will be perceived that the difference between the sounds of *e* and *i* is but slight.† The Greek ει must likewise have been pronounced in such a manner that the two vowels were distinctly heard; for the Latins, in whose language this diphthong does not occur, use in its place sometimes *e*, and sometimes *i*, or either of them indiscriminately.‡ Before consonants we always find *i*, e. g., *eclipsis*, *Nilus*, *Clitus*, *Heraclidae*; and in Latin we must accordingly pronounce and write *Polyclitus*, and not *Polycletus* (see my remark on Cic., *in Verr.*, iv., 3); *Hilotes* or *Hilotae* (*Ilotae*, for the Greek is Εἵλωτες or Εἵλωται), and not *Helotes*. Before vowels, on the other hand, the Greek ει is sometimes changed into *e*, and sometimes into *i*; the *e* appears, for example, in *Aeneas* and *Medea*, and the *i* in *Iphigenia* and *elegia*, whereas *Alexandrea* and *Alexandria*, *Thucydideus* and *Thucydidius* are used indiscriminately.§ In Cicero, the forms *Ariopagus* and *Ariopagitae* are better established than *Areopagus* and *Areopagitae*, and the like, which we commonly find in our editions, whereas the form *Darēus* is much more authentic, according to the MSS. of Latin authors, than *Darīus*. This fact is now generally acknowledged, and does not require here to be supported by authorities.*

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* [On this pronunciation of the diphthongs by the ancients, both Greeks and Romans, compare the remarks of Liskovius (*Ueber die Aussprache des Griechischen*, &c., p. 14), who advocates the same in opposition to the Reuchlinian system of pronunciation. The passage of Chœroboscus, however, in Bekker's *Anecd. Græc.*, p. 1214, and his three modes of pronouncing diphthongs, would seem to militate against this view of the subject. Compare *Theodos.*, *Gramm.*, p. 34, ed. *Goettl.*, and *Moschopul. Op. Gram.*, ed. *Titze*, p. 24.]—*Am. Ed.*

† [We must not suppose, however, that in the earlier Latinity *ai* was alone and exclusively used instead of *ae*. Examples of the latter likewise occur. Thus, on the *Columna Rostrata*, we have *praeda* and *aes*; in the *S. C. de Bacchan.*, the form *aedem* occurs; and in one of the inscriptions from the tomb of the Scipios, we find *aetate*. Still, however, *ai* was much more commonly employed, as in *aidilis*, *quaistor*, *quairatis*, *aiternus*, *aire*, &c. (*Gruter*, *Ind. Gramm.*, s. v. *ai pro ae.*) The same remark will apply to *oi* for *oe*, the former being the more common, but the latter occurring on the *Col. Rostr.*, "claseis Poenicas," and elsewhere. In later Latinity, the form *oi* appears to have been retained only in the interjection *oiei*, or *eoiei*, of the comic writers. (*Schneider*, *Elementarlehre*, &c., vol. i., p. 81; *Bentley*, *ad Ter. Eun.*, 4, 4, 47, &c.)]—*Am. Ed.*

‡ [The *i* sound here meant is the continental one, namely, that of the long English *e* in *mēte*.]—*Am. Ed.*

§ [This change of ει into *e* or *i* appears to have arisen from a variety in dialectic pronunciation, some dialects sounding the ε, and others the ι, more strongly. Compare *Liskov.*, p. 13.]—*Am. Ed.*

[§ 2.] It was, however, only by degrees that the pronunciation and orthography became fixed, and this was mainly the work of the grammarians during the first centuries after Christ. Previously, there existed many peculiarities in the pronunciation, which were also adopted in the written language, and some of these are still retained in the texts of a few of the early writers, such as Plautus, Terence, and Sallust, for historical reasons, or, so to speak, from diplomatic fidelity. But such peculiarities should not be imitated by us, for they were gradually given up by the ancients themselves. With regard to pronunciation and orthography, we must necessarily adhere to the rules which were laid down by the ancient grammarians, who certainly did not derive them from the vulgar idiom of the people, but from the uncorrupt and pure language of the educated classes. In the earliest times, the broad pronunciation of the long *i* was commonly indicated by *ei*, but without its being pronounced as a diphthong *ei*, which is foreign to the Latin language: for example, *heic* for *hic*, *queis* for *quis* (*quibus*), *eidus* for *idus*, and in the accusative plural of the third declension when it terminates in *is* (see § 68), such as *omneis*, *arteis*, for *omnis* and *artis*, which termination of the accusative was subsequently changed into *ēs*. A middle sound between the two short vowels *u* and *i* was preserved, in some words, down to a still later time; and many persons pronounced and wrote *lubet*, *existumo*, *clupeus*, *inclutus*, *satura*, for *libet*, *existimo*, *clipeus*, &c.; the adjective termination *umus* for *imus*, as *finitumus* for *finitimus*, and the superlatives *optumus*, *maxumus*, and *pulcherrumus*, for *optimus*, *maximus*, &c. Julius Cæsar declared himself in favor of *i*, which was afterward adopted generally, although the Emperor Claudius wanted to introduce a new letter for the indefinite vowel in those words.† We must farther observe that in early times *o* was used instead of *u*, after the letter *v*, e. g., *volt*, *volnus*, *avom*, and even in the nominative *avŏs* instead of *avus*: in some words *o* took the place of *e*; for example, *vorto* and its derivatives for *verto*, *voster* for *vester*.‡ *U* instead of *e* occurs in the termination of the participle *undus* for *endus*, and was retained in some cases in later times also. (See § 167.) Lastly, we have to mention that the vulgar pronunciation of *au* was *ō*; e. g., *Claudius* was pronounced as *Clodius*, *plaustrum* as *plostrum*, and *plaudo* as *plodo*; but in some words this pronunciation, which in general was considered faulty, became established by custom, as in *plostellum*, a little carriage, a diminutive form of *plaustrum*. This was the case more especially when the common mode of pronouncing served to indicate a difference in meaning, as in *lotus*, washed, and *lautus*, splendid or elegant; and *codex*, a tablet for writing (or a book), and *caudex*, a block of wood. In the compounds of *plaudo* the form *plodo* thus became prevalent.

[§ 3.] 2. The consonants are, *B*, *b*; *C*, *c*; *D*, *d*; *F*, *f*; *G*, *g*; *H*, *h*; (*K*, *k*); *L*, *l*; *M*, *m*; *N*, *n*; *P*, *p*; *Q*, *q*; *R*, *r*; *S*, *s*; *T*, *t*; *X*, *x*; (*Z*, *z*). With regard to their classification, it is only necessary here to observe that *l*, *m*, *n*, *r* are called liquids *(liquidæ)*, and the rest mutes *(mutæ)*, with the exception of *s*, which, being a sibilant *(littera sibilans)*, is of a peculiar nature. The mutes may again be classified, with reference to the *organ* by which they are pronounced, into labials *(v, b, p, f)*, palatals *(g, c, k, qu)*, and linguals *(d, t)*. *X* and *z* (called *zeta)* are double consonants, *x* being a combination of *c* and *s*, and *z* of *d* and *s*.

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* [Still it may not be amiss to cite the following: *Drakenb. ad Liv.*, xxxvi., 14, *extr.*; *Interpp. ad Vel. Pat.*, 11, 69, 2: 11, 87, *init.*; *Oudend. ad Sueton. Claud.*, 42.]—*Am. Ed.*

† [The whole subject is fully discussed by Schneider, *Element.*, p. 18, *seqq.*]—*Am. Ed.*

‡ [The employment of *o* in early Latin, where at a later day *u* was used, appears to have been much more common than is stated in the text. We find, for example, such forms as *consol*, *primos*, *captom*, *exfociont*, &c., for *consul*, *primus*, *captum*, *effugiunt*, &c. The employment, on the other hand, of *u* for *o* is much more rare. Priscian cites *huminem*, *funtes*, and *frundes* Cassiodorus (p. 2259) has *præstu*.]—*Am. Ed*

Note.—It will be observed that there are some letters in our own alphabet which do not occur in this list: *j* and *v* were expressed by the Latins by the same signs as the vowels *i* and *u*, viz., *I* and *V;* but in pronunciation they were distinguished; whence we hear of an *i* or *v consonans;* and, like ordinary consonants, they make position when preceded by another consonant, and do not form an hiatus when preceded by a vowel. It is only in consequence of poetical licenses which are rendered necessary by the metre (which, however, at the same time, show the kindred nature existing between the sounds of the vowel and consonant), that the *v* is at one time softened down into *u;* as, for example, when the words *solvit* and *silva* are made to form three syllables, (comp. § 184); and at others, the vowels *i* and *u* are hardened into the consonants *j* and *v*, which is very often the case with *i;* by this means the preceding short syllable is lengthened, as in the words *abies*, *aries*, *consilium*, *fluvius*, *tenuis*, and some others. Virgil, for example, uses *fluvjorum rex Eridanus;* Ovid, at the close of an hexameter verse, *custos erat arjetis aurei*, for *ărietis;* Lucretius, *copia tenvis* and *neque tenvius extat*, for *tĕnuis*, *tĕnuius*. In cases where the preceding syllable is already long, the poet may at least get rid of a syllable which does not suit the verse, as in Juvenal, *comitata est Hippia Ludjum* and *nuper consule Junjo;* and (iv., 37) *Quum jam sēmjanimum laceraret Flavius orbem*. We may therefore, in writing Latin, make use of the signs *j* and *v*, which are employed in modern languages, for the purpose of distinguishing the pronunciation before a vowel at the beginning of a syllable, and we need not retain the defective mode of writing of the Romans, since they viewed these letters just as we do, and would willingly have adopted so convenient a means of distinction if they had known it, or if their better knowledge had not been obliged to give way to habit. But this rule cannot be applied to Greek words, since ι and υ with the Greeks had only the nature of vowels. We therefore read *Iocaste*, *iambus*, *Iones*, *Laïus*, *Agaue*, *euoe;* and the *i* at the beginning of these words is treated as a vowel in their connexion with prepositions, as in *ab Iona*, *ex Ionia*. Some Greek proper names, however, are justly written and pronounced in Latin with a *j*, as *Grajus*, *Ajax*, *Maja*, *Troja*, *Achaja*.*

[§ 4.] H is only an aspiration; it is not considered as a vowel, and therefore, when joined with a consonant, it does not lengthen the preceding syllable. The ancients themselves (see Quintil., i., 5, § 21) were in doubt, with regard to several words, as to which was the more correct, to pronounce it or not; for example, as to whether they should pronounce *have* or *ave*, *hedera* or *edera*, *harundo* or *arundo*, *halucinor* or *alucinor*, *herus* or *erus*, *vehemens* or *veemens* (*vemens*), *ahenum* or *aënum*, *mihi* or *mi*, *prehendo* and *deprehendo*, or *prendo* and *deprendo*, and several other words, in which, however, the orthography now adopted is the more correct of the two.

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* [This is not correct. All these forms should be written with an *i*. If the author mean to give the *j* its German sound, which is that of our *y* before a vowel, this may do well enough to express the pronunciation of the words in question, but certainly not their orthography. Key thinks that the English sound of the *j* was not unknown to the ancient inhabitants of Italy. This, however, is very doubtful; and if known at all, it must have been a mere provincialism, and not adopted by the educated classes.]—*Am. Ed.*

The letter *G* arose out of *C*, for in the early times the sounds of *k* (*c*) and *g* were not distinguished in writing, on account of their similarity: and although the Romans wrote, for example, *leciones*, yet they pronounced *legiones*. The fact of the prænomina *Gaius* and *Gnaeus*, when indicated only by the initials, being frequently written *C.* and *Cn.*, is a remnant of the old orthography; and it is expressly attested by ancient grammarians (see, e. g., Quintil., i., 7, § 28), as well as by the Greek mode of writing those names (Γάϊος Γναῖος), that they were never pronounced otherwise than *Gaius* and *Gnaeus*, which was at the same time the invariable mode of writing them when they were given at full length. Even when the initials only are given, we meet with *G.* and *Gn.* just as often as with *C.* and *Cn.**

[§ 5.] *K* became a superfluous letter in Latin, as its place was supplied by *c*. In early times it was chiefly used in words beginning with *ca*, such as *kaput*, *kalumnia*, *Karthago*; but this is now done, according to the example of the ancients, in abbreviations only, such as *K.* for *Kaeso*, *K.* or *Kal.* for *Kalendæ*.†

Q is, in reality, likewise a superfluous letter, not differing in value from *c*; but it has been more fortunate than *k* in maintaining its place, at least in those cases where the sound of *c* is followed by *u*, and the latter by another vowel, as in *quam*, *quem*, *qui*, *quo*, *antiquus*. The first of these words is to be pronounced *cūăm*, as a monosyllable; and it remains doubtful as to whether the *u* is still a vowel, or assumes the nature of a consonant *cvam*. There are some few words in which the pronunciation and orthography hesitate between *qu* and *c*; e. g., in *coquus* and *equuleus*: in some others *c* is known to be the correct pronunciation, from the testimony of the ancients themselves, although we still write *qu*, partly for the sake of distinction, and partly for etymological reasons.‡ Thus we distinguish the conjunction *quum* from the preposition *cum;* and write *quotidie* and *quotannis* on account of their formation from *quot*, and *sequutus* and *loquutus* on account of their derivation from *sequor* and *loquor*, although it is quite certain that all the Romans pronounced, and most of them also wrote, *cum*, *cŏtidie* (*cottidie* only to indicate the shortness of the vowel), *secutus*, *locutus*. The last two must absolutely be spelled *secutus* and *locutus* (see Schneider, *Elementarlehre*, p. 332); and with regard to the others, too, it is but just that we should follow the instructions of the ancients. The reader will find in this work the conjunction spelled *quum;* but he ought to remember that it is done only for the purpose of distinguishing it, to the eye, from the preposition, and that it ought to be pronounced as *cum*.*

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* [The person who first brought in the G was Sp. Carvilius, a freed-man and namesake of the celebrated Sp. Carvilius Ruga, who, in A.U.C. 523 (B.C. 231), furnished the first example of a divorce. From the position in the alphabet assigned to this new character, namely, the seventh place, corresponding to that of the Greek z, there is reason to believe that the Roman C still retained the hard *g* sound, while the new character represented the soft sibilant pronunciation of the English *j* and the Greek z, which is also expressed by the modern Italian *gi*. (*Key*, *Alphab.*, p. 63; *Donaldson*, *Varronianus*, p. 197.)]—*Am. Ed.*

† [Although the letter K is now superfluous, it was not so when the characters of an alphabet were syllabic in power. Thus the letter *k* appears to have denoted at one time the syllable *ka*, while another character represented *ko*, and so on. Hence, in the Greek and Hebrew alphabets, the former was called *kappa*, *kaph*; the latter, *koppa*, *koph*. This accounts for the fact that in Latin the letter *k* was never used except before the vowel *a*, precisely as *q* is found only before *u*, and the Greek *koppa* only before *o*. Even our own alphabet seems to imply such a limit in the use of this consonant, when it gives it the name of *ka*, not *ke*; though the latter name would better agree with *be*, *ce*, *de*, &c. (*Key*, *Alphab.*, p. 72.)]—*Am. Ed.*

‡ [The letter Q, like K, furnishes evidence that the alphabetical characters were originally of syllabic power. Thus, the Hebrew koph, and the Greek koppa, as already remarked in a previous note, appear to have been used only in those words where the sound of *o* follows. Indeed, the name of the letter implies as much. Hence, *Cos*, *Corinthus*, *Syracosii*. The Greek alphabet probably stopped at one period, like the Hebrew, at *τ*, so as to have no *u*. On the other hand, the Etrurian alphabet had a *u*, but

Z occurs only in words borrowed from the Greek, e. g., *gaza*, *trapeza*, and *w* can be used only when modern words are introduced into the Latin language without undergoing any change in their orthography.

[§ 6.] 3. Respecting the *pronunciation* of the consonants, it must be observed that the rule with the Latins was to pronounce them just as they were written. Every modern nation has its own peculiar way of pronouncing them; and among the many corruptions of the genuine pronunciation, there are two which have become firmly rooted in nearly all Europe, and which it is, perhaps, impossible to banish from the language. We pronounce *c*, when followed by *e*, *i*, *y*, *ae*, or *oe*, both in Latin and Greek words, like our *s*, and when followed by other vowels or by consonants, like a *k*. The Romans, on the other hand, as far as we can ascertain, always pronounced *c* like *k;* and the Greeks, in their intercourse with the Romans, did not hear any other pronunciation. The earliest instance in which *c* was pronounced in this or a similar manner seems to have been when it was followed by *i* with another vowel after it, for the terminations *tius* and *tia* are so frequently used for *cius* and *cia*, that we must infer that they were similarly sounded. But even this similarity seems to have been foreign to the old and correct pronunciation. We pronounce *ti* before a vowel like *shi*, but likewise without any reason.† But it is easy to dis-

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no *o*. Hence, in Italy, the *q*, which, by position in the alphabet, corresponds to the Greek koppa, was limited to words where *u* followed. Although *q* is generally followed by a second vowel after its *u*, the older practice of the Romans did not so limit its use. Thus, *Pequnia*, *pequdes*, *qum*, *equs*, are met with. (*Key*, *Alphab.*, p. 89.)]—*Am. Ed.*

* Lipsius, in his *Dialogus de rectâ Pronuntiatione Linguæ Latinæ*, expresses himself upon the pronunciation of *c* in this remarkable manner: "Pudet non tam erroris quam pertinaciæ, quia corripi patiuntur at non corrigi, et tenent omnes quod defendat nemo. Itali, Hispani, Germani, Galli, Britanni in hoc peccato: a qua gente initium emendandi? Audeat enim una aliqua et omnes audient."

† [Scheller thinks that such corruptions as *c* with an *s* sound, and *t* sounded like *sh* or *s*, arose from the Frankish dialect of the Teutonic lan

cover the transition from the pure pronunciation to that which is now customary, for the *ti* in all these cases is short, and in quick speaking it easily changes into *shi*. For this reason, it would be quite wrong to pronounce the long *ti* in the genitive *totius* in the same manner, since there can be no excuse for it. But there are some cases in which even the short *ti*, according to the common pronunciation, is not read like *shi*: 1. In Greek words, such as *Miltiades*, *Bœotia*, *Ægyptius*; 2. When the *t* is preceded by another *t*, by *s* or *x*, e. g., *Bruttii*, *ostium*, *mixtio*; and, 3. When it is followed by the termination of the infinitive passive *er*, as in *nitier*, *quatier*.

Note.—In many words it is difficult to determine whether they ought to be spelled with *ci* or *ti*. The question must be decided partly by a correct etymology, partly by the orthography adopted by the Greeks, and partly by ancient and authentic inscriptions; for nearly all our MSS. were made at a time when *ci* was pronounced in the wrong way, and was accordingly confounded with *ti*. Thus, it appears that in the derivative adjectives formed from nouns and participles we must write *icius*, and not *itius* e. g., *gentilicius*, *ædilicius*, *novicius*, *commendaticius*, as, indeed, we always write *patricius*, and the proper names *Fabricius* and *Mauricius*. We now commonly write *conditio*, though it is better to write *condicio* and *dicio*. In *nuntius*, and all its derivatives, on the other hand, the *ti* is correct; and also in *otium*, *infitior* (from *fateor*), and *fetialis* (Greek φητιάλεις). In inscriptions and ancient MSS. we find only *contio*, and not *concio*.

[§ 7.] *M* at the end of a word (where it is always preceded by a vowel) was pronounced by the ancients more indistinctly than at the beginning of a word; perhaps in the same manner as in the French *le nom*, where the *m* is heard much more indistinctly than in *le midi*. When the word following began with a vowel, the final *m* of the preceding word was not sounded at all, according to the testimony of the ancient grammarians, or it formed only a gentle transition from the one vowel to the other.*

S, like the Greek σ, was pronounced more sharply than with us; a circumstance which accounts for some irregularities in the early orthography, such as the doubling of the *s* in *caussa*, as Cicero wrote according to an express

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guage, in which the hissing sound of the consonants predominated. (Gr. Lat., vol. i., p. 14, Walker's transl.)]—*Am. Ed.*

* [The omission of M at the end of words does not seem to have been confined merely to those cases where the next word began with a vowel. Thus, it was the rule to omit, in the present tense of active verbs, the important M, which characterizes the first person in many of the other tenses. In fact, the only verbs which retain it in the present tense are *su-m*, and *inqua-m*, and it is mentioned as a custom of Cato the Censor, that he used also to elide the M at the termination of the futures of verbs in *-o*, and *-io*. (*Donaldson*, *Varronianus*, p. 195.)]—*Am. Ed.*

testimony, though it was disapproved of as useless by the ancient grammarians.

In the ancient pronunciation there must have been a peculiar resemblance between the letters *s* and *r*, since it is mentioned by Varro *(de Ling. Lat.*, vii., 6) and others, that formerly, that is, before the Latin language had assumed a fixed form through its literature, *s* was pronounced in many words, for which afterward *r* was substituted, as in *Papisius, Valesius, lases, eso, arbosem, melios.* Some forms of this kind, such as *honos, lepos,* and *arbos,* were used down to a very late time, and occur even in the language of the classical writers.

Note.—This affinity between the two sounds accounts for various phenomena in the accidence of the Latin language (see Schneider, *Elementarlehre,* p. 342., foll.); but we do not by any means believe that the *r* in the above-mentioned words, and still less in all cases where it occurs between two vowels, is of later origin, or that it arose out of the *s*, and that the latter was the original sound. The *r* after a vowel is just as ancient and original in the Latin language as the *r* after a consonant; and wherever the *s* is not a mere dialectic peculiarity, as in *arbosem, pignosa, robose,* and *majosibus,* it has taken the place of *r* for definite reasons observed in the formation of words. For example: we do not think that *mosis, mosi,* and *mosem* were the earlier and more genuine forms for *moris, mori, morem;* or that the nominative *mos* contains the original form; and that, in the other cases, the *s* was afterward supplanted by *r* (as has been most confidently stated by Krüger in his *Grammatik der Lat. Sprache,* p. 190, foll.); but we assert that *mor* is the true root, and that *mosis, mosi,* and *mosem,* if they were used at all, arose merely from a difference in pronunciation. The nominative assumed the form *mōs* instead of *mŏr,* because *s* was a kindred sound to *r*, and because in other cases, too, *s* is the sign of the nominative.*

[§ 8.] 4. The meeting of two vowels, one of which forms the ending and the other the beginning of a word, causes an *hiatus* or yawning. It is impossible to avoid it in the various combinations of words, though it is never considered an elegance. In verse it is removed by the former of the vowels, whether it be short or long, being passed over in reading or speaking *(elisio.)* When, therefore, we find, e. g., *sapere aude*, or *motā anus urnā*, we pronounce *saper' aude* and *mot' anus urna.* (Comp. Heindorf on Horace, *Serm.*, i., 9, 30.) How far anything similar was done in ordinary language (in prose) cannot be said with certainty, although it is not improbable that at least short vowels, when followed by another vowel, were likewise passed over in quick speaking, and that people pronounced, for instance, *namqu' erit tempus, atqu' ego quum viderem.* The aspirate *h* does not remove the hiatus, nor does it therefore prevent the elision of the first vowel in verse, so that we pronounce *toller' humo*, when we find it written *tollere humo.* As the *m* at the end of a word was not audibly uttered when the next word began with a vowel, the vowel preceding the *m* is likewise passed over in reading verse, although the word is written at full length. The hexameter line, *multum ille et terris jactatus et alto*, is therefore read *mult' ill' et terris*, &c. In the compounds *veneo* for *venum eo*, and *animadverto* for *animum adverto*, this elision is made also in writing. The earlier poets threw out the *s* in the terminations *ŭs* and *ĭs* when they were followed by consonants. Lucilius, e. g., says, *Tum laterali' dolor certissimu' nuntiu' mortis;* and even Cicero, in his youthful attempts at poetry, sometimes did the same, as in *de terra lapsu' repente, magnu' leo*, and *torvu' draco;* but, in the refined poetical language of the Augustan age, this elision was no longer customary.*

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* [It is rather surprising that the jurist Pomponius (*Digg.*, i., 2, 2, § 36) should have attributed to Appius Claudius Cæcus, (consul I., A.U.C. 447, B.C. 307; consul II., A.U.C. 458, B.C. 296) the invention of the R, a letter which is the initial of the names *Roma* and *Romulus.* He can only mean that Appius was the first to introduce the practice of substituting R for S in proper names, a change which he might have made in his censorship. It is probable that Appius Claudius used his censorial authority to sanction a practice which had already come into vogue, and which was intimately connected with the peculiarities of the Roman articulation. In fact, the Romans were to the last remarkable for the same tendency to rhotacism which is characteristic of the Umbrian, Dorian, and Old Norse dialects. (*Donaldson, Varronianus,* p. 205.—Compare *Schneider, Element.,* vol. i., p. 341.)]—*Am. Ed.*

[§ 9.] *Note* 1.—When the vowel thrown out by the elision is preceded by another one, the latter does not produce a disagreeable hiatus, as in *Capitolia ad alta*, which is read in verse *Capitoli' ad alta.* Nor is there any hiatus, and consequently no elision, when a long vowel at the end of a word is shortened, viz., in the case of monosyllabic words in the middle of the *thesis* of dactylic verses, and in the dissolved *arsis* of iambic and trochaic feet, and in the case of polysyllabic words at the end of the *thesis* of dactylic verses.† (See, for example, Horace, *Serm.*, i., 9, 38: *Si mĕ ămas, inquit, paulum hic ades.* Ovid, *Metam.*, iii., 501: *dictoque valē valĕ inquit et Echo.* Virgil, *Æn.*, iii., 211: *insulae Ionio in magno*, and many other passages.

[§ 10.] *Note* 2.—It was remarked above that the hiatus is not removed in writing; and that, of the two vowels which produce it, the former is thrown out in reciting a verse. But an exception to this rule occurs when a word terminating in a vowel or an *m* is followed by the word *est*; for in this case we find, at least in the critical editions of Plautus and Terence, that the first word is preserved entire, and that *est* loses its vowel. The texts, therefore, are written and pronounced *temulenta 'st mulier, homo 'st, molestum 'st.* The same thing has been found here and there in very ancient MSS. containing fragments of Cicero's works, e. g., *una notio 'st, difficile 'st*, and in the oration for Milo: *quae illa barbaria 'st.* (See Niebuhr's note on the fragment *pro Fonteio*, p. 60.)* In like manner, we find *est* joined with a preceding word terminating in *us*, e. g., *opust* and *dictust;* but in this case it remains doubtful as to whether the *s* of *opus* is thrown out, or whether *est* has lost its first two letters. Something similar, though more rarely, occurs in the termination *is*, e. g., *quali 'st.* Whether the second person *es* was likewise joined with a preceding word terminating in *us* is uncertain. (See Schneider, *Elementarlehre*, p. 162, foll.)

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* [The whole doctrine of Hiatus will be found very fully and ably discussed by *Schneider*, *Element.*, vol. i., p. 113–169.]—*Am. Ed.*

† [It would be much more correct to say that, in all such cases, an elision is only *apparently* neglected, the long vowel actually parting by means of elision with one of its component short vowels. And whenever the residuary short vowel is in the arsis of the foot, it is lengthened again by the stress of the voice. Consult *Anthon's Latin Prosody*, ed. 1842, p. 110.]—*Am. Ed.*

[§ 11.] *Note* 3.—The hiatus which occurs *within* a word is generally not removed, and for this reason we did not notice it above. It should, however, be observed that two vowels of the same sound are frequently united (contracted) into one long vowel, and the poets always make *dēro* and *dēsse* out of *deero* and *deesse.* This explains the forms *nil* for *nihil*, and *deprendo* for *deprehendo*, which arise from the elision of the aspirate. The contraction of two equal or unequal vowels in the perfect of verbs, after the elision of the *v*, is still more frequent; e. g., *audisti* for *audivisti, audiisti; deleram* for *delevĕram, norunt* for *noverunt*, concerning which see § 160. It also not unfrequently happens in verse that two different vowels are united, by a rapid pronunciation, into a diphthong; in which, however, both vowels are audible. This is called by a grammatical term *synaeresis*, and occurs when the two vowels of the words *dein, deinde, proin, proinde, huic* and *cui*, are united into diphthongs which are otherwise foreign to the Latin language. In this way alone it is possible to make use of the word *fortŭĭtus* in the dactylic hexameter; and it is for the same purpose that in nouns terminating in *ĕus*, when this ending is preceded by a long syllable, we must contract into a diphthong not only the *ĕī* in the genitive singular, and *ĕīs* in the ablative plural, but also *ĕā* and *ĕō;* for example, *alve͞i, aure͞i, Nere͞i, aure͞is* (also *ante͞is*, from the verb *anteeo*), *Eurysthe͞o, cere͞a*, just as a synæresis sometimes occurs in the Greek words θεός, Νεοπτόλεμος, and ἔα. Some harsher kinds of synæresis, such as *qui͞a, vi͞a, vi͞etis*, and *quo͞ad*, are found in the comic poets and in Lucretius.

[§ 12.] 5. There is no necessity for giving any special rules about the *orthography* in Latin, since there is absolutely nothing arbitrary in the spelling of words that requires to be learned; but there are a great many separate words of which neither the pronunciation nor the spelling is established, and with regard to which the ancients themselves were uncertain even in the best times of their literature, as we see from the monuments still extant. We shall here notice a few things which have not been mentioned in our previous observations. We spell and pronounce *anulus, sucus, paulum, belua, litus* better with one consonant than with two; whereas *immo, num-*

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* [This species of elision, as Niebuhr remarks, was previously supposed to be peculiar to the comic writers only. The same writer observes that he has found no mention made of it in the ancient grammarians, even after diligent search, save perhaps in a mutilated passage of Velius Longus, p. 2238. Niebuhr also cites a somewhat similar usage in the modern Tuscan of Florence; as, for example, *lo 'mperadore, la 'neisa.*]—*Am. Ed.*

mus. *sollemnis*, *sollers*, *sollicitus*, *Juppiter*, and *quattuor* are more correctly spelled with two consonants than one. It is not certain whether we ought to write *litera* or *littera*, though in most MSS. the *t* is doubled. The authority of the ancient grammarians and the best MSS. teach us to spell the singular *mille* with a double, and the plural *milia* with a single *l*. The forms *narus* and *navus* are not customary now, though they appear to be better than *gnarus* and *gnavus*.[*] *Artus* (narrow) is certainly better established than *arctus*; *auctor* and *auctumnus*, on the other hand, are justly preferred to *autor* and *autumnus*.[†] The insertion of a *p* between *m* and *t*, e. g., in *emptus*, *sumpsi*, rather facilitates the pronunciation than otherwise; and the verb *temptare* is decidedly preferable to the form *tentare*, which is now commonly used, the former being found in the best MSS. The forms *conjunx*, *quotiens*, and *totiens* are demanded by most of the ancient grammarians, and are found in good MSS., instead of *conjux*, *quoties*, and *toties*. The words *caecus*, *maereo*, are more correctly spelled with the diphthong *ae* than *oe*, and *saeculum*, *saepire*, and *taeter* are better with the diphthong than with the simple vowel *e*; whereas in *heres*, *fetus*, *femina*, and *fecundus*, and therefore probably in *fenus*, *fenoris* also (which are of the same root), the simple vowel is better than the diphthong. But it is very doubtful whether we ought to write *scena* or *scaena*, and *obscenus* or *obscaenus*, or *obscoenus*. We do not notice any other points here, because the orthography now commonly adopted is the correct one. Compare Cellarius, *Orthographia Latina*, *ed. Harles*, Altenburg, 1768, 8vo; and Schneider, *Elementarlehre*, Berlin, 1819, 8vo.

[§ 13.] 6. The Romans had no other point than the full stop, and our whole artificial system of punctuation was unknown to them; but, to facilitate the understanding of their works, we now use in Latin the same signs which have become established in our own language. The peculiarities, however, in the formation of Latin sentences, the many complications of their parts, and the attraction of the relative pronouns, demand great caution in applying the signs of punctuation, in order that we may not by the use of too many signs separate those parts of a sentence which belong to one another.

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[*] [The forms *gnarus* and *gnavus* are the original ones, and were softened down, in course of time, to *narus* and *navus*. So *gnatus* is older than *natus*. There is an evident connexion between *gnatus* and *γίγνομαι*, and a probable affinity between *gnavus* and *κνάω*, or *γνάπτω*.]—*Am. Ed.*

[†] [Tnere is here an evident inconsistency. If *artus* be better than *arctus*, on what principle can *autor* be inferior to *auctor?* Compare *Journal of Education*, vol. i., p. 93.]—*Am. Ed.*

7. With regard to the use of *capital* and *small letters*, it must be observed that the Romans, generally speaking, wrote only in capital letters (*litterae unciales*), until in the latest period of antiquity the small letters came into use, which are now always employed in writing Latin.* Capital initials are at present used: (*a*) at the beginning of a verse, or at least of a strophe; (*b*) at the beginning of a new sentence, both in prose and in verse, after a full stop, and after a colon when a person's own words are quoted; (*c*) in proper names, and in adjectives and ad verbs which are derived from them, e. g., *Latium*, *sermo Latinus*, *Latine loqui;* (*d*) in words which express a title or office, such as *Consul*, *Tribunus*, and *Senatus*, but not in their derivatives.

8. The *diaeresis* (*puncta diaereseos*) is a sign to facilitate reading; it is put upon a vowel which is to be pronounced separately, and which is not to be combined with the preceding one into a diphthong, as in *aër*, *aëris*, *aërius*, *poëta ;* and also in *auraï*, *vitaï*, since *ai* is only an ancient form for *ae*. In cases where the diphthong would be foreign to the Latin language, the *diaeresis* is unnecessary, as in *diei*, *Persei*, because there can be no fear of any one pronouncing the *ei* as a diphthong; *ferreus*, too, does not require it, since in a Latin word no one will regard *eu* as a diphthong. But we must write *Gaïus* and *silüæ*, when the consonants *j* and *v* are to be pronounced as vowels. The signs to indicate the length or shortness of a vowel or a syllable (¯ and ˘) were sometimes used by the ancients themselves.

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* [The cursive character arose from a principle of rapidity, by which the letters are made to *run on* in continuous succession. Such modes of writing were no doubt common in very early times; and, as regards the Romans, we are not left to mere conjecture, as the British Museum contains an inscription of the kind on papyrus, which is referred to the second or third century. The statement in the text, therefore, requires correction. (*Key*, *Alphabet*, p. 36.)]—*Am. Ed.*

CHAPTER II.

OF SYLLABLES.

[§ 14.] 1. A **vowel** or a diphthong may by itself form a syllable, as in *u-va*, *me-o;* all other syllables arise from a combination of consonants and vowels. The Latin language allows only two consonants to stand at the end of a syllable, and three only in those cases where the last is *s*. At the beginning of a syllable, also, there can be no more than two consonants, except where the first is a *c*, *p*, or *s*, followed by *muta cum liquida;* and at the beginning of a word there never are three consonants, except in the case of *sc*, *sp*, and *st* being followed by an *r* or *l;* for example, *do-ctrina*, *Ba-ctra*, *corru-ptrix*, *sce-ptrum*, *ca-stra*, *magi-stri*, *I-sthmus; spretus*, *strenuus*, *scriba*, *splendor*.

2. It often appears doubtful as to how a word is to be divided into syllables, and where the division is to be made at the end of a line, when the space does not suffice. The following rules, however, which are founded on the structure of the language, should be observed. 1. A consonant which stands between two vowels belongs to the latter, as in *ma-ter*. 2. Those consonants, which, in Latin or Greek, may together begin a word, go together in the division of syllables; e. g., *pa-tris*, and not *pat-ris*, as *tr* occur at the beginning of *tres*.* In like manner, *li-bri (brevis)*, *i-gnis (gnomon)*, *o-mnis*, *da-mnum* (μνάομαι), *a-ctus*, *pun-ctum* (κτῆμα), *ra-ptus*, *scri-ptus*, *pro-pter (Ptolemaeus)*, *Ca-dmus* (δμῶες), *re-gnum* (γνούς), *va-fre (fretus)*, *a-thleta* (θλίβω), *i-pse*, *scri-psi* (ψαύω), *Le-sbos* (σβέννυμι), *e-sca*, *po-sco (scando)*, *a-sper*, *ho-spes (spes)*, *pa-stor*, *fau-stus*, *i-ste (stare)*. The cases in which three consonants begin a syllable have been mentioned above. Whenever there occurs any combination of consonants which cannot stand at the beginning of words, they are treated according to the analogy of the rest. All combinations of *muta cum liquida*, for instance, go together, as most of them may commence a word; and we must therefore divide *ara-chne*, *a-gmen*, *fra-gmentum*, *Da-phne*, *Pha-tnae*, *rhy-thmus*, *smara-gdus*, and *Lu-gdunum*, since *gd* is to be

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* [This mode of dividing is well intended, but perhaps too methodical; it occasions difficulty to learners, and has little use, but rather betrays some affectation. (*Scheller*, *L. G.*, vol. i., 31, *Walker's transl.*)]—*Am. Ed*

treated like *ct*. 3. In compound words, the division must be made so as to keep the parts distinct, as *inter-eram* (not *inte-reram)*, because the word is compounded of *inter* and *eram*. So, also, *ab-utor*, *ab-rado*, *abs-condo*, *abs-temius* (from *temetum)*, *sus-cipio* (from the form *subs)*, *dis-quiro*, *et-iam*, *ob-latum;* and *red-eo*, *red-undo*, *prod-eo*, and *sed-itio*, for the *d*, here inserted to prevent hiatus, must go with the preceding vowel, because, if added to the second, it would obscure the elements of the compound word. But when the component parts of a word are doubtful, or when the first word has dropped its termination to prevent hiatus, the syllables are divided as if the word were not a compound; e. g., *po-tes* (from *pote* or *potis es)*, *ani-madverto*, and not *anim-adverto*, *ve-neo* (from *venum eo)*, *ma-gnanimus*, *am-bages*, and *lon-gaevus*.[*]

CHAPTER III.

OF THE LENGTH AND SHORTNESS OF SYLLABLES.

[§ 15.] SYLLABLES are long or short, either by the nature of the vowel they contain, or they become long by their short vowel being followed by two or more consonants, that is, by their *position*. We shall first speak of the natural length and shortness of vowels.

1. All Diphthongs are long, and also all those single vowels which have arisen from the contraction of two into one, such as *cōgo* (from *coăgo)*, *mālo* (from *măvŏlo)*, *tibīcen* (from *tibiicen* and *tibia*, but *tubĭcen* from *tuba)*, *bīgae* (from *bĭjŭgae)*, *būbus* and *bōbus* (from *bŏvibus)*, and so, also, *dīs* for *diis*, *gratīs* for *gratiis*, and *nīl* for *nihil*.

Note.—The preposition *prae* is commonly made short when compounded with a word which begins with a vowel, e. g., Ovid, *Metam.*, vii., 131: *Quos ubi viderunt praeacutae cuspidis hastas.* The reason for this peculiarity is explained in the rule following; but there is no other instance in the Latin language of a diphthong standing before a vowel.[†] It occurs only in Greek proper names, in which, however, the diphthong remains long, as *A̅e̅olides Sisyphus*, and *A̅e̅eta relictus*, for the examples which are adduced as proofs of the diphthong being shortened (Ovid, *Heroid.*, vi., 103, and *Trist.*, iii., 12, 2) are not decisive.

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[*] [The carrying out of this system would lead, it is apprehended, to some ludicrous results; as, for example, in such cases as *fra-gmentum*, *a-gmen*, &c. (Compare *Journal of Education*, vol. i., p. 94.)]—*Am. Ed.*

[†] [The syllable *præ* being originally *praï* or *praë*, the latter of the two vowels is tacitly elided. Consult *Anthon's Latin Prosody*, ed. 1842, p. 25, *not.*]—*Am. Ed.*

2. A Vowel is short when it is followed by another vowel (*Vocalis ante vocalem brevis est*), as in *dĕus*, *fīlĭus*, *pĭus*, *rŭo*, *corrŭo*; and, as *h* is not considered as a consonant, also in such words as *trăho*, *contrăho*, *vĕho*, and *advĕho*.

[§ 16.] *Note.*—Exceptions.—1. The vowel *e* in *eheu* is always long, the *o* in *ohe* is frequently long, and the *i* in *Diana* sometimes.* 2. The *e* in the termination of the genitive and dative of the fifth declension is long when it is preceded by a vowel, as in *diēi*, *speciēi*.† 3. *a* is long in the obsolete ending of the genitive in the first declension, as in *aurāi* and *pictāi*, for *auras* and *pictae*, in Virgil.‡ 4. *a* and *e* are long in the vocative terminations *āi* and *ēi* of the words ending in *aius* and *eius*; e. g., Gāi, Vultēi. (See chap. xi., note 3.)§ 5. All the genitives in *ius*, except *alterĭus*, have the *i* commonly long; the poets, however, use the *i* in *illius*, *istius*, *ipsius*, *unius*, *totius*, *ullius*, and *utrius*, sometimes as a long and sometimes as a short vowel. The instances of the *i* in *solĭus* being shortened cannot be relied upon; but *alīus*, being a contraction for *aliius*, can never be made short. *Alterĭus*, on the other hand, is sometimes made long (see § 49).‖ 6. The verb *fio* has the *i* long, except when an *r* occurs in it. Ovid, *Trist.*, i., 8, 7: *Omnia jam fīent, fĭeri quae posse negabam.*¶ 7. Greek words retain their own original quantity, and we therefore say *āër*, *ēos* (ἠώς), *Amphīon*, *Agesilāus*, and *Menelāus*. The *e* and *i* in the terminations *ea* and *eus*, or *ia* and *ius*, therefore, are long when they represent the Greek *εια* and *ειος*

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* [The interjection *eheu* is thought to have been abbreviated from *heu heu* by the transcribers. The first abbreviation would be *heheu*, which is common in the MSS., and hence, in process of time, arose *eheu*. (Compare *Wagner ad Virg.*, *Eclŏg.*, ii., 58.)—*Ohe* follows its primitive O, which, since it cannot be elided, because words of this nature require a strong emphasis, is made either long or short when it falls before a vowel. *Diana* was originally *Deiva Jana*, the lunar goddess, contracted subsequently into *Deiana*, and at last becoming *Diana*. The *e* of the diphthong being dropped gave rise to the double quantity of *Dīana*, since it could be brought under the general principle of one vowel before another. (*Ramsay's Latin Prosody*, p. 25. *Voss*, *de Art. Gram.*, ii., 13. *Varro*, *R. R.*, i., 37. *Græv.*, *Thes.*, vol. viii., p. 311. *Nigid. ap. Macrob.*, *Sat.* i., 19. *Creuzer*, *Symbolik*, *par Guigniaut*, vol. ii., pt. i., p. 433.)]—*Am. Ed.*

† [This peculiarity arises from the old forms of declension. According to some, the nominative of the fifth declension was originally *diēis*, *speciēis*, making in the genitive *diēi-is*, *speciēi-is*, which case afterward dropped the *s*, and became *dieii*, *specieii*, and eventually *diēi*, *speciēi*, the *i* of the diphthong being dropped. (*Ramsay*, *Lat. Pros.*, p. 22.) Others, however, make the original form of the nominative to have been *diē-is*, *specie-is*, and the genitive to have dropped its characteristic ending in *s*, and to have terminated like the old locative in *i*, thus making *diē-i*, *specie-i*, &c. (*Bopp*, *Vergleich. Gramm.*, p. 141, *seqq.*)]—*Am. Ed.*

‡ [The old form of the genitive singular of the first declension was *ā + is*, i. e., *formāïs*, *aurāïs*, *pictāïs*, &c., which was afterward abbreviated by dropping the *s*, as *formāï*, *aurāï*, *pictāï*. (*Bopp*, *l. c.* *Allen's Analysis*, &c., p. xviii.)]—*Am. Ed.*

§ [The original forms of these names were *Caiius*, *Pompeiius*, &c., and hence the vocatives *Cāï*, *Pompēï*, &c., are in reality *Cai-i*, *Pompei-i*, &c., which last undergoes another contraction, in Horace, into *Pompēi*. (*Horat. Od.*, ii. 7, 5. *Priscian*, vii., 5.)]—*Am. Ed.*

‖ [Bopp considers the Latin genitive ending *ius* analogous to the Sanscrit termination *sya*, the *a* being changed to *u* before the final *s*, by a very usual process, in early Latin. (*Vergleich. Gram.*, p. 220.)]—*Am. Ed.*

¶ [Compare *Anthon's Lat. Pros.*, ed. 1842, p. 16, *not.*]—*Am. Ed.*

(the Romans, not having the diphthong *ei* in their language, represent the Greek ει sometimes by *e* and sometimes by *i*, but these vowels, of course. are always long); e. g., *Galatēa, Medēa, Ænēas, Darēus* or *Darīus, Iphigenīa, Alexandrīa, Antiochīa, Nicomedīa, Samarīa, Seleucīa, Thalīa, Arīus, Basilīus, nosocomīum,* and the adjectives *Epicurēus, Pythagorēus, spondēus,* and the like: but when the Greek is εα or ια, the *e* and *i* are short, as in *idĕa, philosophĭa, theologĭa.* The same is the case with the patronymic words in *ides*, since the Greek may be ιδης, as in *Priamĭdes* and *Æacĭdes;* or ειδης, as in *Atrīdes, Pelīdes,* which are derived from *Atreus* and *Peleus.* The only exceptions to this rule are, that *platĕa* (a street) has the *e* short, though, according to the Greek πλατεῖα, it ought to be long, and that *chorĕa* is sometimes used instead of *chorēa* (χορεία). Some of the late Roman poets use *academĭa* instead of *academīa,* although in Greek writers it is always long, whether spelled with ει or with ι.*

Note 2.—It is a part of the above rule, that a long vowel or diphthong at the end of a word, when the word following begins with a vowel, is usually made short in the *thesis* of a verse.† (See above, chap. i., 4, note 1).

[§ 17.] 3. Usage *(auctoritas)* alone makes the vowel in the first syllable of *mater, frater, pravus, mano* (I flow), *dico, duco, miror, nitor, scribo, dono, pono, utor, muto, sumo, cura,* &c. long; and short in *pater, avus, cado, maneo, gravis, rego, tego, bibo, minor, colo, moror, probo, domus, sono, soror,* and others. It must be presumed that the student makes himself acquainted with the quantity of such words as these by practice, for rules can be given only with regard to derivatives. It must farther be observed that the *i* in the following words is long: *formīca, lectīca, lorīca, vesīca, urtīca, hemīna, resīna, sagīna, salīva, castīgo,* and *formīdo.*

a. Derivative words retain the quantity of their root, as in declension and conjugation: thus the *a* in *ămor* and *ămo* is short, and therefore also in *ămoris, ămat, ămabam, ămavi,* &c. except when the consonants after the vowel of the root produce a difference. New words formed from roots likewise retain the quantity; as from *ămo—ămor, ămicus, ămabilis;* from *lux, lūcis—lūceo, lūcidus;* from *māter—māternus, mātertera;* and from *fīnis—fīnio, fīnitio, fīnitimus,* &c.

[§ 18.] With regard to Conjugation, however, the following rules also must be observed:

1. The perfect and supine, when they consist of two syllables, and the tenses formed from them, have the first syllable long, even when in the present tense it is short, e. g., *vĭdeo, vīdi; fŭgio, fūgi; lĕgo, lēgi, lēgisse, lēgeram,* &c.‡ (except, however, when one vowel stands before another,

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* [Compare *Anthon's Lat. Pros.*, ed. 1842, p. 22, *not.*]—*Am. Ed.*

† [Because the long vowel or diphthong loses one of its component vowels by elision, and there is no stress of the voice to lengthen again the remaining short one.]—*Am. Ed.*

‡ [According to the theory of Grimm (*Deutsche Grammatik*, vol. i.,

in which case the general rule remains in force, as in *rŭo, rŭi, dirŭi*); *vĭdeo, vīsum*; *mŏveo, mōtum, mōtus, mōturus*.* Seven dissyllable perfects, however, and nine dissyllable supines, together with their compounds, make their penultima short;† viz., *bĭbi, dĕdi, fĭdi* (from *findo*), *stĕti, stĭti, tŭli*, and *scĭdi* (from *scindo*), and *dătum, rătum, sătum, ĭtum, lĭtum, cĭtum, quĭtum, sĭtum*, and *rŭtum*. *Sisto* makes its supine *stătum*, whence *stătus, a, um*, and the compounds *adstĭtum, destĭtum, restĭtum*.

2. Perfects which are formed by reduplication, as *tundo, tŭtŭdi; cano, cĕcĭni; pello, pĕpŭli*, have the first two syllables short; but the second sometimes becomes long by position, as in *mordeo, mŏmordi; tendo, tĕtendi*. *Pedo* and *cædo* are the only two words which retain the long vowel in the syllable which forms the root, *pepēdi, cecīdi*; whereas *cădo*, in accordance with the rule, has *cĕcĭdi*.‡

3. The perfect *posui* and the supine *positum* have the *o* short, although in *pono* it is long.§

With regard to Declensio , we must notice the exception that the words *lār, pār, sāl*, and *pēs* shorten their vowel throughout their declension: *sălis, pĕdis*, &c.

[§ 19.] In the formation of new words by Derivation, there are several exceptions to the above rule. The following words make the short vowel long: *măcer, mācero; lĕgere, lex, lēgis, lēgare; rĕgo, rex, rēgis, rēgula; tĕgo, tēgula; sĕcus, sēcius; sĕdeo, sēdes; sĕro, sēmen, sēmentis; lĭno, lītera* (if we do not prefer *littera*); *stips, stĭpis, stīpendium; suspĭcor, suspīcio; persŏno, persōna; vŏco, vox, vōcis*; and *hŏmo, hūmanus*. The following words have a short vowel, although it is long in the root: *lăbare*, from *lābi*; *nătare*,

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p. 1056), those verbs which change a short vowel in the root, or present tense, into a long *e* in the perfect, had originally a reduplication; thus.

vĕnio,	*vĕvēni,*	*vĕēni,*	*vēni,*
vĭdeo,	*vĭvīdi,*	*vĭīdi.*	*vīdi,*
fŭgio,	*fŭfūgi,*	*fŭūgi,*	*fūgi,*
fŏveo,	*fŏfōvi,*	*fŏōvi,*	*fōvi,*
&c.	&c.	&c.	&c.

It must be borne in mind, however, that the remarks here made do not apply to such preterites as *lūsi, rīsi, mīsi*, &c., from *ludo, rideo, mitto*, &c., the preterites in these verbs having been formed by the insertion of *s*, as *ludsi, ridsi, mittsi*, and the consonant or consonants before the *s* having been subsequently dropped for the sake of euphony. (*Pritchard, Origin of Celtic Nations*, p. 151.)]—*Am. Ed.*

* [The long syllables in *vīsum, mōtum, flētum*, &c., are owing to a change from earlier forms; thus, *visum* comes from *vidsum*; *motum*, from *mŏvĭtum*, through the intermediate *mŏĭtum*; *fletum*, from *flĕvĭtum, flĕĭtum*, &c. But *rŭtum*, &c., are formed by syncope, and therefore continue short.]—*Am. Ed.*

† [The seven dissyllable perfects are, in reality, no exceptions at all, but are all reduplicating tenses, some of which have dropped the first syllable, instead of contracting the first two into one. (*Anthon's Lat. Pros.*, p. 32, *not.*)]—*Am. Ed.*

‡ [The first syllable in reduplicating preterites is short, as a matter of course, since it consists of a short prefix. The second syllable follows the quantity of the verbal root. Hence arise the two exceptions mentioned in the text, namely, *cǣdo* and *pēdo*, where the first syllable of the verbal root is long. The early form of the perfect of *cædo* must have been *cecædi*. (Consult *Priscian*, x., 4, p. 489, ed. Putsch. *Pott, Etymol. Forsch.*, vol. i., p. 19, *seqq.* *Kühner, Gr. Gr.*, vol. i., p. 84, *seqq.* *Bopp, Vergleich. Gram.*, p. 697, *seqq.*)]—*Am. Ed.*

§ [Struve thinks that the old form of *pono* was *posno*, thus accounting for the *s* in the perfect and supine, this letter having been dropped in the present. (*Ueber die Lat. Declin.*, &c., p. 288.)]—*Am. Ed.*

from *nāre*; *păciscor*, from *pax, pācis*; *ambĭtus* and *ambĭtio*, from *ambīre, ambītum*; *dĭcax*, from *dīcere*; *fĭdes* and *perfĭdus*, from *fīdo* and *fīdus* (and we regularly find *infīdus*); *mŏlestus*, from *mōles*; *nŏta* and *nŏtare*, from *nōtus*; *ŏdium*, from *ōdi*; *sŏpor*, from *sōpire*; *dux, dŭcis*, and *redux, redŭcis*, from *dūco*; *lŭcerna*, from *lūceo*; *stătus, stătio, stăbilis, stăbulum* must be derived from *sisto*, unless we suppose that they are likewise shortened from *stātum* (from *stare*).

[§ 20.] The Terminations, or final syllables, by means of which an adjective is formed from a verb or a substantive, are of a different kind. Among these, *alis, aris, arius, aceus, anus, ivus*, and *osus* have a long vowel; but *idus, icus*, and *icius* a short one; e. g., *letālis, vulgāris, montānus, æstīvus, vinōsus, avĭdus, bellĭcus, patrĭcius*. A long *i*, however, occurs in *amīcus, aprīcus, pudīcus, antīcus*, and *postīcus*, and in the substantives *mendīcus* and *umbilīcus*. The terminations *ilis* and *bilis* have the *i short* when they make derivatives from verbs, but long when from substantives; e. g., *facĭlis, docĭlis*, and *amabĭlis*, but *civīlis, hostīlis, puerīlis, senīlis*, &c. The *i* in the termination *inus* may be long or short: it is long in adjectives derived from names of animals and places, as *anserīnus, asinīnus, equīnus, lupīnus, Caudīnus, Latīnus*, and a few others, such as *divīnus, genuīnus, clandestīnus, intestīnus, marīnus, peregrīnus*, and *vicīnus*; it is short in most adjectives which express time, as *crastĭnus, diutĭnus, pristĭnus, serotĭnus, hornotĭnus, perendĭnus*, and in those which indicate a material or substance, as *adamantĭnus, bombycĭnus, crystallĭnus, elephantĭnus, cedrĭnus, fagĭnus, oleagĭnus*. Some adjectives expressive of time, however, have the *i* long, viz., *matutīnus, vespertīnus*, and *repentīnus*.

[§ 21.] *(b) Compounded* words retain the quantity of the vowels of their elements: thus, from *ăvus* and *nĕpos* we make *abăvus* and *ábnĕpos*; from *prāvus, deprāvo*; from *prŏbus, imprŏbus*; from *jūs (jūris), perjūrus*; from *lĕgo* (I read), *perlĕgo*; and from *lēgo* (I despatch), *ablēgo, delēgo, collēga*. Even when the vowel is changed, its quantity remains the same: e. g., *laedo, illīdo*; *caedo, incīdo*; *aequus, inīquus*; *fauces, suffōco*; *claudo, reclūdo*; *făcio, effĭcio*; *cădo, incĭdo*; *rătus, irrĭtus*; *rĕgo, erĭgo*; *lĕgo, elĭgo*. We may, therefore, infer from compounded words the quantity of those of which they consist; e. g., from *adōro, admīror*, and *abūtor* we conclude that *oro, miror*, and *utor* have the first syllable long; and from *commŏror* and *desŭper* that the first syllable in *moror* and *super* is short, which is not always accurately distinguished in pronunciation, because these syllables have the accent. (See Chap. IV.)

We shall mention here, by way of example, a few more compounds from which the quantity of the vowels in their elements may be inferred. We shall choose such as cannot be mentioned in any of the subsequent lists, and present them in the third person singular of the present tense We have a long vowel in *exhālat, conclāmat, allātrat, delībat, constīpat, evītat, irrītat, deplōrat, enōdat, compōtat, refūtat, obdūrat*, and *commūnit*; and a short one in *exărat, compărat, enătat, irrĭgat, allĭgat, perfrĭcat, erŭdit, expŏlit, devŏrat, comprŏbat, compŭtat, recŭbat*, and *suppŭdet*.

But there are some exceptions, and the following compounded words change the long vowel into a short one: *dejĕro* and *pejĕro*, from *jūro*; *causidĭcus, fatidĭcus, maledĭcus, veridĭcus*, from *dīcere*; *agnĭtus* and *cognĭtus*, from *notus ; innūb(us)*, *-a*, and *pronūb(us)*, *-a*, from *nūbo*.* The case is eversed in *imbēcillus* from *băculus*.

[§ 22.] In respect to Composition with Prepositions, it is to be remarked that prepositions of one syllable which end in a vowel are long, and those which end in a consonant are short: *dēduco*, *ăboleo*, *pĕrimo*. *Tra* (formed from *trans*), as in *trādo*, *trāduco*, is long; but the *o* (for *ob*) in *ŏmitto* and *ŏperior* is short. *Pro*, in Greek words, is short, as in *prŏpheta ;* but *prōlogus*, *prōpola*, and *prōpino* form exceptions. In Latin words *pro* is long; e. g., *prōdo*, *prōmitto ;* but in many it is short; *prŏfugio*, *prŏfugus*, *prŏnepos*, *prŏfiteor*, *prŏfari*, *prŏfanus*, *prŏfestus*, *prŏfecto*, *prŏficiscor*, *prŏfundus*, *prŏtervus*, *prŏcella*, and a few others, the derivation of which is doubtful, as *prŏceres*, *prŏpitius*, *prŏperare ;* in some the quantity is undecided. *Se* and *di* (for *dis*) are long; the only exceptions are *dĭrimo* and *dĭsertus*. *Re* is short; it is long only in the impersonal verb *rēfert* :† in all other cases where it appears long, the consonant which follows it must be doubled (in verse), as in *reppuli*, *repperi*, *rettuli*, *rettudi*, *reccido*, *redduco*, *relligio*, *relliquiæ ;* the four perfects, *reppuli*, *repperi*, *rettuli*, and *rettudi*, appear to have been pronounced and spelled in this way, even in prose.‡ In the same manner, *reddo*, *reddere*, arose from *do*. The termination *a* in prepositions of two syllables is long, as in *contrādico ;* all the others are short, as *antĕfero*, *praetĕreo*.

[§ 23.] When the first word of a composition is not a preposition, it is necessary to determine the quantity of the final vowel (*a*, *e*, *i*, *o*, *u*, *y*) of the first word. 1. *a* is long, as in *quāre* and *quāpropter*, except in *quăsi*. 2. *e* is mostly short, as in *calĕfacio* (notice especially *nĕque*, *nĕqueo*, *nĕfas*, *nĕfastus*, *nĕfarius*, *nĕfandus*), but long in *nēquam*, *nēquidquam*, *nēquaquam*, and *nēmo* (which is contracted from *ne* and *hemo*, the ancient form for *homo*); also in *sēdecim* and the pronouns *mēmet*, *mēcum*, *tēcum*, and *sēcum ;* in *venēficus*, *vidēlicet*,§ *vēcors*, and *vēsanus*. 3. *i* is short, e. g., *signĭfico*, *sacrĭlegus*, *cornĭcen*, *tubĭcen*, *omnipotens*, *undĭque ;* but long in compounded pronouns, as *quīlibet*, *utrīque*, in *ibīdem*, *ubīque*, *utrobīque*, *īlicet*, and *scīlicet ;* also in the compounds of *dies*, as *bīduum*, *trīduum*, *merīdies ;* and, lastly, in all those compounds of which the parts may be separated, such as *lucrīfacio*, *agrīcultura*, *sīquis*, because the *i* at the end of the first word is naturally long, and remains so. 4. *o* is short, *hŏdie*, *duŏdecim*, *sacrŏsanctus*, but long in compounds with *contro*, *intrō*, *retro*, and *quando* (*quandŏquidem* alone forms an exception); it is long in *aliōqui*, *ceterōqui*, *utrōque*, and in those

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* [The second syllable in *connubium* is naturally short, but it is occasionally lengthened by the poets in the arsis of the foot. Compare *Virg.*, *Æn.*, i., 73, with iii., 319.]—*Am. Ed.*

† [The *re* in *rēfert* comes, according to some, from the dative *rei ;* according to others, from the ablative *re*, of the noun *res*, and the verb *fero*. Verrius Flaccus, the ancient grammarian, as cited by Festus, was in favour of the dative. Reisig, on the contrary, maintains that *rēfert* comes from the ablative *re* and the verb *fert*, and makes *refert mea*, for example, equivalent to *rē fert meā*, "it brings (something) to bear in my case." (*Reisig*, *Vorlesungen*, p. 640, ed. *Haase*. *Benary*, *Römische Lautlehre*, vol. i., p. 37. *Hartung*, *über die Casus*, p. 84. *Schmid*, *de Pronom.*, p. 79.) Key, on the other hand, is in favour of the accusative, and considers *rēfert meā* as originally *rem fert meam*, and, as an omitted *m* leaves a long vowel, he accounts in this way for the long vowels in *rē* and *meā*. (*Key*, *Alphabet*, p. 78.)]—*Am. Ed.*

‡ [The classification here given is faulty and confused. In *reccido*, *redduco*, *relligio*, and *relliquiæ* the explanation is this, that the ancient form of *re* was *red*, and this final *d*, in three of the words given, changes to another consonant by the principle of assimilation. On the other hand, *reppuli*, *repperi*, *rettuli*, and *rettudi* are all deduced from perfects of reduplication. (*Anthon's Lat. Pros.*, ed. 1842, p. 129; *Journal of Education*, vol. i., p. 95.)]—*Am. Ed.*

§ [Compare *Journal of Education*, vol. i., p. 95.]—*Am. Ed.*

Greek words in which the *o* represents the Greek ω, as in *geōmetria.* 5. *u* and *y* are short, as in *quadrŭpes, Polўphemus.*

4. In regard to the quantity of Final Syllables, the following special rules must be observed:

A. MONOSYLLABIC WORDS.

[§ 24.] 1. All monosyllables ending in a vowel are long, except the particles which are attached to other words: *quĕ, vĕ, cĕ, nĕ, tĕ (tutĕ), psĕ (reapsĕ),* and *ptĕ, (suoptĕ).*

Note.—*Ne*, the interrogative particle, is always short, and is attached to other words as an enclitic, as in *videsne*, dost thou see? or dost thou not see? In the ordinary pronunciation it was still more shortened by throwing off the vowel, as in *credon' tibi hoc nunc?* and, in case of an *s* preceding, this letter was likewise dropped, as *ain' tu?* for *aisne tu? satin' recte? satin' salvae?* for *satisne recte? satisne salvae?* The conjunction *nē* (lest, or that not) is long. Respecting *ne*, as an inseparable negative particle in compositions, see above, § 23.

2. Among the monosyllables ending in a consonant, the substantives are long, as *sōl, vīr, fūr, jūs;* and all those are short which are not substantives, as *ŭt, ĕt, nĕc, ĭn, ăn, ăd, quĭd, sĕd, quĭs, quŏt.* The following substantives, however, are short: *cŏr, fĕl, mĕl, vĭr,* and *ŏs* (gen. *ossis),* and probably, also, *mas*, a male being, and *vas*, a surety, since they have the *a* short in the genitive: *măris, vădis.* Some words, on the other hand, are long, although they are not substantives; as *ēn, nōn, quīn, sīn, crās, plūs, cūr,* and *pār,* with its compounds, and also the adverbs in *ic* or *uc,* as *sīc, hīc, hūc.* The monosyllabic forms of declension and conjugation follow the general rules about the quantity of final syllables, and *dās, flēs,* and *scīs,* accordingly, are long, while *dăt, flĕt,* and *scĭt* are short; *hīs, quōs, quās* are long, like the terminations *ōs* and *ās* in declension. So, also, the ablative singular *hōc* and *hāc.* The nominative *hic* and the neuter *hoc*, on the other hand, although the vowel is naturally short, are commonly used as long, because the pronunciation was *hicc* and *hocc* (as a compensation for the ancient form *hice, hoce).** The abridged imperatives retain the quantity of the root, so that *dīc* and *dūc* are long, while *făc* and *fĕr* are short.

Note.—We formerly thought, with other grammarians, that *fāc* was long, and that we ought to read *face* in those passages in which it is found short. (See Heinsius and Burmann on Ovid, *Heroid.*, ii., 98.) But there is no satisfactory evidence for *fac* being long, and the instances quoted by Vossius (*Aristarch.*, ii., 29) have now been altered for other reasons.

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* [Compare *Anthon's Lat. Pros.*, p. 82, *not.*]—*Am. Ed.*

B. Final Syllables in Words of two or more Syllables.

[§ 25.] 1. *Such as terminate in a Vowel.*

A is *short* in nouns, except in the ablative singular of the first declension and in the vocative of Greek proper names in *as* which belong to the first or third declension, e. g., *Æneā*, *Pallā*. *A* is *long* in verbs and indeclinable words, such as *amā*, *frustrā*, *ergā*, *anteā*, and *posteā* (except when separated into *post ea)*, except *ită*, *quiă*, *eiă*, and the imperative *pută* in the sense of "for example."* In the indeclinable numerals, as *triginta* and *quadraginta*, the *a* is sometimes long and sometimes short.

E is *short*, as in *patrĕ*, *currĕ*, *nempĕ;* but *long* in the ablative of the fifth declension and in the imperative of the second conjugation; the poets, however, and especially the comic ones, sometimes shorten the imperative of the words *cave*, *habe*, *jube*, *mane*, *tace*, *vale*, and *vide*.† Adverbs in *e*, formed from adjectives of the second declension, are likewise long, as *doctē*, *rectē:* also, *ferē*, *fermē*, and *ohē* (but *benĕ* and *malĕ* are always short, and *inferne* and *superne* sometimes), and Greek words of the first declension terminating in *e*, as *crambē*, *Circē*, and Greek plurals, as *Tempē* and *cetē*.

[§ 26.] *I* is *long*. It is short only in the vocative of Greek words in *is*, e. g., *Alexĭ*, in the Greek dative in *i*, which, however, occurs seldom, as in *Palladĭ*, *Tethyĭ*, and in *nisĭ*, *quasĭ*, and *cuĭ*, when it is used as a dissyllable. The *i* is common or doubtful in *mihĭ*, *sibĭ*, *ibĭ* and *ubĭ;* in compounds we commonly find *ibīdem*, and always *ubīque*, whereas in *ubĭvis* and *ubĭnam* the *i* is always short. In *uti*, for *ut*, the *i* is long, but in the compounds *utĭnam* and *utĭque* short.

O is *common* in the present tense of all the conjugations, and in the nominative of the third declension, as in *sermo*, *virgo;* the Greek words in *o* (ω, Gen. ους), however, remain long in Latin, as *Īō*, *Didō*. But *o* is long in the second declension, as in *lectō*, and in adverbs formed from nouns and pronouns by means of this termination (see § 264); e. g., *vulgō, falsō, paulō, eō, quō*, and also *ergō, iccircō, quandō*, and *retrō*. In the poets, however, gerunds* and the following adverbs are sometimes short: *ergo*, in the sense of "therefore," *porro, postremo, sero, quando* (the compound *quandŏquidem* occurs only with a short *o*).† The adverbs *mŏdŏ* (with all its compounds, and also *quo modŏ*), *cĭtŏ, illicŏ*, and *immŏ*, and also *cedŏ* (for *dic* or *da*) *egŏ, duŏ*, and *octŏ*, are always short, whereas *ambō* is generally long.

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* [Compare *Anthon's Lat. Pros.*, p. 67, *not.*]—*Am. Ed.*

† [The apparent anomaly in *cavĕ* is easily explained by the supposition that anciently two forms of the verb were in use, one belonging to the second, and the other to the third conjugation, just as we find both *ferveo* and *fervo;* *fulgeo* and *fulgo;* *oleo* and *olo*, &c. (*Struve, über die Lat. Decl.*, &c., p. 189.) With regard, however, to *habĕ*, *jubĕ*, *manĕ*, *tacĕ*, &c., the evidence of their employment seems very doubtful. The question will be found discussed by Ramsay (*Lat. Pros.*, p. 44, *seqq.*)]—*Am. Ed.*

Note.—*O*, as a termination of verbs, has been here described as common; it must, however, be observed that it is naturally long, and is used so by most poets of the best age, such as Virgil, Horace (in his *Odes*), and Ovid (in his *Metamorphoses*), in their serious productions. In their lighter poems, however, and in the works of later poets, it is also used short, according to the example of the comic poets, though this was done at first less frequently, until at last it became the prevalent custom to make the *o* short. (See Lennep's elaborate note on Ovid, *Heroid.*, xv., 32, reprinted in the edition of Loers.) The same is the case with *o* in substantives of the third declension, for the earlier poets always prefer using it as a long syllable.

U is always *long*, as in *diū, vultū, cornū*.‡

Y, in Greek words, is always short.

2. *Such as terminate in a Consonant.*

[§ 27.] All final syllables ending in a consonant are *short*,§ and special rules are required only for those ending in the sibilant *s*.

Note.—The dissyllabic compounds of *pār* retain the quantity of the single word, and the cases of *istic* and *illic* follow those of *hic*. (See § 131.) Greek words retain their original quantity in their final syllables, except those in *or*, as *Hector, Nestor*, which are short in Latin, although in Greek they end in *ωρ*. The only exceptions in genuine Latin words are *liēn* (formed from *liēnis*, which is still used) and *alēc*.

[§ 28.] *As* is *long* in Latin words, with the exception of *anăs, anătis;* but the Greek nominatives in *as*, which make their genitives in *αδος*, and in Latin in *adis*, such as *Ilias*, *Pallas*, and the Greek accusatives plural of the third declension, are always short, as in *heroăs*.

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* [The final *o* in gerunds is, perhaps, never found short, except in writers subsequent to the Augustan age. (Consult *Heyne ad Tibull.*, iii., 6, 3.)]—*Am. Ed.*

† [The final *o* is, perhaps, never found short in *ergo, ideo, immo, porro, postremo, sero, vero*, except in writers subsequent to the Augustan age. (*Ramsay, Lat. Pros.*, p. 58.)]—*Am. Ed.*

‡ [*Indŭ*, the old form of *in*, and *nenŭ* for *non*, both Lucretian words, have the *u* short. The *u* continues short, also, in those words which naturally end in short *us*, and are only deprived of the *s* by the more ancient mode of pronunciation, in order to preserve the syllable from becoming long by its position before a consonant at the beginning of the following word; as, *plenŭ'* for *plenŭs*, *bonŭ'* for *bonŭs*, &c.]—*Am. Ed.*

§ [The language of the text is rather too brief here. The student will do well to consult some treatise specially devoted to matters of prosody.] —*Am. Ed.*

Es is *long*, e. g., *amēs, legēs, audiēs, patrēs*. But Latin nominatives in *es*, which increase in the genitive, and have their penultima short, are themselves short; e. g., *milĕs, milĭtis; segĕs, segĕtis* (except *abiēs, ariēs, pariēs, Cerēs*, and the compounds of *pēs*); also the nominatives plural of Greek words, which increase in the genitive singular, as *Amazonĕs, Troadĕs;** the preposition *penĕs* and the second person of the compounds of *sum*, *ĕs*, e. g., *abĕs, potĕs;* but the *ēs* (for *edis*) from *edo* is long. (See § 212.)

[§ 29.] *Is* is generally *short*, but long in all the cases of the plural, as *armīs, vobīs, omnīs* (accus. for *omnēs*); in the second person singular of verbs whose plural is *ītis*, that is, in the fourth conjugation, and in *possīs, velīs, nolīs, malīs*, and *vīs* (thou wilt), with its compounds, such as *mavīs, quivīs, quamvīs*. Respecting the quantity of *is* in the perfect subjunctive and in the second future, see § 165. *Is*, lastly, is long in proper names of the third declension, which, increasing in the genitive, have their penultima long; e. g., *Quirīs, ītis; Samnīs, ītis; Salamīs, īnis; Simoīs, entis.*†

Os is *long*, as in *nepōs, honōs, virōs;* it is short only in *compŏs* and *impŏs*,‡ and in Greek words and cases in *ος*, e. g., *Delŏs, Erinnyŏs.*

Us is *short* in verbs and nouns except monosyllables, but long in the genitive singular, in the nominative and accusative plural of the fourth declension, and in the nominatives of the third, which have *ū* in the genitive, as *virtūs, ūtis; palūs, ūdis*. It is also long when it represents the Greek *ους*, as in *Panthūs, Melampūs, Sapphūs*. (Comp. § 59.)

Ys, in Greek words, is *short*, as *Haly̆s, Tethy̆s, chlamy̆s*, and long only in the few instances in which the *yis* of the genitive is contracted into *ȳs*.

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* [The final *es* is likewise short in Greek neuters; as, *cacoëthĕs, hippomanĕs*, &c. But nominatives and vocatives plural in *es*, from Greek nominatives forming the genitive singular in *eos*, are long; as, *hæresēs, crisēs, phrasēs*, &c.]—*Am. Ed.*

† [The noun *vīs* is also long, and likewise the adverbs *forīs, gratīs ingratīs*. It must be observed that *foris* is, in fact, the ablative plural of *fora*, "a door;" and that *gratis* and *ingratis* are contracted datives plura for *gratiis* and *ingratiis*, which are found in the open form in the comic writers.]—*Am. Ed.*

‡ [And also in *ŏs*, "a bone," and its compound, *exŏs*.]—*Am Ed*

[§ 30.] 5. Syllables (as was remarked in the beginning of this chapter) may become long by their vowel being followed by two or more consonants, that is, by their *position: x* and *z* are accounted as two consonants. (See above, § 3.) A *position* may be formed in three ways: 1. When a syllable ends in two or three consonants, as in *ex, est, mens, stirps.* 2. When the first syllable ends in a consonant and the second begins with one, as in *ille, arma, mentis, in nova.* 3. When the first syllable ends in a vowel, and the one following begins with two consonants. By the first and second kinds of position, a syllable which is naturally short becomes long. Exceptions to this rule occur only in the comic poets, who frequently neglect position, especially that of the second kind.

Note.—In syllables long by position we usually pronounce the vowel itself short; but the ancients in their pronunciation even here distinguished the long vowel from the short one, just as in Greek we must pronounce *πράσσω* with a long *a*, because it is naturally long, as we see from *πρᾶξις* and *πρᾶγμα.* With regard to other vowels, we are assisted by the Greek signs *η*, *ω*, and *ε*, *ο*; but in Latin words, unless we can be guided by verse, we can derive information only from etymology and from the statements of the ancient grammarians. Thus they distinguished *ĕst* (he is) from *ēst* (for *edit*), and they pronounced the vowel in *con* and *in*, when followed in compounds by *f* or *s*, as in *īnfelix*, *īnsanus*, *cōnsul*, *cōnfecit.* (See Cicero, *Orat.*, 48.) *Dens*, *gens*, *mens*, *fons*, *frons*, and *mons* were uttered with a long vowel, and, in like manner, *pax*, *lex*, *lux*, *rex*, and *vox*, because they have their vowel long in the genitive also (*plēbs*, *plēbis*, belongs to the same class); whereas *fax*, *nex*, *nix*, *nux* were pronounced with their vowel short, because they form the genitive *făcis*, *nĕcis*, &c. (Comp. Schneider, *Elementarl.*, p. 108, foll.)

[§ 31.] In the third kind of position (made by two consonants beginning the syllable after a vowel), we must distinguish as to whether it occurs within a word or between two words, and whether the consonants are *muta cum liquida*, or not. Within a word a syllable ending in a short vowel is regularly made long, when it is followed by two consonants, or *x* and *z*, as in *a-ptus*, *fa-ctus*, *a-xis;* but when the first consonant is a mute and the second a liquid (which is called *positio debilis)*, they make the vowel only common, according to the pronunciation in prose. Thus, we may pronounce either *cerĕbrum*, *lugŭbris*, *mediŏcris*, *intĕgri*, or *cerēbrum*, *lugūbris*, *mediōcris*, *intēgri.* Ovid, for example, says: *Et primo similis volŭcri*, *mox vera volūcris.* (*Metam.*, xiii., 607.) Between two words the vowel is rarely lengthened, except in the arsis of a verse. The last syllable of a word thus remains short, e. g., in Horace at the beginning of an hexameter: *quem mală stultitia aut;* or at the end: *praemiă scribae.*[*] An instance in which the vowel is lengthened by the accession of the arsis occurs in Virgil, *Bucol.*, iv., 51.: *Terrasquē tractusque maris coelumque profundum.*

Qu is not accounted as two consonants, for *u* is not a true consonant, though we usually pronounce it as such. But *j* alone is sufficient to make position, because this consonant was pronounced double (in early times it was also written double); e. g., *mājor* like *maijor*,[†] and, in like manner, in *ējus* and *Trōja*. In the compounds of *jugum* alone it does not lengthen the preceding vowel, as *bĭjugus*, *quadrĭjugus*,[‡] nor does it, according to the rule mentioned above, lengthen the vowel when it begins a new word, and the preceding word ends in a short vowel, as in the hexameter of Virgil (*Georg.*, i., 125.): *Antĕ Jovem nulli subigebant arva coloni.*[§]

Note.—The determination of the quantity of a vowel before *muta cum liquida* within a word has great difficulties, and we must add the following observations: The practice of the different poets varies greatly. Virgil, e. g., is particularly fond of lengthening a vowel by its position before *muta cum liquida;* and he and the poets in general usually contrive to make the vowel thus lengthened coincide with the arsis in the verse; by the same contrivance, he also lengthens the short final syllable of a word, especially the enclitic *que*, in the second foot of an hexameter, by the *muta cum liquida* which follow it. We have farther to observe particular words which have their vowel short, viz., *lĭber*, *nĭger*, *pĭger*, and *rŭber*; but in their inflections, where the *muta cum liquida* occurs, the vowel almost always becomes long; *colŭber*, e. g., is short; but *colūbrae*, *colūbris*, are long, and *migro* is made long by the best poets in the hexameter. Other words, however, are either never lengthened, as *arbĭtror*, or very seldom, as *locŭples*. There are, on the other hand, some cases of *muta cum liquida* which form a strong position both in Latin and Greek, viz., where the liquid is either *l*, *m*, or *n*, and the mute either *b*, *g*, or *d*. (See Buttmann's *Greek Grammar*, § 7. 10.) Thus the Latin words *publicus*, *agmen*, *regnum*, and *ignarus* always have their first syllable long.

It is almost superfluous to repeat here that we are speaking only of such vowels as are naturally short; for, when the vowel is naturally long, a lengthening by *positio debilis* is out of the question, and we therefore always say *ambulācrum*, *lavācrum*, *delūbrum*, *involūcrum*, and *salūbris*. When the consonants *muta cum liquida* belong to different syllables, as in *ab-luo*, *ob-ruo*, *quam-ob-rem*, they make real position.

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[*] [As regards the initial SC, SM, SP, &c., consult *Schneider*, *L. G.*, vol. ii., p. 694; and *Ramsay*, *Lat. Pros.*, p. 260, *seqq.*]—*Am. Ed.*

[†] [It is far more correct to consider the *j* in *major*, &c., which is, in fact, nothing more than an *i*, as forming a diphthong with the preceding vowel, the word being pronounced as if written *mai-or.*]—*Am. Ed.*

[‡] [It could not by any possibility lengthen the preceding vowel, since *bijugus* and *quadrijugus* are in fact *biiugus*, *quadriiugus*.]—*Am. Ed.*

[§] [Here, again, the initial letter of *Jovem* is a mere vowel, and the word is to be pronounced as if written Ἰὸυ-εμ.]- -*Am. Ed.*

CHAPTER IV.

OF THE ACCENT OF WORDS.

[§ 32.] It is a general rule that every word has an accent on one particular syllable. This accent is twofold, either the *circumflex* (^) or the *acute* (′), for what is called the *grave* in Greek means only the absence of either accent. Some words have no accent, viz., the enclitics *ne*, *que*, *ve*, *ce*, which never appear by themselves, but are attached to other words. Prepositions lose their accent when they precede the cases which they govern.

Note.—The addition of these enclitics produces a change in the accent of the words to which they are attached, and which thus become compounds. The ancient grammarians have established the rule that, whenever an enclitic has a meaning of its own, the accent is thrown back* upon the syllable immediately before the enclitic, and either as the acute (if the vowel of that syllable is short), or as the circumflex (if the vowel is long), as in *Musáque* (nominat.) *hominéque*, and *Musâque* (ablat.) *armîsque*. When, on the other hand, the enclitic has no meaning by itself, and forms only one word with that to which it is attached, the accent varies, as will be shown hereafter. This is the case with *que;* for in some compounds it either does not possess the meaning of "and" at all, or only very indistinctly. Hence, in *itáque* (and so) the accent belongs to the short penultima, and in *ítaque* (therefore), in which the meaning of "and" is quite obscured, the pronunciation places the accent upon the antepenultima. In the same manner, we have to distinguish between *utíque* (and that) and *útique* (certainly.) By way of exception, the same grammarians place the accent on the penultima in *utráque* and *pleráque*, on account of the accent of the masculine forms *utérque* and *plerique;* although, according to the general rule, *que* not meaning "and," we ought to pronounce *útraque* and *pléraque*. They farther inform us that we should pronounce *néquando* and *síquando*, in order that *quando* may not be taken for a separate word, and *alíquando*, in order to distinguish it from *aliquánto*.

[§ 33.] 2. Monosyllables are pronounced with the circumflex, when their vowel is long by nature, and not merely by position, as in *dôs*, *môs*, *flôs*, *jûs*, *lûx*, *spês*, *fôns*, and *môns;* but when the vowel is naturally short, they are pronounced with the acute, although the syllable may be long by position; e. g., *árs*, *párs*, *fáx*, *dúx*.

Note.—*Sic* (so) the adverb should be pronounced with the circumflex, and *sic*, which indicates a wish, with the acute; e. g., *Síc te, diva potens Cypri*, &c., in Horace. Comp. Priscian, *De XII. Vers. Æn.*

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* [This phraseology is objectionable. A *throwing back* of the accent, in the case of enclitics, is the common form of expression, but is calculated to produce a wrong idea of the nature of such words. When the enclitic is joined in pronunciation with the preceding word, a change of accent necessarily takes place, these enclitics increasing the preceding word by as many syllables as each enclitic possesses. (*Gättling*, *Elements of Accentuation*. *Oxf.*, 1831, p. 100.)]—*Am. Ed.*

3. Words of two syllables have the accent on the first, either as circumflex, when the vowel of that syllable is naturally long, and that of the second one short; or as acute, when the vowel of the first syllable is short and that of the second long; or when the vowel of the first, as well as that of the second, is long; e. g., *Rômă*, *mûsă*, *lûce*, *jûris;* but *hómo*, because both syllables are short; *déas*, because the first is short and the second long; *árte*, because the first is long only by position; and *dóti*, for although the vowel of the first is naturally long, yet that of the second is likewise long. The ancient grammarians do not notice those cases where a syllable long by position is, at the same time, long by the nature of its vowel (see above, § 30); but it is probable that *cônsul*, *mônte*, *dênte*, *êsse* (for *edere)*, *âsthma*, and *scêptrum* were pronounced in the same manner as *lûce*.

4. Words of three syllables may have the accent on the antepenultima and penultima; the acute on the antepenultima, when the penultima is short, as in *caédere*, *pérgere*, *hómines;* the accented syllable itself may be long or short. The circumflex is placed on the penultima on the conditions before mentioned, as in *amâsse*, *Românus;* and the acute, when those conditions do not exist, and yet the penultima is long, as in *Románis*, *Metéllŭs*. No word can have the accent farther back than the antepenultima, so that we must pronounce *Constantinópolis*, *sollicitudínibus*.

Note.—Priscian (p. 803, ed. Putsch) remarks as an exception, that the compounds of *facere*, which are not formed by means of a preposition, such as *calefăcit*, *tepefăcit*, and (p. 739) the contracted genitives in *i*, instead of *ii* (see § 49), have the accent on the penultima, even when it is short, as in *ingĕni*, *Valĕri*, so that we must pronounce *calefácit*, *ingéni*. He asserts the same with regard to the vocative of proper names in *ius*, e. g., *Virgĭli*, *Valĕri;* while other grammarians (A. Gellius, xiii., 25) leave to this case its regular accentuation, *Vírgili*, and not *Virgíli*.

[§ 34.] 5. Words of two or more syllables never have the accent on the last, and it appears that it was only the grammarians who invented a different mode of accentuation, for the purpose of distinguishing words which would otherwise sound alike. They tell us that the words *poné* (behind) and *ergô* (on account of) should have the accent on the last syllable, to distinguish them from *pône* (put) and *érgo* (therefore). They farther accentuate the last syllables of the adverbs *circum*, *docte*, *raro*, *primo*, *solum*, and *modò*, to distinguish them from the cases which have the same terminations. The interrogatives *quando*, *qualis*, *quantus*, *ubi*, and others, are said to have the accent on the first syllable, according to the rule; but when used in the sense of relatives, to have the accent on the last syllable, unless the acute be changed into the grave by reason of their connexion with other words which follow. The words ending in *as*, which originally ended in *atis*, such as *optimas*, *nostras*, *Arpinas*, are said to have the accent on the syllable on which they had it in their complete form, and which is now the last. The same is asserted with regard to the contracted perfects, such as *audit* for *audivit*. It is impossible to determine how much of all this was really observed by the ancients, since it is expressly attested by earlier writers, such as Quintilian, that in Latin the accent was never put on the last syllable. But it is certainly wrong to put the grave on the last syllable of all adverbs, as some persons still do, or to use accents for the purpose of indicating the natural length of a vowel, which is better expressed by a horizontal line (¯).

[§ 35.] 6. These rules concerning accentuation ought to lead us to accustom ourselves to distinguish accent from quantity; to read, for example, *hóminēs*, and not *hōminĕs*, and to distinguish, in our pronunciation, *édo* (I eat) from *ēdo* (I edit), *légo* (I read) from *lēgo* (I despatch), and in like manner, *fúris* (thou ravest), *légis* (thou readest), and *régis* (thou rulest) from the genitives *fūris*, *rēgis*, and *lēgis*; farther, *lévis* (light) from *lēvis* (smooth), *mâlus* (bad) from *mâlus* (an apple-tree), *pálūs*, *ūdis* (a marsh), from *pâlus*, *i* (a post), *ănus* (an old woman) from *ânus* (πρωκτός), *lútum* (mud) from *lūtum* (a dyer's weed), and also *lŭ′teus* (dirty or muddy) from *lū′teus* (yellow), and *pŏ′pulus* (the people) from *pō′pulus* (a poplar). In our own language accent and quantity coincide, but it is very wrong to apply this peculiarity to a language to which it is foreign.[*]

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[*] [The student will find some very sensible remarks on this subject in the dissertation of *M. Burette* on Plutarch's Dialogue on Music. (*Mem. de Litt., tirez des registres de l'Acad. Roy. des Inscriptions*, &c., vol. x., p. 189.) Nothing can show more clearly the utter absurdity of pronouncing Greek by accent alone than the applying of this same system of pronunciation to the Latin language. (Compare *Liskovius, über die Aussprache des Griech.*, p. 250.)]—*Am. Ed.*

THE ACCIDENCE.

CHAPTER V.

DIVISION OF WORDS ACCORDING TO THEIR SIGNIFICATION.

[§ 36.] THE words of every language are either nouns, verbs, or particles.

A *noun* serves to denote an object or a quality of an object, and may accordingly be either a *substantive*, as *domus* (a house), a *pronoun*, as *ego* (I), or an *adjective*, as *parvus* (small). Nouns are declined to indicate their different relations.

A *verb* expresses an action or condition which is ascribed to a person or a thing, as *scribo*, *ire*, *dormire*, *amari*. A verb is conjugated in order to indicate the different modes in which an action or condition is ascribed to a person or a thing.

Particles are those parts of speech which are neither declined nor conjugated, and which are neither nouns nor verbs. They are divided into the following classes: 1. *Adverbs* express the circumstances of an action or condition; as, *scribit bene*, he writes well; *diu dormit*, he sleeps long. 2. *Prepositions* express, either directly or indirectly (§ 295), the relations of persons or things to one another, or to actions and conditions; as, *amor meus erga te*, my love towards thee; *eo ad te*, I go to thee. 3. *Conjunctions* express the connexion between things, actions, or propositions; as, *ego et tu; clamavit, sed pater non audivit.* 4. *Interjections* are the expressions of emotion by a single word; as, *ah*, *ohe*, *vae*.

These are the eight *parts of speech* in Latin; all of them occur in the following hexameter:

Vae tibi ridenti, quia mox post gaudia flebis.

CHAPTER VI.

NOUNS SUBSTANTIVE.—GENERAL RULES OF GENDER.

[§ 37.] Nouns substantive are either *proper (nomina propria),* i. e., the names of one particular man or thing, or *common (nomina appellativa),* i. e., such as denote persons or things in so far as they belong to a class.

All nouns have one of three genders: *masculine, feminine,* or *neuter.*

The manner in which the gender of a noun can be ascertained from its termination will be explained under each declension. Our object here is to show the gender of nouns, both proper and common, in so far as it depends upon their meaning.*

1. The following are *masculine:* the names of men and of male beings; as, *homo, vir, scriba, flamen, consul, rex, deus, daemon, Cupido* (the God of Love), *manes* (the spirits of the departed), *lemŭres* (spectres); and the names of rivers, winds, and months, the words *fluvius, ventus, mensis* being themselves masculine.

[§ 38.] *Exceptions.*—There are some substantives which do not originally denote men, but have come to be applied to them by custom; as, *operae,* labourers; *vigiliae* and *excubiae,* sentinels; *copiae,* troops; *auxilia,* auxiliary troops; *mancipium,* a slave; *scortum* and *prostibulum,* a prostitute. All such words have the gender which belongs to them according to their termination.

The names of rivers in *a,* belonging to the first declension, vary in their gender. (See Schneider, *Formenlehre,* p. 14.) Modern writers commonly make them feminine; but the ancients, in most cases, make them masculines, which is the gender belonging to them. (See § 47.) The mythological rivers *Styx* and *Lethe* are feminine, as in Greek. The names of winds and months are, without exception, masculine; hence *hi Etesiae, hic Libs, hic Aprilis*. With regard to the names of the months, it must be observed that all of them are adjectives, and that the best writers use them only as such, the substantive *mensis* being understood. Hence, also, *Calendae Januariae, Nonae Sextiles, Idus Martiae, Maiae, ante Calendas Augustas, Idibus Decembribus*. See Drakenborch on Livy (iv., 37), who, with most other commentators, is so strongly convinced of this, that he does not hesitate to correct passages in which this rule is not observed.

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* [" Dr. Zumpt, in this part of his Grammar, appears to place too much reliance on the authority of the Latin grammarians. It should be recollected that most of these writers lived long after the authors upon whom their comments are made, and at a time, too, when the very structure, and certainly the very idioms of the language, were materially altered. The living tongue of their times was an unsafe standard of comparison; while the relation in which they stood to the writings of Cæsar and Cicero was the same in kind as that in which we ourselves stand. On the other hand, it is much to be regretted that not one among them possessed any of that philosophical spirit which begins to distinguish modern philology. Those who have been in the habit of consulting the commentaries of Donatus and Servius, or the more systematic work of Priscian, will admit that the testimony of this class of writers, though of occasional value, should always be received with caution. The judgment of even Varro and Quintilian is not always to be depended upon, and their errors of judgment are often aggravated by the particularly corrupt state in which their writings have come down to us." (*Journal of Education,* vol. i., p. 95, *seqq.*)]—*Am. Ed.*

The names of mountains are generally said to be masculine; but when the word *mons* is not joined with them, the gender depends upon their termination, as in *alta Ætna*.

[§ 39.] 2. The following are *feminine:* the names of women and female beings; e. g., *uxor*, wife; *soror*, sister; *anus*, an old woman; *socrus*, mother-in-law; *Juno, Venus;* and even when they end in *um*, as *Phanium, Glycerium, Leontium*. Most of the names of trees, towns, countries, and islands, just as the words *arbos, urbs, terra (regio)*, and *insula* themselves are feminine; e. g., *alta cedrus, pinus, abies*, the high cedar, pine, fir; *umbrosa fagus*, the shady beech; *ficus Indica, opulenta Corinthus, antiqua Tyrus, dura Lacedaemon, Aegyptus superstitiosa, clara Salamis*.

Exceptions.—The names of trees and shrubs ending in *er*, and following the third declension, are neuter; as, *acer, cicer, papaver*, to which we must add *robur*, the oak. Masculine are *oleaster* and *pinaster*, which belong to the second, and *styrax*, which belongs to the third declension: also many shrubs and smaller plants in *us, i;* e. g., *amarantus, asparagus, calamus, dumus, hellebŏrus, intubus, rhamnus*, and *spinus*. The following vary, and may be used as masculine or feminine: *cytisus, raphanus, rubus*, and *grossus*, an unripe fig.

Among the names of towns the following are masculine: 1. All plurals in *i*, as *Argi, Delphi, Puteoli, Veii;* 2. Four names in *o: Hippo* (with the surname *regius*), *Narbo Marcius, Frusino*, and *Sulmo;* the analogy of which is followed, also, by *Croto*, although the regular form in Greek is ἡ Κρότων; 3. *Tunes, ētis*, and *Canopus*, as in Greek ὁ Κάνωβος. Some names in *ūs, untis*, such as *Pessīnus, Selīnus*, and in *us, i*, such as *Pharsalus, Abydus*, and also *Marathon*, are masculine, according to the Greek custom, though they are sometimes also used as feminines. The following are neuter: 1. Those ending in *um*, and the Greek names in *on*, as *Tusculum, Ilion;* 2. The plurals in *a, orum*, e. g., *Susa, Arbela, Ecbatana, Leuctra;* 3. Those ending in *e* and *ur*, which follow the third declension; as, *Caere, Reāte, Praeneste, Tergeste, Nepete*, or *Nepet, Anxur*, and *Tibur; Tuder* is likewise neuter; 4. The indeclinable names in *i* and *y;* as, *Illiturgi, Asty*, and some others, particularly barbarous names, the declension of which is defective; as, *Suthul, Hispal, Gadir*, whereas their Latin forms, *Hispalis* and *Gades, ium*, are feminine. *Argos*, as a neuter, occurs only in the nominative, otherwise *Argi, orum*, is used. The many exceptions we have here enumerated might render us inclined altogether to drop the rule respecting the feminine gender of names of towns; but we must adhere to it on account of the numerous Greek names in *us, i*, and of the Greek or non-Italian names in *on (o), onis;* and there appears, moreover, to have been a tendency to make feminine even those which are of a different gender, provided they are in the singular. This is the case, besides those we have already mentioned, with *Croton*, and may also be observed in the case of *Praeneste;* for Virgil says, *Praeneste sub ipsa*, and Juvenal *gelidā Praeneste*, but otherwise the neuter gender is well established. (Liv., vi., 29. Sil.

Ital., ix., 404.) The poets change the names of some places ending in *um* into *us*, e. g., *Saguntus*, and use them as feminines. (See Schneider, *Formenl.*, p. 479.)

Among the names of countries, those in *um* and plurals in *a* are neuter, as *Latium*, *Bactra;* the names *Bosporus*, *Pontus*, and *Hellespontus*, which properly denote the seas adjacent to these countries, are masculine; the same is the case with *Isthmus*, when used as the name of a country, for originally it is a common noun, signifying "a neck of land." Of the names of islands, some ending in *um* are neuter, as is also the Egyptian *Delta*.

It must farther be observed that most names of *precious stones* are feminine, as in Greek; but *beryllus*, *carbunculus*, *opălus*, and *smaragdus* are masculine. The names of dramatic compositions are used in the early and good language as feminine, the word *fabula* being understood; e. g., *hæc Truculentus* (*Plauti*), *Eunuchus* (*Terentii*), *acta est*, &c. (See Quintil., i., 5, 52, with Spalding's note.) Juvenal (i., 6), however, says, *Orestes nondum finitus.*

[§ 40.] 3. There are many names of persons which are common to both sexes, as they denote an occupation or quality which may belong either to a man or a woman, although the one is more frequently the case than the other. Such words are called *common (communia)*. Those found in Latin with two genders are contained in the following hexameter lines:

Antistes, *vates*, *adolescens*, *auctor* et *augur*,
Dux, *judex*, *index*, *testis*, cum *cive sacerdos*,
Municipi adde *parens*, *patrueli affinis* et *heres*,
Artifici conjux atque *incola*, *miles* et *hostis*,
Par, *juvenis*, *martyr*, *comes*, *infans*, *obses* et *hospes*,
Interpres, *praesul*, *custos*, *vindex*que, *satelles*.

Some other words are not noticed here, because they are used only in apposition to feminines; those mentioned above, however, may be accompanied by adjectives in either gender; e. g., Cic., *Cat.*, 2: *In hoc sumus sapientes, quod naturam optimam ducem, tamquam deum, sequimur. Pro Balb.*, 24: *Sacerdos illa Cereris civis Romana facta est.* Virg., *Æn.*, x., 252: *Alma parens Idaea deum.* Liv., i., 7: *Mater mea, veridica interpres deûm.* To these we may add *contubernalis*, properly an adjective, which cannot be accommodated to verse, and perhaps also *exul* and *princeps*, with regard to which the passages of the ancients are not decisive, since the *non alia exul* in Tacit., *Ann.*, xiv., 63, may be explained as apposition, and *Romana princeps* in the *Eleg. ad Liviam*, 356, may be taken as an adjective, as in other cases. *Obses* is well attested as a *nomen commune* by Plin., *Hist. Nat.* xxxiv., 13: *Obsidibus, quae Porsenae mittebantur. Auspex* yet awaits a better authority than *praeclaram auspicem* in the *Declam.* (*Porcii Latronis*) in *Catil.*, c. 16.

It is farther to be observed that *antistes* and *hospes*, in the sense of priestess and hostess, are not attested as well as the feminine form *antistita, ae*, and *hospita, ae*.

[§ 41.] 4. *Substantiva mobilia* are those substantives in which the root receives different terminations for the masculine and feminine genders. The termination for the feminine is always *a* or *trix*, and the latter occurs in those cases in which the masculine ending in *tor* is derived from transitive verbs, as in *victor*, *victrix; ultor*, *ultrix; praeceptor*, *praeceptrix; inventor*, *inventrix.* The feminine is indicated by *a* when the masculine ends in *us* or *er*, or some other termination, e. g., *coquus*, *coqua; puer*, *puera;* or more frequently the diminutive form *puella; magister*, *magistra; leno*, *lena; caupo*, *copa; tibicen*, *tibicina; avus*, *avia; rex*, *regina; antistes*, *antistita.* The feminine termination *tria* is Greek, and is formed from masculines in *tes* or *ta;* as, *psaltes*, *psaltria; poëta*, *poëtria.*

[§ 42.] 5. Some names of animals have special forms to distinguish the two sexes: *agnus*, *agna; cervus*, *cerva; columbus*, *columba; equus*, *equa; gallus*, *gallina; juvencus*, *juvenca; lupus*, *lupa; leo*, *lea* and *leaena; porcus*, *porca; vitulus*, *vitula; ursus*, *ursa.* In some cases the words are altogether different, as in *taurus*, *vacca*, a bull and cow; *aries*, *ovis*, ram and sheep; *hoedus*, *capella; catus*, *felis.*

Most other names of animals are common *(epicoena);* that is, they have only one grammatical gender, which comprises both sexes, e. g., *passer*, *anser*, *corvus*, *canis*, *cancer* are masculine; *aquila*, *felis*, *anas*, *vulpes* are feminine, though they may denote animals of either sex. With regard to those names which may distinguish the genders by terminations, it should be observed that one form (generally the masculine) predominates, such as *equus*, *leo*, *lupus* as masculine, and *felis*, *ovis* as feminine. If the sex of the particular animal is to be stated, the word *mas* or *femina* is added to the same; as, *anas mas*, *anas femina*, *femina anguis*, *musca femina*, *femina piscis*, and *lupus* or *porcus femina*, although we have the forms *lupa* and *porca.* Instead of *mas* we may also use *masculus* or *mascula*, e. g., *vulpes mascula*, a male fox; *pavo masculus*, a peacock.

Some of these nouns *epicene*, however, in which the difference of sex is more frequently noticed, are used as real common nouns, so that they are masculine when the male animal, and feminine when the female animal is particularly specified. Of this kind are *bos*, *canis*, *elephantus*, *lepus*, *vespertilio*, *mus*, which are masculine when the difference of sex is not noticed; but feminine when the female is designated. Thus we generally find, e. g., *elephanti prudentissimi habentur*, *lepores timidi sunt;* but, at the same time, *canes rabidae*, *elephantus gravida*, *lepus fe-*

cauda; and Horace, abandoning the usual gender, takes the liberty of saying (Serm., ii., 8, 87), *membra gruis sparsi*, and *jecur anseris albae.* (See Bentley's note.)

The following nouns are sometimes masculine and sometimes feminine, without regard to difference of sex: *anguis* and *serpens*, a serpent; *dama*, fallow-deer; *talpa*, a mole; also *sus*, a pig; and *tigris*, tiger; but *sus* is commonly feminine, while *tigris* is commonly masculine. Others are of uncertain gender, in as far as they have both a masculine and a feminine form, which, however, are used indiscriminately and without regard to sex. Thus we have the feminine forms *colubra lacerta*, *luscinia*, and *simia* along with the masculines *coluber*, *lacertus*, *luscinius*, and *simius*, without *simia*, for instance, having any reference whatever to a female monkey. In like manner, *palumbus* and *palumba* (the same as *palumbes*) are used indiscriminately.

[§ 43.] 6. The following are *neuter*. All indeclinable substantives, as *gummi*, *pascha*, *sināpi*, and *pondo*, which is used as an indeclinable noun in the sense of "pound;" the names of the letters of the alphabet, as *c triste*, *o longum*, *Graecum digamma*, &c., and all words and expressions which, without being substantives, are conceived and used as such, or quoted merely as words; e. g., *ultimum vale*, *scire tuum nihil est*, *vivere ipsum turpe est nobis*, *tergeminum σοφῶς*, *hoc ipsum diu mihi molestum est* (Cicero), *lacrimas hoc mihi paene movet* (Ovid), where the words *diu* and *paene* are quoted from the sayings of another person, and it is said that the very word *diu* or *paene* is painful.

Note.—The names of the letters of the alphabet, however, are sometimes used as feminines, the word *littera* being understood; e. g., Quintil., i., 4, 11: *Sciat etiam Ciceroni placuisse aiio Maiiamque geminata i scribere.* The names of the Greek letters in *a*, as *beta*, *gamma*, *delta*, are used as feminines only by Ausonius, *Technop. de Litt.*

CHAPTER VII.

NUMBER, CASE, AND DECLENSION.

[§ 44.] The Latin language distinguishes, in nouns and verbs, the *singular* and *plural* (*numerus singularis* and *pluralis*) by particular forms; it has also different forms to distinguish six different *cases* (*casus*) in the relations and connexions of nouns. The ordinary names of these cases are *nominative*, *genitive*, *dative*, *accusative*, *vocative*, and *ablative*. The different forms of these cases are seen in the terminations which are annexed to the crude form of a word. *Declension* is the deriving of these different forms, both in the singular and plural, from one another, the nominative forming the starting point. The nominative and vocative are called *casus recti*, and the others *casus obliqui*.

There are five declensions distinguished by the termination of the genitive singular, which ends:

1	2	3	4	5
ae	*i*	*is*	*ūs*	*eï*

All declensions have the following points in common:

1. In the second, third, and fourth declensions there are neuters which have three cases alike, viz., nominative, accusative, and vocative.

2. The vocative is like the nominative, except in the second declension, and some Greek words in the first and third.

3. Where no exception arises from neuters, the accusative singular ends in *m*.

1	2	3	4	5
am	*um*	*em*	*um*	*em*

4. The genitive plural ends in *um*.

1	2	3	4	5
ārum	*ōrum*	*um*	*ŭum*	*ērum*

5. The dative plural is in all declensions like the ablative plural.

1	2	3	4	5
īs	*īs*	*ĭbus*	*ĭbus (ŭbus)*	*ēbus*

The following table contains the terminations of all the five declensions:

SINGULAR.

		neut.			neut.	
Nom.	*a (e, as, es)*	*us, er, um*	*a, e, o c, l, n, r, s, t, x*	*us,*	*u*	*es.*
Gen.	*ae (es)*	*i*	*is*	*us*		*eï.*
Dat.	*ae*	*o*	*i*	*ui*		*eï*
Acc.	*am (en)*	*um*	*em (im)*	*um,*	*u*	*em.*
Voc.	*a (e)*	*e, er, um*	like nom.	*us,*	*u*	*es.*
Abl.	*a (e)*	*o*	*e (i)*	*u*		*e.*

PLURAL.

			neut.		neut.		neut.	
Nom.	*ae*	*i,*	*a*	*es,*	*a (ia)*	*us,*	*ua*	*es.*
Gen.	*arum*	*orum*		*um (ium)*		*uum*		*erum.*
Dat.	*is*	*is*		*ibus*		*ibus (ubus)*		*ebus.*
Acc.	*as*	*os,*	*a*	*es,*	*a (ia)*	*us,*	*ua*	*es.*
Voc.	*ae*	*i,*	*a*	*es,*	*a (ia)*	*us,*	*ua*	*es.*
Abl.	*is*	*is*		*ibus*		*ibus (ubus)*		*ebus.*

CHAPTER VIII.

FIRST DECLENSION.

[§ 45.] THE first declension comprises all nouns which form the genitive singular in *ae*. The nominative of genuine Latin words of this kind ends in *ă*. Greek words in *a*, as *musa*, *historia*, *stoa*, follow the example of the Latin ones, and shorten the final vowel when it is long in Greek. Some Greek words in *ē*, *ās*, and *ēs* have peculiar terminations in some of their cases. (See Chap. IX.)

SINGULAR.	PLURAL.
Nom. *vi-ă*, the way.	Nom. *vi-ae*, the ways.
Gen. *vi-ae*, of the way.	Gen. *vi-arum*, of the ways.
Dat. *vi-ae*, to the way.	Dat. *vi-īs*, to the ways.
Acc. *vi-am*, the way.	Acc. *vi-ās*, the ways.
Voc. *vi-ă*, O way!	Voc. *vi-ae*, O ways!
Abl. *vi-ā*, from the way.	Abl. *vi-īs*, from the ways.

In like manner are declined, for example, the substantives *barba*, *causa*, *cura*, *epistola*, *fossa*, *hora*, *mensa*, *noverca*, *penna*, *porta*, *poena*, *sagitta*, *silva*, *stella*, *uva*, *victoria*, and the adjectives and participles with the feminine termination *a*; as, *longa*, *libera*, *pulchra*, *lata*, *rotunda*, *lecta*, *scripta*.

Note 1.—An old form of the genitive singular in *ās* has been retained even in the common language, in the word *familia*, when compounded with *pater*, *mater*, *filius*, and *filia*; so that we say *paterfamilias*, *patresfamilias*, *filiosfamilias*. But the regular form *familiae* is not uncommon; sometimes, though not often, we find *familiarum* in composition with the plural of those words.*

Note 2.—An obsolete poetical form of the genit. sing. is *āī* for the diphthong *ae* or *ai*, as in *aulaī*, *auraī*, *pictaī*, which three forms occur even in Virgil.

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* [Consult *Appendix* v., on the ancient forms of declension.]—*Am. Ed.*

Note 3.—Poëts form the genitive plural of patronymics in *es* and *a*, of several compounds in *cola* and *gena*, and of some few names of nations, by the termination *um* instead of *arum*; as, *Aeneadum*, *Dardanidum*, *coelicolum*, *terrigenum*, *Lapithum*. Of a similar kind are the genitives *amphorum*, *drachmum*, which are used even in prose, instead of *amphorarum*, *drachmarum*. (Comp. § 51.)

Note 4.—Some words form the dative and ablative plural in *abus* instead of *is*—such as *anima*, *dea*, *filia*, *liberta*, *nata*, *mula*, *equa*, *asina*—for the purpose of distinguishing them from the dative and ablative plural of the masculine forms, which would otherwise be the same. The regular termination *is*, however, is generally preferred, notwithstanding the possibility of ambiguity; and it is only *deabus* and *filiabus* that can be recommended, for the former is used in a solemn invocation by Cicero: *dis deabusque omnibus*; and the latter by Livy (xxiv., 26), *cum duabus filiabus virginibus*. *Libertabus* frequently occurs in inscriptions. The termination *abus* has remained in common use for the feminine of *duo* and *ambo*: *duabus*, *ambabus*.*

CHAPTER IX.

GREEK WORDS IN *ē*, *ās*, AND *ēs*.

[§ 46.] 1. In the dative singular and throughout the plural, Greek words in *e*, *as*, and *es* do not differ from the regular declension. In the other cases of the singular they are declined in the following manner:

Nom.	*ē*	*ās*	*ēs*.
Gen.	*ēs*	*ae*	*ae*.
Acc.	*ēn*	*am* (sometimes *ān*)	*ēn*.
Voc.	*ē*	*ā*	*ē* and *ā*.
Abl.	*ē*	*ā*	*ā* and *ē*.

Words of this kind in *ē* are: *aloë*, *crambe*, *epitome*, *Circe*, *Danaë*, *Phoenīce*; in *as*: *Aeneas*, *Boreas*, *Gorgias*, *Midas*, *Messias*, *Satanas*; in *es*: *anagnostes*, *comētes*, *dynastes*, *geomĕtres*, *pyrītes*, *satrăpes*, *sophistes*, *Anchises*, and

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* [This termination in *abus*, however, though now appearing in but few words, was originally the common ending of the dative and ablative plural of the first declension, and was merely retained afterward in a few, as a convenient mode of distinguishing between certain feminines and masculines. In the change from *abus* to *is*, Bopp thinks that there must have been an intermediate form *ĭbus* after *a-bus* had weakened the stem-vowel *ā* into *ĭ*, and that this *ĭ* was subsequently lengthened as a compensation for the removal of *bu*. Hence *terrīs* would arise from *terrĭ-bus*, for *terrā-bus*, just as the verb *mālo* arose from *măvolo*. (*Bopp*, *Vergleich. Gram.*, p. 282.) Besides the words given in the text, many more occur in inscriptions and ancient writers. Thus, we have *Mirabus* (Gruter, 92, 1); *nymfabus* (Id., 93, 8); and also *raptabus*, *paucabus*, *puellabus*, *pudicabus*, *portabus*, *oleabus*, &c. There is, therefore, no foundation whatever for the opinion that such forms as these were merely brought in by the ancient jurists for the sake of convenient distinction in testaments, although this is asserted by Pliny (*Apud Charis.*, p. 103, *seq.*)]—*Am. Ed.*

Thersites, patronymics (i. e., names of persons derived from their parents or ancestors, see § 245); e. g., *Aeneades, Alcīdes, Pelīdes, Priamĭdes, Tydīdes.*

Note.—Common nouns, such as *epistola* and *poëta*, which, on their adoption into the Latin language, exchanged their Greek termination η or ης for the Latin ă, are treated as genuine Latin words, and no longer follow the Greek declension. But a great many other common, as well as proper nouns likewise follow the Latin declension; and it must be especially remarked that the early Latin writers, including Cicero, show a tendency to Latinize the declension of those words which they have frequent occasion to use. Thus we prefer, with Cicero, *grammatica, rhetorica, dialectica, musica*, to *grammatice, rhetorice, dialectice, musice*, and we may say *Creta* and *Penelopa* just as well as *Hecuba* and *Helena*, although some writers, especially the later poets, with an affectation of erudition, preferred *Crete* and *Penelope*. But there is no fixed law in this respect. In the words in *es* Cicero prefers this Greek termination to the Latin ă; e. g., *Philoctetes, Scythes, Perses, sophistes*, to *Persa, sophista*, &c. In the accusative he sometimes uses *en*; as, *Arsinoën, Circen, Sinopen.* (See my note on Cic., *in Verr.*, iv., 18.) But although he would use the nominative *Sinope* for *Sinopa*, yet he makes the genitive *Sinopae* in the adverbial sense of "at Sinope," e. g., *in Rull.*, ii., 20. As to the practice of Horace, see Bentley on *Epod.*, xvii., 17.

2. Greek words in *as* commonly take the accusative *an* in poetry, and Virgil uniformly uses *Aenean*. In prose the Latin *am* is much more frequent, although Livy, too, has *Aenean*, and in Quintus Curtius we not unfrequently find the forms *Amyntan, Philotan, Perdiccan*, and others, along with *Amyntam, Philotam, Perdiccam.*

The vocative of words in *ēs* is usually *ē*, as in Virgil: *Conjugio, Anchisē, Veneris dignate superbo;* but the Latin vocative in *ă* also occurs frequently, e. g., at the end of an hexameter in Horace, *Serm.* ii., 3, 187: *Atridă, vetas cur?* and in Cicero: *Aeeta, Thyesta!* The vocative in *ā* seldom occurs, as in the oracle mentioned by Cicero, *De Divin.*, ii., 56: *Aio te, Aeacidā, Romanos vincere posse.** Words in *es* form their ablative regularly in *ā*, e. g., in Cicero: *de Philocteta, de Protagora Abderita.* The poets, however, sometimes use the termination *ē*, as in Virgil: *Uno graditur comitatus Achate.*

3. Generally speaking, however, the patronymics in ης, genit. *ου*, are the only Greek words that follow the second declension; and the majority of proper names ending in *es* follow the third declension; as, *Alcibiades, Miltiades, Xerxes.* But many of them form the accusative singular in *ēn* (as *Euphraten, Mithridaten, Phraaten)*, and the vocative in *e*, together with the forms of the third declension in *em* and *es*. (See Chap. XVI.)

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* [The *a* is here lengthened by the *arsis*.]—*Am. Ed.*

Note.—The word *satrapes* (*σατράπης, ου*) is best declined after the first declension; but no example of the genit. sing. being *satrapae* is known: Nepos (*Lysand.*, 4) uses *satrapis*. This does not necessarily presuppose the existence of a nominative *satraps*, which occurs only in later times, but may be the same as *Miltiades*, genitive *Miltiadis*. Instances of the dative *satrapae*, accus. *satrapēn*, and ablat. *satrapē*, occur in other writers, as well as in the correct texts of Q. Curtius. The form *satrapem* must be rejected; but the Latin form *satrapam* may be used. The plural is throughout after the first declension, *satrapae*, *satraparum*, &c.

CHAPTER X.

GENDER OF THE NOUNS OF THE FIRST DECLENSION.

[§ 47.] NOUNS in *a* and *e* are feminine, and those in *as* and *es* (being chiefly names of men) are masculine.

Note.—Nouns denoting male beings are of course masculine, though they end in *a*; as, *auriga*, *collēga*, *nauta*, *parricīda*, *poëta*, *scriba*. Names of rivers in *a*, such as *Garumna*, *Trebia*, *Sequana*, *Himera* (to be distinguished from the town of the same name), and *Hadria* (the Adriatic), are masculine, according to the general rule. (See Chap. VI.) The three rivers *Allia*, *Albula*, and *Matrōna*, however, are feminine. *Cometa* and *planeta*, which are usually mentioned as masculines, do not occur in ancient writers, who always use the Greek forms *cometes*, *planetes*; but *cometa* and *planeta* would, according to analogy, be masculine.

CHAPTER XI.

SECOND DECLENSION.

[§ 48.] ALL nouns which form the genitive singular in *i* belong to the second declension. The greater part of them end in the nominative in *us*, the neuters in *um*; some in *er*, and only one in *ir*, viz., *vir*, with its compounds, to which we must add the proper name, *Trevir*. There is only one word ending in *ur*, viz., the adjective *satur*, *satŭra*, *satŭrum*.*

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* [Originally this declension had but two terminations, *us* for the masculine and feminine, and *um* for the neuter. All the forms, therefore, belonging to this declension, which subsequently ended in *er*, *ir*, or *ur*, terminated in early Latin in *erus*, *irus*, *urus*. This is plain from the remains of the early language that have reached us, as well as from other sources. Thus, in Plautus (*Men.* v., 5, 84) we have *socerus* instead of *socer*. The same writer, and others also, employ the vocative form *puere*, which supposes, of course, a nominative *puerus*. In later Latin we have even *Siler* and *Silerus* both occurring, the former in *Lucan*, ii., 426; the latter in *Pomponius Mela*, ii., 4, 9; and with these we may compare *Vesper* and *Vesperus*. That the Latin *vir* arose from *virus* is also highly probable, and is in some degree confirmed by the existence of *vira*, as a feminine, in earlier Latinity. (*Festus*, *s. v.* Querquetulanæ. *Serv. ad Virg. Æn.*, xii.,

The genitive of those in *us* and *um* is formed by changing these terminations into *i*. The vocative of words in *us* ends in *ĕ*; as, *O felix annĕ*, O happy year! In all other cases the vocative is like the nominative.

SINGULAR.	PLURAL.
Nom. *gladi-ŭs*, the sword.	Nom. *gladi-ī*, the swords.
Gen. *gladi-ī*, of the sword.	Gen. *gladi-ōrum*, of the swords.
Dat. *gladi-ō*, to the sword.	Dat. *gladi-īs*, to the swords.
Acc. *gladi-um*, the sword.	Acc. *gladi-ōs*, the swords.
Voc. *gladi-ĕ*, O sword!	Voc. *gladi-i*, O swords!
Abl. *gladi-ō*, from the sword.	Abl. *gladi-īs*, from the swords.

The neuters in *um* are declined in the same way; but in the plural they have the termination *a*, and the nominative, accusative, and vocative are alike in the singular as well as in the plural.

SINGULAR.	PLURAL.
Nom. *scamn-um*, the bench.	Nom. *scamn-ă*, the benches.
Gen. *scamn-ī*, of the bench.	Gen. *scamn-ōrum*, of the benches.
Dat. *scamn-ō*, to the bench.	Dat. *scamn - īs*, to the benches.
Acc. *scamn-um*, the bench.	Acc. *scamn-ă*, the benches.
Voc. *scamn-um*, O bench!	Voc. *scamn-ă*, O benches!
Abl *scamn-ō*, from the bench.	Abl. *scamn-īs*, from the benches.

Vir and its compounds, as well as *satur*, simply add the terminations of the different cases to the nominative.

Some of the words in *er* are likewise declined by merely adding the terminations to the nominative; as, *puer*, *puĕr-i*, *puĕr-o*, *puĕr-um*, *puĕr-orum*, *puĕr-is*, *puĕr-os*; others reject the short *e* in the oblique cases; as, *liber* (a book), *libr-i*, *libr-ō*, *libr-um*, &c. Those which retain the *e* are not very numerous, viz., *adulter*, *gener*, *puer*, *socer*, *vesper*, *Liber* (the god Bacchus), and *liberi* (the children, only in

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468.) So *Ibĕr* is only shortened from *Ibērus*, and *satur* from *saturus*, &c. Many Greek words likewise appear in Latin shorn of their appropriate termination; as, ἀγρός (*agrus*, *agerus*), *ager*; Εὔανδρος, (*Euandrus*,) *Euander*, &c. It may be added that, in most words of this class, the *e* in the middle is syncopated; as, *liber*, *libri*; *ager*, *agri*. That this is a true syncope is clearly shown by *dexter*, gen. *dexteri* and *dextri*. (*Struve*, *über die Lat. Declin.*, &c., p. 11.)]—*Am. Ed.*

the plural); the adjectives *asper*, *lacer*, *liber* (free), *miser*, *prosper*, and *tener*. To these we must add the compounds of *ferre* and *gerere;* as, *Lucifer*, *armiger*, and the words *presbyter*, *Ibēr*, and *Celtibēr* (plural *Celtibēri).* The adjective *dexter* has both forms, *dextera* and *dextra*, *dexterum* and *dextrum*, although the elision of the *e* is more frequent.

[§ 49.] *Note* 1.—The genitive of nouns, both proper and common, in *ius* and *ium*, in the best age of the Latin language, was not *ii*, but *i;* as, *fili* for *filii*, and, in like manner, *Appi*, *ingeni*, *imperi*, *consili*, *negoti*. So, at least, it was pronounced in the poets before and during the Augustan age, as in Virgil, Horace, and Tibullus. Propertius is the first who, in a few instances, has *ii*, which occurs frequently in Ovid; and in the later poets, who preferred regularity of formation to euphony, it is quite common. (See Bentley on Terence, *Andr.*, ii., 1, 20.) With regard to poets, the metre must determine this point; and it was in consequence of the metre that Lucretius (v., 1004), though one of the early poets, wrote *nāvigii*, because otherwise the word would not have suited the hexameter. But the orthography of prose writers who lived before the Augustan age is doubtful, on account of the great discrepancy which, on this point as on every thing connected with orthography, prevails in the MSS., even in the most ancient ones of Cicero, which have recently been discovered. It is, however, probable that, although *ii* may have been written, only one *i* was pronounced, as was always done in the words *dii* and *diis*. The genitive *mancipi* for *mancipii*, which occurs in many legal expressions, is a remnant of the ancient practice, and remained in use in later times. Concerning the accent of these contracted genitives, and of the vocatives of proper names in *ius*, of which we shall speak hereafter, see above, § 33, and Bentley, *l. c.*

Note 2.—The following nine adjectives or adjective pronouns, *unus*, *solus*, *totus*, *ullus*, *uter*, *neuter*, *alter*, *nullus*, and *alius*, together with their compounds *uterque*, *utervis*, *uterlibet*, *utercunque*, and *alteruter*, form the genitive in all their three genders in *ius*, and the dative in *i;* in addition to which, *uter* and *neuter* eject the *e* preceding the *r*. The *i* of this genitive is long in prose, but in verse it is sometimes made short. (See § 16.) *Alterius* alone has the *i* short both in prose and in verse (with a few exceptions, as in Terence, *Andr.*, iv., 1, 4; see § 850), according to the statement of Priscian, p. 694, 958. It is true that *alterius* cannot be used in the dactylic hexameter without the *i* being short, but it is used in the same manner in a trochee by Plautus (*Capt.*, ii., 2, 56). There are only a few instances in which these words follow the regular declension. (See below, § 140.)

[§ 50.] *Note* 3.—The vocative of proper names in *ius* ends in *i* instead of *ie*, e. g., *Antōni*, *Mercūri*, *Terenti*, *Tulli*, *Virgīli*. In like manner, the prope names in *iius*, being sometimes softened down into *ius*, make the vocative in a simple *i;* as, *Gāī*, *Pompēī*. But this rule cannot be applied to prope names in *īus* from the Greek ειος, as in *Arīus*, *Heraclīus;* nor to thos names which are in reality adjectives, and are used as proper names only when *filius*, *deus*, or *heros* is understood, such as *Laërtius*, the son of Laërtes, i. e., Ulysses; *Cynthius*, *Delius*, the Cynthian or Delian god, i. e., Apollo; *Tīrynthius*, the Tirynthian hero, i. e., Hercules. All such words retain *ie* in the vocative; and in like manner *Pius*, when used as a proper name, probably formed the vocative *Pie;* for all common nouns and adjectives, according to the testimony of the ancient grammarians, regularly formed their vocative in *ie;* as, *nuntie*, *adversarie*, *impie*, although there are no passages in ancient writers to prove it. But *filius* and *genius* make their vocative *fili*, *geni*, and *meus* (though not *mea* or *meum*) makes *mi*. *Deus*, in the vocative, is like the nominative; as, *O deus! mi deus!**

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* [The form *dee*, as a vocative, first occurs at a later period, in the Christian writers; as, for example, Prudentius and Tertullian.]—*Am. Ed.*

What has here been said of *deus* alone is applied by poets to other words also: they not unfrequently imitate the Greeks by making the vocative like the nominative, e. g., Terent., *Phorm.*, ii., 2, 10: *O vir fortis atque amicus!* Horat., *de Art. Poët.*, 292, *vos, O Pompilius sanguis! Carm.*, i., 2, 43, *almae filius Maiae.* Ovid, *Fast.*, iv., 731, *populus.* In Livy, too, it occurs in some ancient formulæ; as, viii., 9, *agedum pontifex publicus populi Rom.*; and i., 24, *tu populus Albanus;* but there is no reason for doubting the form *popule*, which occurs in other passages.

[§ 51.] *Note* 4.—The genitive plural of some words, especially those which denote money, measure, and weight, is commonly *um** instead of *orum*, particularly *nummum, sestertium, denarium, cadum, medimnum, modium, jugerum, talentum. Nummum* is commonly used in this way in connexion with numerals; whereas otherwise, when it merely denotes money in general, *nummorum* is the usual form, e. g., *tantum nummorum, acervi nummorum.* There are some other words in which this is the usual form in certain combinations, such as *praefectus fabrum*, or *socium*, from *faber* and *socius;* so, also, *duumvirum, triumvirum, decemvirum. Liberi* and *deus* have both forms, *liberorum, deorum*, and *liberum, deum.* Poets indulge in still greater licenses, especially with names of nations; they say, e. g., *Argivum, Danaum, Poenum*, &c., instead of *Argivorum, Danaorum, Poenorum*, and in Livy we find *Celtiberum*, as well as *Celtiberorum.* We might point out several more isolated peculiarities of this kind; as, *ephorum* in Corn. Nepos, *Agesil.*, 4. Respecting the genitive of numerals (cardinal, and especially distributive numerals), see below, Chap. XXIX. and XXX.

Note 5.—*Deus* has three forms in the nom. and ablat. plur., viz., *dei, dii*, and *di*, and *deis, diis*, and *dis.* The forms in *i* are the most usual, and in reality only one of them, since *dii* and *diis* were pronounced as monosyllables (Priscian, p. 737), and are most frequently found thus spelled in the ancient MSS.

The following words may serve as exercises of declension: *Annus*, year; *corvus*, raven; *hortus*, garden; *lectus*, bed; *medicus*, physician; *morbus*, illness; *nuntius*, messenger; *populus*, people; *rivus*, brook; *taurus*, bull; *ventus*, wind. Neuters in *um: Astrum*, star; *bellum*, war; *collum*, neck; *dolium*, cask; *donum*, present; *membrum*, limb; *negotium*, business; *ovum*, egg; *poculum*, cup; *proelium*, battle; *sepulcrum*, sepulchre; *signum*, sign; *tergum*, back; *vinculum*, fetter. Those in *er*, genit. *eri*, have been mentioned above. The following are the most common among those which reject the *e* before the *r: Ager*, field; *aper*, boar; *arbiter*, arbitrator; *auster*, south wind; *cancer*, cancer, or crab; *coluber*, snake; *culter*, knife; *faber*, workman; *liber*, book; *magister*, teacher; *minister*, servant. To these must be added the proper names in *er*, e. g., *Alexander*, genit. *Alexandri.* The adjectives which reject the *e* are *aeger*, *ater*, *creber*, *glaber*, *macer*, *niger*, *piger*, *impiger*, *pulcher*, *ruber*, *sacer*, *scaber*, *sinister*, *taeter*, *vafer*.

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* We do not write *ûm*, as is done in most editions, for several reasons: 1. Because it is doubtful whether this form arose from contraction; 2. Because, according to the testimony of the ancient grammarians, no final syllable in *m* with a vowel before it is long (which would be implied in the circumflex), whence no one would be able to distinguish by his ear such a genitive as *nummum* from the accus. sing., as Quintilian, i., 6, 17, attests; and, 3. Because no accents are used in Latin.

CHAPTER XII.

GREEK WORDS OF THE SECOND DECLENSION.

[§ 52.] GREEK words in *ος* and neuters in *ον*, which make *ου* in the genitive, are commonly Latinized in the nominative by the terminations *us* and *um*, such as the common nouns *taurus*, *antrum*, *theatrum*, and the proper names *Homerus*, *Pyrrhus*, *Corinthus*. Other common nouns, which are more rarely used, admit of both terminations in the nominative; as, *arctos* and *arctus*, *barbitos* and *barbitus*, *scorpios* and *scorpius;* and this is still more frequently the case in proper names, so that, e. g., *Paros*, *Delos*, *Isthmos*, and *Ilion* are used along with *Parus*, *Delus*, *Isthmus*, and *Ilium*. Generally speaking, however, the Greek forms belong more particularly to poets and the later prose writers. Greek names in *ρος*, with a consonant before it, sometimes become Latinized by the termination *er*, and sometimes they change *ρος* into *rus*, and make their vocative in *ĕ*. The former takes place in by far the greater number of cases, e. g., *Alexander*, *Maeander*, *Teucer;* the only instances in which the termination *rus* is found are, *Codrus*, *Hebrus*, *Locrus*, *Petrus*.[*] In the compounds of *μέτρον*, and a few others, both forms are used, as *hexameter* and *hexametrus*, though the latter occurs more frequently. Words ending in *os* in the nominative may make the accusative in *ŏn* instead of *um;* as, *Delon*, *Bosporon*, *Tarson*. The nominative plural sometimes ends in *oe* (the Greek diphthong *οι*), as in *canephoroe*, Cicero, *in Verr.*, iv., 3, 8; *Locroe*, Quintil., x., 1, 70.[†]

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[*] [To these Schneider subjoins *Myriandrus*, *Antandrus*, *hydrus*, *amphimacrus*, *diametrus*, and *perimetrus*. (*L. G.*, vol. iii., p. 75.)]—*Am. Ed.*

[†] [This ending belongs properly to the earlier state of the language. Thus, in Plautus (*Cas. prol.*, 31) we have *clerumenæ*, and also (*Poen.*, i., 1, 9) *leræ*. In many MSS., too, the Comedy of Terence which we entitle *Adelphi*, is called *Adelphæ*. Besides Cicero and Quintilian, however, we find it in Nepos (*Miltiad.*, iv., 3), *hemerodromæ;* in Pliny (*H. N.*, 37, 10), *bolæ;* and most frequently in the names of nations and cities; as, *Sellæ* (*Lucan*, iii., 180); *Holmæ* (*Plin.*, H. N., v., 27); *Arimaspæ* (*Pomp. Mela*, ii., 1, 2), &c. (Consult *Schneider*, *L. G.*, vol. iii., p. 82, *seq.*)]—*Am. Ed.*

The genitive plural in *ōn*, instead of *orum*, occurs in the titles of books, such as *Bucolicon*, *Georgicon*.*

2. Greek proper names in ους, contracted from οος, are in Latin either resolved into *ŏus* or end in *ūs*; as, *Alcinŏus*, *Aristonūs*, *Panthūs*. The vocative of the latter form is *u*; as, *Panthu*.

3. Some Greek proper names in ως, which in Greek follow the second Attic declension (as, *Athos*, *Ceos*, *Cos* *Teos)*, in Latin either follow the Greek declension, e. g., *Athōs*, gen. and dat. *Atho*, accus. *Atho* or *Athon*; or they take the Latin form; as, *Tyndareūs* for *Tyndareōs*, and *Cous* (for *Cos*, Κῶς), *Coo*, *Coum*, ablat. *Co*, e. g., *in Co insula*. *Athos*, however, is also declined as a noun of the third declension with the nominative *Athon* or *Atho*—*Athonem*, *Athone*.

4. Greek words in ευς of the third Greek declension, such as *Orpheus*, *Idomeneus*, *Phalereus*, *Prometheus*, were pronounced in Latin sometimes *ēus*, as one syllable, and sometimes *ĕus*. The best way is to make them follow entirely the second Latin declension; as, *Orpheï*, *Orpheo*, *Orpheum*, with the exception of the vocative, which (according to the Greek third declension) ends in *ēu*. The Greek terminations, gen. *ĕŏs*, dat. *ĕï* (contracted *ēi)*, accus. *ĕă*,† are chiefly found in poetry; but the accusative is frequent also with prose writers, though Cicero *(ad Att.*, vii., 3) does not approve of it; as, *Phalerea*, *Promethea*, *Tydea*. The terminations *ei*, *eo*, *ea* are sometimes contracted by poets into a diphthong, because the metre requires it. (See above, § 11.) Horace makes the genitive of *Achilles* and *Ulixes*—*Achilleï*, *Ulixeï*, or contracted *Achillēi*, *Ulixēi*, as though the nominative still ended in ευς. The name *Perseus* is usually formed by Cicero after the first declension: nom. *Perses*, gen. and dat. *Persae*, acc. *Persen*, abl. *Perse* and *Persa*. Livy preferred the second declension: *Persĕus*, *Perseï*, *Perseo* (rarely *Persi*, according to the third, like the Greek Περσεῖ), but in the accusative he has more frequently *Persea* than *Perseum*.

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* [And in some unusual geographical names; as, *Colonia Theræon* (*Sall.*, *Jug.*, xix., 3); *Philenon aræ* (*Id. ib.*); *Tegestræon* (*Prisc.*, *Perieg.*, 375.)]—*Am. Ed.*

† In some words also *ĕă*, if the verse requires it; as, *Idomenēa*, *Ilionēa*: ῆα and ĕă are Ionic forms, and the Attic ĕā is not customary in Latin

CHAPTER XIII.

GENDER OF THE NOUNS OF THE SECOND DECLENSION.

[§ 53.] 1. NOUNS in *us*, *er*, and *ir* are masculine; those in *um*, and the Greek nouns in *ŏn*, are neuter.

2. Of those in *us*, however, the following are feminine: the names of plants and precious stones, as well as those of towns and islands, with a few exceptions. (See above, § 39.) It must be observed that in many cases where the name of a tree ends in *us* fem., there is a form in *um* denoting the fruit of the tree, e. g., *cerasus*, *cerasum*; *malus*, *malum*; *morus*, *morum*; *pirus*, *pirum*; *prunus*, *prunum*; *pomus*, *pomum*; but *ficus* signifies both the tree and the fruit. There are only four other genuine Latin words in *us* which are feminine, viz., *alvus*, *humus*, *vannus*, and *colus*, which, however, is sometimes declined after the fourth declension, gen. *ūs*. *Pampinus*, a branch of a vine, is rarely feminine, but commonly masculine. *Virus* (juice or poison) and *pelagus* (τὸ πέλαγος, the sea) are neuter. *Vulgus* (the people) is sometimes masculine, but more frequently neuter.

[§ 54.] *Note.*—With regard to the numerous Greek feminines in *us* (or *os*) which have been adopted into the Latin language, such as the compounds of ἡ ὁδός: *exŏdus*, *methŏdus*, *periŏdus*, and *synŏdus*, the student must be referred to his Greek grammar, for the Latin differs in this respect from the Greek. The words *biblus*, and *papyrus* (the Egyptian papyrus), *byssus*, and *carbasus* (a fine flax and the linen made out of it), are feminine, being names of plants; but they retain this gender also when they denote things manufactured from them. *Pharus*, being the name of an island, is feminine; but it is also feminine in the sense of a light-house, which meaning it obtained from the fact of the first light-house being built in that island near Alexandria; it is, however, now and then used as a masculine (Sueton., *Claud.*, 20). *Arctus* (*os*), denoting a bear, is properly both masc. and fem.; but as the name of a constellation, it is in Latin always feminine. *Barbitus* (a lyre), or *barbitos*, is sometimes used as fem. and sometimes as masc., but we also find *hoc barbiton.*

We must notice here especially a number of words which in Greek are properly adjectives, and are used as feminine substantives, because a substantive of this gender is understood. Such words are: *abyssus*, *atŏmus*, *dialectus*, *diphthongus*, *erēmus*, *paragrăphus*, *diamĕtrus*, and *perimĕtrus*, the last two of which, however, are used by Latin writers also with the Greek termination *os*. For the substantives understood in these cases, see the Greek Grammar. As different substantives may be understood, we have both *antidŏtus* and *antidŏtum*. The word *epōdus* also belongs to this class, but its gender varies according to its different meanings: when it denotes a lyric epilogue, it is feminine; when it denotes a shorter iambic verse after a longer one, or when it is the name of the peculiar species of Horatian poetry, it is masculine.

CHAPTER XIV.

THIRD DECLENSION.—GENITIVE.

[§ 55.] Nouns of the third declension form their genitive in *is*. The nominative has a great variety of terminations, for sometimes there is no particular ending, and the nominative itself is the crude form,* such as it usually appears after the separation of the termination of the genitive; frequently, however, the nominative has a special ending *(s)*. The former is, generally speaking, the case with those words the crude form of which ends in *l* or *r*, so that the nominative ends in the same consonants, and the genitive is formed by simply adding *is;* e. g., *sol*, *consul*, *calcar*, *agger*, *auctor*, *dolor*, *murmur*. Words like *pater* and *imber*, the crude form of which appears in the genitive and ends in *r*, with a consonant before it, as *patr-is*, *imbr-is*, admit of a double explanation: either the nominative was increased for the purpose of facilitating the pronunciation, or the genitive rejected the short *e;* the former, however, is the more probable supposition. In some words the nominative has *s* instead of *r;* as, *flos*, gen. *flor-is; tellus*, *tellur-is;* in addition to which the vowel sometimes undergoes a change, as in *corpus*, *corpor-is; onus*, *oner-is*. When the crude form ends in *n*, with a vowel before it, the formation of the nominative is likewise accompanied by changes: *ŏn* throws off the *n*, and *ĭn* becomes *ĕn*, or is changed into *o*. Thus, *leo* is made from *leon (leon-is)*, *carmen* from *carmin (carmin-is)*, and *virgo* from *virgin (virgin-is.)* Only when the genitive ends in *ēnis*, the nominative retains *ēn*, as in *liēn-is*, *liēn*. 2. The particular termination which the nominative receives in other cases is *e* for neuters; as, *mar-is*, *mar-e*, and *s*, or *x*, which arises out of *s*, for masculines and feminines. This *s* is sometimes added to the final consonant of the crude form without any change, as in *urb-is*, *urb-s;*

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* [See some excellent remarks on the crude forms of nouns, in *Allen's Etymological Analysis of Latin Verbs*, p. 8, *seqq*. As every crude form must end either in a consonant or a vowel (*a*, *e*, *i*, *o*, *u*), we have the more philosophical arrangement of the consonant-declension on the one hand, and the *a*-declension, *e*-declension, *i*-declension, *o*-declension, and *u*-declension on the other. The term *crude form* was first employed, as is thought, by Bopp, in the *Annals of Oriental Literature*, vol. i.]—*Am. Ed.*

duc-is, *dux (ducs)*; *legis*, *lex (legs)*; when the crude form ends in *d* or *t*, these consonants are dropped before the *s*; e. g., *frond-is*, *frons*; *mont-is*, *mons*; *aetāt-is*, *aetās*; *segĕt-is*, *segĕs*; in addition to this the vowel ĭ, also, is sometimes changed into ĕ, as in *milĭt-is*, *milĕs*; *judĭc-is*, *judex*. In all these cases where the nominative is formed by the addition of an *s* to the final consonant of the crude form, the nominative has one syllable less than the genitive, or, in other words, the *s* assumes an ē or ĭ before it, and then the nominative has the same number of syllables as the genitive, or, in case the nominative assumes ĭ, both cases are quite the same; e. g., *nub-es*, *civ-is*, *pan-is*.

These are the most essential points in the formation of the nominative in the third declension. We shall now proceed to the particulars, taking the nominative, as is the usual practice, as the case given, and we shall point out in what way the genitive is formed from it.

[§ 56.] 1. The nouns in *a*, which are neuters of Greek origin, make their genitive in *ătis*; as, *poëma*, *poëmătis*.

2. Those in *e* change *e* into *is*; as, *mare*, *maris*; *Praeneste*, *Praenestis*, and probably also *caepe*, *caepis*, for which, however, there is also the form *cepa*, *ae*.

3. The nouns in *i* and *y* are Greek neuters. Some of them are indeclinable; as, *gummi*; and others have the regular genitive in *is*; as, *sināpi*, *sinapis* (there is, however, a second nominative in *is*, as in several other words ending in *i*, as *haec sinapis)*; *misy*, *misyis* and *misys* or *misyos*. The compounds of *meli* (honey) alone make their genitive according to the Greek in *ĭtis*; as, *melomeli*, *melomelĭtis*.

4. Those in *o* (common) add *nis* to form the genitive, sometimes only lengthening the *o*, and sometimes changing it into ĭ. Of the former kind are *carbo*, *latro*, *leo*, *ligo*, *pavo*, *praedo*, *sermo*; and all those ending in *io*; as, *actio*, *dictio*, *pugio*. Of the latter kind (genit. *ĭnis)* are all abstract nouns in *do*; as, *consuetudo*, *ĭnis*; most nouns in *go*; as, *imago*, *virgo*, *origo*; and a few others; as, *cardo*, *hirundo*, *turbo*, *homo*, *nemo*. *Caro* has *carnis*. The names of nations in *o* have this vowel mostly short; as, *Macedŏnes*, *Senŏnes*, *Saxŏnes*; it is long only in *Iōnes*, *Lacōnes*, *Nasamōnes*, *Suessōnes*, and *Vettōnes*.

5. The only nouns ending in *c* are *alec* or *allec*, *allex*, gen. *allēcis*; and *lac*, gen. *lactis*.

6. Nouns ending in *l* form the genitive by merely adding *is*, such as *sol*, *sal*, *consul*, *pugil*, *animal*. *Mel* has *mellis*, and in plur. *mella*; *fel* has *fellis*, but is without a plural.

7. Those in *ĕn* (which are all neuters, with the exception of *pecten*) make *ĭnis*; as, *carmen*, *flumen*, *lumen*, *nomen*. Those in *ēn* retain the long *e* and have *ēnis*; but there are only two genuine Latin words of this kind, *rēn* and *liēn*; for *lichen*, *splen*, and *attagen* are of Greek origin.

Greek words in *ān*, *ēn*, *īn*, *ȳn*, and *ōn* follow the Greek rules in regard to the length or shortness of the vowel, and also in regard to the insertion of a *t*: *Paean*, *Paeānis*; *Siren* and *Troezen*, *ēnis*; *Philopoemen*, *Philopoemĕnis*; *Eleusin*, *Eleusīnis*; *Phorcyn*, *Phorcȳnis*; *agon*, *agōnis*; *canon*, *canŏnis*; *Cimon*, *Cimōnis*; *Marathon*, *ōnis*; *Xenophon*, *Xenophontis*. It is, however, to be observed that very few Greek words in *ων*, *ωνος* (except names of towns) have in Latin the nominative *ōn*, but generally *o*. Thus we always read *Hiero*, *Laco*, *Plato*, *Zeno*, and in Cicero, also *Dio* and *Solo*; in the poets, on the other hand, and in Nepos and Curtius among the prose writers, we find several nominatives in *ōn*; as, *Conon*, *Dion*, *Phocion*, *Hephaestion*. The name *Apollo* is completely Latinized, and makes the genit. *Apollĭnis*. Those in *ων*, *ωντος* vary, and we find Antipho without the *n*, though most end in *on*; as, *Xenophon*. Those in *ων*, *ονος*, and *ων*, *οντος*, usually retain in Latin the same nominative in *on*, but we always find *Macedo*, and never *Macedon*.

[§ 57.] 8. Those ending in *r* must be distinguished according to the vowel which precedes it: they may end in *ar*, *er*, *yr*, *or*, or *ur*.

(a) Those in *ar* have sometimes *āris*, as in *calcar*, *lucar*, *pulvīnar*, *torcular*, and *Nar*; and sometimes *ăris*; as, *baccar*, *jubar*, *nectar*, *lăr* (plur. *lăres*), *păr*, and its compounds (e. g., *impar*, *impăris*), and the proper names *Cæsar*, *Hamilcar*, and *Arar*. But *Lar*, or *Lars*, the Etruscan title, has *Lartis*. *Far* makes its genitive *farris*, and *hepar*, *hepătis*.

(b) Many of the Latin words in *ĕr* make *ĕris*; as, *agger*, *aggĕris*; *mulier*, *muliĕris*, &c., and the adjectives *pauper* and *uber*. Others drop the short *e*; as, for instance, all those ending in *ter* (e. g., *venter*, *uter*, *pater*), with the exception of *later*, and the words *imber*, *September*, *October*.

November, *December*. *Iter* makes its genit. (from a different nominat.) *itinĕris*. *Juppiter (Jŏvi' pater)* makes the genitive *Jŏvis*, without the addition of *patris*. Greek words in *er* follow the rules of the Greek language, whence we say *cratēr*, *ēris ;* *aēr*, *aĕris*. *Vēr* (the spring), gen. *vēris*, originally belonged to the same class.

(c) Nouns ending in *yr* are Greek, and follow the rules of the Greek Grammar: *martȳr*, *marty̆ris*.

(d) Those in *or* have *ōris ;* as, *amor*, *error*, *soror ;* but *arbor*, the three neuters *ador*, *aequor*, *marmor*, and the adjective *memor*, have *ŏris*. *Cor* has *cordis*, and so also in the compounded adjectives *concors*, *discors*, *misericors*. Greek proper names, such as *Hector*, *Nestor*, and others, have *ŏris*, as in Greek.

(e) Those in *ur* have *ŭris*, e. g., *fulgur*, *vultur*, and the adject. *cicur*. *Fūr* (a thief) alone has *fūris ;* and the four neuters *ebur*, *femur*, *jecur*, and *robur* have *ŏris*, as *ebŏris*, *robŏris*. *Jecur* has, besides *jecoris*, also the forms *jecinŏris*, *jocinoris*, and *jocineris*.

[§ 58.] 9. Those ending in *s* are very numerous; they may terminate in *as*, *es*, *is*, *os*, *us*, *aus*, or in *s*, with a consonant preceding it.

(a) Those in *as* form their genitive in *ātis ;* as, *aetas*, *aetātis*. *Anas* alone has *anătis*; *mas* has *măris ;* *vas* (a surety), *vădis ;* *vās* (a vessel), *vāsis*, and *as*, *assis*. The Greek words vary according to their gender; the masculines make *antis*, the feminines *ădis*, and the neuters *ătis*. (See the Greek Grammar.) Consequently, *Pallas*, the name of a male being, has the genit. *Pallantis*, like *gigas*, *gigantis ;* as the name of the goddess Minerva, *Pallădis ;* and *artocreas* neut. has *artocreătis*.

(b) Those ending in *es* must be divided into two classes. Those belonging to the first increase in the genitive, the letter *d* or *t*, which was dropped in the nominative, being restored to its place, and their termination is either *ĭtis*, *ĕtis*, *ētis*, or *ĭdis*, *ĕdis*, *ēdis*. The genitive in *ĭtis* occurs in most of them, as in *antistes*, *comes*, *eques*, *hospes*, *miles*, *pedes*, *satelles*, *caespes*, *fomes*, *gurges*, *limes*, *merges*, *palmes*, *stipes*, and *trames*, together with the adjectives *ales*, *cocles*, *dives*, *sospes*, and *superstes*, in all of which the *ĕs* is short. (See § 28.) The following make their genitive in *ĕtis :* *abies*, *aries*, *paries*, *interpres*, *seges*, *teges*, and the adjectives *hebes*, *indiges*, *praepes*, and *teres*. The genit. in *ētis* oc

curs in the Greek words *lebes*, *tapes*, *Cebes*, *Magnes*; in the words *quies*, *inquies*, *requies*, and the adjective *locuples*. Those which make *ĭdis* are, *obses*, *praeses*, and the adject. *deses* and *reses*. The genitive in *ĕdis* occurs in *pēs*, *pĕdis*, and its compounds, e. g., the plural *compĕdes* *Heres* and *merces*, lastly, make their genitive in *ēdis*. The following words must be remembered separately: *bes* *bessis*; *Ceres*, *Cerĕris*; *pubes* and *impubes*, *puberis* and *impuberis*; but the forms *impubis*, genit. *impubis*, neut *impube*, are also found. The proper name *Caeres* (from the town of *Caere)*, has *Caerĭtis* and *Caerītis*. The second class of words in *es* change the *es* of the nominative into *is*, without increase, such as *caedes*, *clades*, *fames*, *nubes*, *rupes*; it must also be observed that several words belonging to this class vary in the termination of the nominative between *ēs* and *ĭs*, so that along with *feles*, *vulpes* *vehes*, *aedes*, we also have *vulpis*, *vehis*, *aedis* (see Liv. iv., 25; Cic. *in Verr*., iv., 55); and, on the other hand, we have *torques* and *valles*, along with the more usual forms *torquis* and *vallis*.

(c) Most words in *is* form their genitive in *is*, without any increase; as, *avis*, *civis*, *panis*, *piscis*, and a great many others, together with the adjectives in *is*, *e*. Others increase by one syllable, and make their genitive in *ĭdis*, *ītis*, or *ĕris*: *ĭdis* occurs in *cassis*, *cuspis*, *lapis*, and in the Greek words *aegis* and *pyramis*; *ītis* occurs only in *lis*, *Quirīs*, and *Samnis*, plur. *Quirītes*, *Samnītes*; and *ĕris* only in *cinis*, *cucumis*, and *pulvis*, gen. *cinĕris*, *cucumĕris*, and *pulvĕris*. *Glis* has *glīris*; *pollis* (the existence of which, in the nominative, cannot be proved, so that some suppose *pollen* to have been the nom.) and *sanguis* have *pollĭnis*, *sanguĭnis* (but the compound *exsanguis* remains in the genit. *exsanguis)*; *semis*, being a compound of *as*, makes *semissis*. Greek words which have the genit. in ιος or εως form their genit. in Latin in *is*, without increase; but, if their genit. is ιδος, they increase in Latin, and have *ĭdis*. Of the former kind we have only the verbal substantives in *sis*; as, *basis*, *mathēsis*, the names of towns compounded with πόλις, e. g., *Neapolis*, and a few other proper names of the feminine gender, such as *Lachesis*, *Nemesis*, *Syrtis*, *Charybdis*. All other proper and common nouns regularly make the genitive in *idis*; *tigris* alone has both forms, and *ibis*, *ibidis*, takes in the

plural the shorter form *ibes*. Later authors use the genitive in *is*, and the dative and ablative in *i*, instead of *idis*, *idi*, *ide*, in other cases also, such as *Serapis*, *Tanais*, for *Serapidis*, *Tanaidis*, and in the dat. and ablat., *Serapi* and *Tanai*, for *Serapidi*, *Serapide*, and *Tanaidi*, *Tanaide*. (See below, § 62.) *Salamis* stands alone by making its genitive *Salaminis* (from a nominative *Salamin)*.

[§ 59.] *(d)* Those in *os* sometimes have *ōtis;* as, *cos*, *dos*, *nepos*, *sacerdos*, and sometimes *ōris*, like *ōs* (the mouth), *flos*, *glos*, *mos*, *ros*, and, in like manner, *honōs* and *lepōs*, the more common forms for *honŏr*[*] and *lepŏr*. *Custos* makes *custōdis;* *ŏs* (bone), *ossis;* *bos*, *bovis*. The adjectives *compŏs* and *impŏs* have *pŏtis*. The Greek masculines *herōs*, *Minōs*, and *Trōs* have *ōis;* and some neuters in *os*, such as *Argos*, *epos*, occur only in the nominative and accusative.

(e) Of the words in *us*, the feminines in *ūs* make their genitive in *ūtis;* as, *virtus*, *juventus*, *senectus;* or *ūdis*, as the three words *incus*, *palus*, and *subscus*. *Tellus* alone has *tellūris*, and *Venus*, *Venĕris*. The neuters in *ŭs* have sometimes *ĕris*, viz., *foedus*, *funus*, *genus*, *latus*, *munus*, *olus*, *onus*, *opus*, *pondus*, *scelus*, *sidus*, *ulcus*, *vulnus;* and sometimes *ŏris;* as, *corpus*, *decus*, *dedecus*, *facinus*, *fenus*, *frigus*, *litus*, *nemus*, *pectus*, *pecus*, which in another sense has *pecŭdis*, *pignus*, *stercus*, *tempus*, and the noun epicene *lepus*, *lepŏris*, a hare. All monosyllables which have a long *u* form their genitive in *ūris;* as, *crus*, *jus*, *pus*, *rus*, *tus*, and *mus*. *Grus* and *sus* have *uis:* *gruis*, *suis;* the adjective *vetus*, *veteris*, and *intercus*, *intercŭtis*. Greek proper names in *ūs* have *untis;* as, *Amathus*, *Selinus*, *Trapezus;* the compounds of πούς make *pŏdis;* as, *tripus* and *Oedipus*, which name, however, is sometimes made to follow the second declension, the *us* being in that case shortened. *Polȳpŭs* always follows the second.

(f) Greek words in *ys* make the genitive *yis*, contracted *ys*, or altogether in the Greek form *yos*. Some few, as *chlamys*, have *ydis*.

(g) The only nouns ending in *aes* are *aes*, *aeris*, and *praes*, *praedis*.

(h) There are only two words in *aus*, viz., *laus* and *fraus*, of which the genitives are *laudis*, *fraudis*.

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[*] Cicero uses throughout only *honos* (for *Philip.*, ix., 6, must be corrected from the Vatican MS.), and there is no doubt but that *honor* in the fragm. *Pro Tullio*, § 21, ed. Peyron, must likewise be changed into *honos*.

(i) Among the nouns ending in *s* preceded by a consonant, those in *ls* (except *puls)*, *ns*, and *rs* change the *s* into *tis*, e. g., *fons*, *mons*, *pons*, *ars*, *pars*, *Mars*—*fontis*, *partis*, &c. There are only a few, such as *frons* (a branch), *glans*, *juglans*, and some others, which make *dis* —*frondis;* but *frons* (the forehead) makes *frontis*. The other words in *s* with a consonant before it, that is, those in *bs*, *ps*, and *ms*, form their genitive in *bis*, *pis*, *mis*, e. g., *urbs*, *urbis; plebs*, *plebis; stirps*, *stirpis; hiems*, *hiĕmis*, which is the only word of this termination. *Caelebs* has *caelĭbis;* the compounds of *capio* ending in *ceps* have *ĭpis;* as, *princeps*, *particeps*—*principis*, *participis; auceps* alone has *aucŭpis*. The compounds of *caput*, which likewise end in *ceps*, such as *anceps*, *praeceps*, *biceps*, *triceps*, make their genitive in *cipitis*, like *căput*, *capĭtis*. Greek words follow their own rules: those in *ops* make *ŏpis*, as, *Pelops*, *epops*, *merops;* or *ōpis*, as, *Cyclops*, *hydrops*. *Gryps* (a griffon) has *gryphis*, and *Tiryns*, *Tirynthis*.

10. The termination *t* occurs only in *caput* and its compounds, gen. *capĭtis*.

[§ 60.] 11. The genitive of words in *x* varies between *cis* and *gis*, according as the *x* has arisen from *cs* or *gs*, which may be ascertained by the root of the word. The former is more common, and thus the following monosyllables, with a consonant before the *x*, make their genit. in *cis: arx*, *calx*, *falx*, *lanx*, *merx; gis* occurs only in the Greek words *phalanx*, *sphinx*, and *syrinx*.

But when the *x* is preceded by a vowel, it must be ascertained whether this vowel remains unchanged, and whether it is long or short. The Latin words in *ax* have *ācis;* as, *pax*, *fornax*, and the adjectives, e. g., *audax*, *efficax*. *Fax* alone has a short *a*, *făcis*. Greek words, too, have mostly *ācis;* as, *thorax*, *Ajax;* and only a few have *ăcis;* as, *corax*, *climax*, while the names of men in *nax* have *nactis*, such as *Astyanax*, *Demonax*. Words in *ex* generally make their genitive in *ĭcis;* as, *judex*, *artifex*, *supplex;* but *ēgis* occurs in *rex* and *lex;* and *ĕgis* in *aquilex*, *grex*, *Lelex; ĕcis* in *nex*, *foenisex*, and in *prĕcis* (from *prex*, which is not used); *ēcis* in *vervex*, *Myrmex*. *Remex* has *remĭgis; senex*, *senis;* and *supellex*, *supellectĭlis*. The words in *ix* sometimes make their genitive in *īcis* and sometimes in *ĭcis*. Of the former kind are *cervix*, *cicatrix*, *cornix*, *coturnix*, *lodix*, *perdix*, *phoenix*, *radix*, *vibix*, and all the words in *trix* denoting women, such as *nutrix*, *victrix*, and the adjectives *felix* and *pernix*, and probably also *appendix;* *ĭcis* occurs in *calix*, *choenix*, *coxendix*, *filix*, *fornix*, *fulix*, *hystrix*, *larix*, *natrix*, *pix*, *salix*, *varix*, and *Cilix*. *Nix* has *nĭvis;* and *strix*, *strĭgis*. The words ending in *ox* have *ōcis*, e. g., *vox*, *vōcis; ferox*, *ferōcis;* but two words have *ŏcis*, viz., *Cappadox* and the adjective *praecox*. *Nox* has *noctis; Allobrox*, *Allobrŏgis*. The following words in *ux* form the genitive in *ŭcis: crux*, *dux*, *nux*, and the adjective *trux;* the *u* is long only in two words, viz., *lux* and *Pollux*, genit. *lūcis*, *Pollūcis*. *Conjux (conjunx* is established on better authorities) has *conjŭgis*, and *frux* (which, however, does not occur), *frūgis*. The words in *yx* are Greek, and vary very much in the formation of their genitive: it may be *ўcis (Eryx)*, *ȳcis (bombyx)*, *ўgis (Iapyx, Phryx, Styx)*, *ȳgis (coccyx)*, and *ўchis (onyx)*. There is only one word ending in *aex*, viz., *faex*, gen. *faecis*, and in *aux* only *faux*, gen. *faucis*.

CHAPTER XV.

THE REMAINING CASES OF THE THIRD DECLENSION.

[§ 61.] All the remaining cases follow the genitive in regard to the changes we have mentioned. It should be remarked that any other of the oblique cases might have been chosen, instead of the genitive, for the purpose of showing the changes in which all participate; but we have followed the common practice. It now only remains to give a tabular view of the terminations.

Singular.	Plural.
Nom. —	Nom. *ēs*, neut. *ă* (some *ia)*.
Gen. *ĭs*.	Gen. *um* (some *ium)*.
Dat. *ī*.	Dat. *ĭbus*.
Acc. *em* (neut. like nom.).	Acc. like nom.
Voc. like nom.	Voc. like nom.
Abl. *ĕ* (some *ī)*.	Abl. *ĭbus*.

Examples for exercise are contained in the preceding chapter; but we subjoin the following words, either with or without adjectives, as exercises in which the student may also apply the rules contained in the next chapters: *Sol splendens (lucidus)*, the shining sun; *agger eminens* *(altus)*, a high mole; *pater prudens (providus)*, the prudent father; *dolor levis (parvus)*, a slight pain; *uxor concors (fida)*, a faithful wife; *leo nobilis (superbus)*, a noble lion; *virgo erubescens (pudica)*, the blushing maiden; *urbs vetus (vetusta)*, the ancient town; *lex acris (aspera)*, a severe law; *frons tristis (severa)*, a grave forehead; *civitas immunis (libera)*, a free city; *cassis fulgens (splendida)*, a brilliant helmet; *judex clemens (benignus)*, a mild judge; *miles fortis (strenuus)*, a brave soldier; *avis cantrix (canora)*, a singing bird; *rupes praeceps (ardua)*, a steep rock; *calcar acre (acutum)*, a sharp spur; *animal turpe (foedum)*, an ugly animal; *carmen dulce (gratum)*, a sweet poem; *corpus tenue (macrum)*, a thin body; *ingens (vastum) mare*, the vast sea; *sidus radians (aureum)*, the radiant star.

Remarks on the separate Cases.

1. Cicero commonly, and other authors of the best age frequently, make the genitive of Greek proper names ending in *es*, *i* instead of *is*. Thus, in the most accurate and critical editions, we read *Isocrati*, *Timarchidi*, *Theophani*, *Aristoteli*, *Praxiteli*, and even *Herculi*; *i*, instead of *is*, is found most frequently (even in ordinary editions) in the names ending in *cles*; as, *Agathocli*, *Diocli*, *Neocli*, *Procli*, *Pericli*, *Themistocli*. The genitive *i* is used, also, in barbarian names in *es*, which were introduced through the Greek into the Latin language, such as *Ariobarzani*, *Mithridati*, *Hystaspi*, *Xerxi*, and others. The genitives *Achilli* and *Ulixi*, which likewise frequently occur in Cicero, probably arose from the contraction of *Achilleï* and *Ulixeï*, first into *Achillei* and *Ulixei*, and then of *ei* into *i*, which had the same sound. (See above, Chap. XII., 4.) After the time of Cicero, however, the genitive in *is* alone was used.*

[§ 62.] 2. Many words in *is* make the accusative singular *im* instead of *em*, viz.,

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* [Consult, on this whole subject, *Schneider*, *L. G.*, vol. iii., p. 163, *seqq.* *Vechner*, *Hellenolex.*, p. 32, *seqq.*, ed. *Heusing*. *Drakenborch ad Liv.*, 42, 25. *Bentley ad Terent. Andr.*, ii., 2, 31. *Oudendorp ad Apul. Met.*, i., p. 46. We must bear in mind, however, that no genuine *Latin* word in *es*, gen. *is*, also forms the genitive in *i*, although Valerius Probus (p. 1473) adduces from Cicero the genitive *Verri*. Neither are we to assign this ending in *i* to the genitive of those Greek words which do not terminate in *es*, gen. *is*, and hence Gœrenz is wrong in thinking that we ought to read *Calliphonti* as a genitive in *Cic. Tusc.*, v., 31, 87. (*Gœrenz ad Cic. de Fin.*, ii., 11, 35.)]—*Am. Ed.*

(a) All Greek nouns, proper as well as common, and such as have passed through the Greek into Latin, and form the accusative in that language in *ιν*; but those which have in Greek both terminations *ιν* and *ιδα* (*i. e.*, the barytones in *ις*, gen. *ιδος*) may in Latin also have the accusative in *idem*, though it does not often occur.* The ordinary Latin accusative of such words, therefore, is, *basim*, *poësim*, *paraphrasim*, *Charybdim*, *Neapolim*, *Persepolim*, *Tanaim*, and of those which make their genitive in *ιδος*, *idis*, at least when they are proper names, the accusatives *Agim*, *Memphim*, *Osirim*, *Parim*, *Phalarim*, *Serapim*, *Tigrim*, *Zeuxim*, &c., are more frequent than, e. g., *Busiridem*, *Paridem*. But in feminine derivatives from names of places and in substantives (properly adjectives) in *tis*, and especially *itis*, the accusative in *idem* is more frequent, e. g., *Limnatidem*, *Phthiotidem*, *arthritidem*, *pleuritidem*. The accusative in *im* for *idem*, therefore, does not prove that the genitive ends in *is* instead of *idis*, or the ablative in *i* instead of *ide*, although an ablative in *i* not seldom occurs in proper names in *is*, which make their genitive in *idis*, e. g., *Osiri*, *Phalari*, *Tigri*, instead of the regular *Osiride*, &c. Latin writers, however, and especially the poets, for metrical reasons, often use the Greek form of the accusative *in* instead of *im*. (See Chap. XVI.)

(b) Many proper names (not Greek) of rivers and towns which do not increase in the genitive, make, according to the analogy of the Greek, the accusative in *im* instead of *em*, e. g., *Albim*, *Athesim*, *Baetim*, *Tiberim*, *Bilbilim*, *Hispalim*.

(c) The following Latin common nouns: *amussis*, *ravis*, *sitis*, *tussis*, and *vis*. In the following the termination *em* is less common than *im*: *febris*, *pelvis*, *puppis*, *restis*, *turris*, and especially *securis*. The words *clavis*, *messis*, *navis*, have commonly *clavem*, *messem*, *navem*, but may have also *im*.

Note.—An accusative in *im* now and then occurs in some other words, as in *bipennim*, from *bipennis*; *burim*, from *buris*; *cucumim*, a rare form for *cucumerem*, from *cucumis*; *neptim*; and *sementim*, which is much less common than *sementem*.

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* Those which in Greek end in *ίς*, gen. *ίδος* (oxytona), have in Greek only *ίδα*, and in Latin only *idem*: e. g., *aegis*, *pyramis*, *tyrannis*, *Thais*, *Bacchis*, *Lais*, *Chalcis*, and especially the feminine patronymics and gentile names, such as *Aeneis*, *Heracleis*, *Thebais*, *Aeolis*, *Doris*, *Phocis*.

[§ 63.] 3. The dative and ablative singular seem originally to have had the same termination, which was either *i* or *e*, just as those two cases are alike in the second declension, and in the plural of all declensions. At a later time, it became the general rule to use ī exclusively in the dative and ĕ in the ablative; but *aere* (from *aes*) for *aeri*, in Cicero (*ad Fam.*, vii., 13) and Livy (xxxi., 13), and *jure* for *juri* in inscriptions and in Livy (xlii., 28), seem to be remnants of early times. The termination *i*, however, which properly belongs to the dative, is much more commonly used in the ablative instead of *e*.* It occurs,

(*a*) In all words which form their accusative in *im* instead of *em*, with the exception of those Greek words which make the genitive in *idis*. Thus, we have *poësi*, *Neapoli*, *Tiberi*, sometimes also *Osiri*, *Phalari*; and among Latin common nouns not only *tussi* and *vi*, but *febri*, *pelvi*, *puppi*, *turri*, *securi*, though the ablative in *e* is not entirely excluded in these latter words. But *restim* has more commonly *reste*, and *navem*, on the contrary, more usually *navi* than *nave*. *Clave* and *clavi*, and *semente* and *sementi*, are equally in use.

(*b*) In neuters in *e*, *al*, and *ar*, e. g., *mari*, *vectigāli*, *calcāri*, &c.; but *far*, *farris*, and *baccar*, *jubar*, *hepar*, *nectar*, and *sal*, which have a short *a* in the genitive, form the ablative in *e*. *Rete* has both *rete* and *reti*, and *rus* *ruri* as well as *rure*, but with some difference in meaning. (See § 400.) The poets sometimes use the ablative *mare*, e. g., Ovid, *Trist.*, v., 2, 20. Names of towns in *e* (see § 39) always make their ablative in *e*; as, *Caere*, *Reate* (at Caere, at Reate), Livy, xxvii., 23; xxx., 2; and *Praeneste* (at Praeneste), in Cicero.

(*c*) In adjectives and names of months ending in *is*, *e*, and in *er*, *is*, *e*; for example, *facili*, *celebri*, *celeri*, *Aprili*, *Septembri*, and in those substantives in *is* which are properly adjectives, e. g., *aequalis*, *affinis*, *annalis*, *bipennis*, *canalis*, *familiaris*, *gentilis*, *molaris*, *natalis*, *popularis*, *rivalis*, *sodalis*, *strigilis*, *vocalis*, *triremis*, and *quadriremis*, and, according to their analogy, perhaps also *contubernalis*. But these words, being used also as substantives, have more or less frequently the termination *e*, and *juvenis* always makes *juvene*, *aedilis* commonly *aedile;* in *affinis*, *familiaris*, *sodalis*, and *triremis* the ablative in *e* is attested by the authority of prose writers, although *i* is generally preferred. When such adjectives as these become proper names, they always have *e;* as, *Juvenale*, *Martiale*, *Laterense*, *Celere*.

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* [Instances, on the other hand, are sometimes given of datives in *e* occurring in later writers. These, however, turn, for the most part, on false readings. In other passages the form appears to have arisen from an employment of the ablative beyond its legitimate bounds. (Consult *Auson.*, Popma, de usu antiq. locut., 1, 9. *Vossius*, *Arist.*, 4, 10. *Ursin.*, *T.*, i., p. 124. *Schwartz*, *Gr. Lat.*, § 1011. *Burmann*, *ad Propert.*, 3, 9, 40. *Schneider*, *L. G.*, vol. iii., p. 200.)]—*Am. Ed.*

Note.—The ablative in *e*, from adjectives in *is*, and in *er*, *is*, *e*, is very rare, though it is found in Ovid (*Heroid.*, xvi., 277, *Metam.*, xv., 743, *coeleste*. *Heroid.*, viii., 64, *Fast.*, iii., 654, *perenne*. *Fast.*, vi., 158, *porca bimestre*). The ablative in *i* instead of *e*, on the other hand, is used by good writers in several substantives in *is*, besides those mentioned above, e. g., in *amnis*, *avis*, *civis*, *classis*, *fustis*, *ignis*, *orbis*, *unguis*, and sometimes in *supellex*, *supellectili*. Of substantives in *er*, *imber* has more frequently *imbri* than *imbre;* *vesper* has both *vespere* and *vesperi;* but the latter, especially in the sense of "in the evening," as opposed to *mane*, in the morning. Cicero and Livy often use the ablatives *Carthagini*, *Anxuri*, *Tiburi*, to denote the place where (see the commentat. on Liv., xxviii., 26); and in the preface of Corn. Nepos we find *Lacedæmoni*. But the common practice of the ancient writers does not allow us to extend this system, or to make it the rule for all names of towns which follow the third declension; it must rather be supposed that, though the ancient language was so uncertain between *e* and *i*, that we find in Plautus *carni*, *parti*, *sermoni*, along with *carne*, &c., the forms became more decidedly separated in the course of time, and only a few isolated remnants and particular phrases remained in use with the classic authors. (Comp. § 398, in fin.) Thus we have *tempori*, "in times." (See § 475.)

[§ 64.] 4. The ablative singular in *i* or *e* indiscriminately occurs, generally speaking, in adjectives of one termination and in the comparative; as, *prudens*, *prudente* and *prudenti;* *elegans*, *elegante* and *eleganti;* *vetus*, *vetere* and *veteri;* *locuples*, *locuplete* and *locupleti;* *dives*, *divite* and *diviti;* *degener*, *degenere* and *degeneri;* *felix*, *felice* and *felici;* *Arpinas*, *Arpinate* and *Arpinati;* *major*, *majore* and *majori*. But it is also a general rule that words in *ans* and *ens*, when used as substantives, e. g., *infans* and *sapiens* (except *continens*), and when they are actual participles, especially in the construction of the ablative absolute, always prefer *e;* e. g., *Tarquinio regnante*, when Tarquinius was king; but when they are adjectives, they prefer *i* to *e*.

Note 1.—It should, however, be observed that there is no rule so full of exceptions as this, for, on the one hand, the adjectives themselves vary their terminations according to euphony or the requirement of a verse, and, on the other, the writers (and the editions of their works) widely differ from one another. In Horace, for example, we find the participles in *ans* and *ens*, when used as adjectives, almost invariably forming the ablative in *e* (see Bentley on *Carm.*, i., 25, 17), whereas the same words are generally found with *i* in Cicero. On the whole, however, it will always be safest to make the ablative of adjectives of one termination in *i*; for the *e* exclusively occurs only in *pauper*, *senex*, and *princeps*, and in the majority of those in *es*, viz., *hospes*, *sospes*, *deses*, *pubes*, *impūbes*, and *superstes*. The *i*, on the other hand, is certain in the following words mentioned by the ancient grammarians: *memor*, *immemor*, and *par* with its compounds (in *par*, also, when used as a substantive), and also in most adjectives in *x*; as, *trux*, *atrox*, *audax*, *pertinax*, and *pervicax*; especially in those in *plex*: *simplex*, *duplex*, *triplex*, *multiplex*: farther in *anceps* and *praeceps*, *inops*, *iners*, and *hebes*, *concors*, *discors*, *ingens*, *recens*, and *repens*. It must farther be observed that *praesens*, when used of things, makes the ablative in *i*, and when used of persons, in *e*, as is confirmed by the phrase *in praesenti* (scil. *tempore*), which is of frequent occurrence. Comparatives are found in Cicero and Livy more frequently with *e* than with *i*, but the latter afterward became more general, especially in Curtius and Tacitus.

Note 2.—The following substantives, which are properly adjectives, *artifex*, *consors*, *nutrix*, *vigil*, *victrix*, and *ultrix*, have as substantives the termination *e*, but as adjectives of the feminine or neuter gender they prefer the ablative in *i*. Proper names, also, when they are in reality adjectives, have only *e*; as, *Felix*, *Clemens*—*Felice*, *Clemente*.

[§ 65.] 5. The nominative, accusative, and vocative plural of neuters end in *a*; but neuters in *e*, *al*, and *ar*, which also form the ablative singular in *i*, and all participles and adjectives which make the ablative singular either in *i* alone, or vary between *e* and *i*, have *ia* instead of *a*, except the adjective *vetus* and all comparatives; e. g., *maria*, *vectigalia*, *calcaria*, *paria*, *facilia*, *sapientia*, *ingentia*, *victricia*; *amantia*, *sedentia*, *audientia*; but *majora*, *doctiora*, &c.

Note.—The neuter *far*, however, has *farra*; *jubar*, *hepar*, and *nectar* have no plural; and *sal* has no neuter plural, but only *sales* with masculine gender.*

Those adjectives which make the ablat. sing. in *e* exclusively should, for this reason, make their plural only in *a*; but, with the exception of *hospita* (if it be really derived from *hospes*, and not from *hospitus*), no neuter plural of them is found, although some grammarians mention *paupera* and *ubera*. It must be remarked, in general, that the neuter plural occurs in adjectives of one termination in *as*, *ans*, *ens*, *rs*, and *x*, and besides these only in *par*, *hebes*, *teres*, *locuples*, *quadrupes*, *versicŏlor*, *anceps*, and *praeceps*, and that in all these cases it ends in *ia*. Thus there remains only *vetus*, *vetera*, although the ablative sing. is *vetere* or *veteri*. No authority has yet been adduced for *bicorpora* and *tricorpora*.

Pluria is said to make an exception among the comparatives, but it is only an obsolete form, and is not found in ancient writers, who invariably have *plura*. *Complures*, on the other hand, which has lost its signification of a comparative in the ordinary language (it signifies *several* or *some*), makes both *compluria* and *complura*.

[§ 66.] 6. The following words make their genitive plural in *ium* instead of *um*:

(*a*) All neuters which have *ia* in the nominative plural, that is, those in *e*, *al*, and *ar*, and all participles and adjectives which follow the third declension. Comparatives, therefore (with the exception of *plurium* and *complurium*), and those adjectives which have only *e* in the ablative singular, retain the termination *um* in the genit. plur.; as, *pauperum*, *superstitum*. To these we must add the adjectives *caelebs*, *celer*, *cicur*, *compos*, *impos*, *dives*, *memor*, *immemor*, *supplex*, *uber*, *vetus*, and *vigil;* all compounds of *facio* and *capio*, and of such substantives as make the genitive plur. in *um*, e. g., *degenĕrum*, *bicorpŏrum*, *inŏpum*, *quadrupĕdum*, *versicolōrum*, and perhaps also *ancipitum* and *tricipitum*. The poets sometimes form the genitive plural of adjectives, especially of participles in *ns*, by a syncope, in *um* instead of *ium;* and later prose writers, such as Seneca and Tacitus, sometimes follow their example, and use, e. g., *potentum*, *dolentum*, *salutantum*.

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* [*Sales* has the meaning of "witticisms." The form *salia*, "salts," is only employed by modern medical writers. (Consult *Seyfert*, *Sprachlehre*, p. 88.)]—*Am. Ed.*

(b) Words in *es* and *is*, which do not increase in the genitive singular (e. g., *nubes*, *nubium; civis*, *civium;* but *militum* and *lapidum*, from *miles* and *lapis*, gen. *militis*, *lapidis);* the following words in *er: imber*, *linter*, *venter*, *uter*, and the word *caro*, *carnium*. *Vates*, *strues*, the plural *ambāges*, and generally, also, *sedes*, together with *apis*, *canis*, *juvenis*, and *volucris*, form exceptions, and make their genitive plur. in *um*. *Panis* is uncertain. (Respecting *mensis*, see my note on Cic. *in Verr.*, ii., 74; Schneider on Cæs., *Bell. Gall.*, i., 5.)

(c.) Many monosyllabic substantives, and without exception those ending in *s* and *x*, preceded by a consonant, make *ium*; as, *montium*, *dentium*, *arcium*, *mercium*, from *mons*, *dens*, *arx*, *merx*. *Lynx*, however, has *lyncum; sphinx*, *sphingum;* and *opes*, from *ops*, has *opum*. *Gryphum*, also, is probably the genit. plur. of *gryps*. But the greater number of monosyllabic words ending in *s* and *x*, preceded by a vowel, make their genitive plural in *um*, and not in *ium*. The latter occurs only in *as*, *assium; glis*, *glirium; lis*, *litium; mas*, *marium; os*, *ossium; vis*, *virium;* and generally also in *fraus*, *fraudium*, and *mus*, *murium*. To these we must add *faux* (which, however, is not used in the nominative singular), *faucium; nix*, *nivium; strix*, *strigium;* and *nox*, *noctium*.

Note.—The genitive plural in *um*, therefore, is used in *aes*, *crus*, *dos*, *flos*, *grus*, *jus*, *laus*, *mos*, *pes* with its compounds (except *compedes*, of which the form *compedium* is well attested), *praes*, *sus*, *Cres*, *Tros*, *dux*, *fax*, *frux*, and *prex* (which occur only in the plur.), *grex*, *lex*, *nux*, *rex*, *vox*, *Phryx*, and *Thrax*. *Fur* and *ren* have *furum*, *renum*; *lar*, too, has more frequently *larum* than *larium*. Of those words which have not been noticed here a genitive cannot be proved to exist; but it is probable that the genit. plur. of *vas* (*vădis*) was *vadium*; and, in like manner, *cor*, *par*, and *sal* probably had *cordium*, *parium*, *salium*, in order to avoid the ambiguity which would arise from *vadum*, *cordum*, *parum*, *salum*. *Cordium* occurs in the Vulgate, *Jerem.*, iv., 4.

(d) Substantives of two or more syllables, ending in *ns* and *rs*, have *ium* and *um*, though the latter occurs more rarely; e. g., *cliens*, *cohors*, *Picens*, *Veiens*, *Camers*; and, in like manner, those which, like *adolescens*, *infans*, *parens*, *sapiens*, *serpens*, are properly participles, and admit *um* only because they are substantives (whence we frequently find *parentum*, from *parentes)*, commonly make their genitive in *ium*: *adolescentium*, *sapientium*, &c. The names of people in *as*, *ătis*, such as *Arpinas*, *Fidenas*, form their genitive almost exclusively in *ium*: *Arpinatium*, *Fidenatium*. *Penates* and *optimates*, which usually occur only in the plural, follow their analogy. Other substantives in *as* generally have *um*; e. g., *aetatum*, *civitatum*; but *ium* also is correct; and Livy, for example, always uses *civitatium*. The genit. plur. *ium* in words with other terminations, if it should occur, must be regarded as an exception. *Quiris* and *Samnis*, however, contrary to the rule, generally make *Quiritium*, *Samnitium*.

[§ 67.] 7. Names of festivals in *alia*, which are used only in the plural; as, *Bacchanalia*, *Compitalia*, *Saturnalia*, *Sponsalia*, make their genitive plural in *ium* or *orum*; as, *Bacchanalium* or *Bacchanaliorum*. And Horace (*Carm.*, iii., 5, 10), on this principle, makes *anciliorum* from *ancile*, plur. *ancilia*; and Suetonius, in several passages, has *vectigaliorum* instead of *vectigalium*.

8. With regard to the dative and ablative plural, it is to be remarked that the Greek words in *ma* prefer the termination *is* of the second declension to *ibus*. Thus, Cicero and other authors use *poëmatis*, *epigrammatis*, *emblematis*, *hypomnematis*, *peripetasmatis*, *peristromatis*, *toreumatis*; but *ibus* occurs now and then; as, *diplomatibus*, in Tacitus and Suetonius; *poëmatibus* in the Rhetor. *ad Herenn.*, iv., 2; and in Sueton., *Tit.*, 3; *strategematibus* in Frontinus, *Strateg.*, Præf., lib. iv.

[§ 68.] 9. The accusative plural of words which make the genitive plur. in *ium* ended, in the best age of the Latin language, in *īs*, which was also written *eis*, but not pronounced so; e. g., *artis*, *montis*, *civis*, *omnis*, *similis*, *mediocris*. But the termination *ēs* was also in use, and in the course of time became so prevalent that *is* was preserved only in a few exceptions, such as *tris*.

Note.—Priscian, towards the end of his seventh book, discusses the accusative plur. in *is* instead of *es*, more minutely than any other ancient writer. Among modern works, see especially Norisius, in his *Latinitas et Orthographia utriusque Pisanae Tabulae*, which is reprinted in Cellarius, *Orthographia Latina*, vol. ii., p. 233, foll. ed. Harles. There is no doubt, that, until the time of Augustus, those words which form their genitive plural in *ium* (to which must be added *celer*, as in all other respects it follows the analogy of the adjectives in *er*, *is*, *e*, although it makes the genit. plur. *celerum*), had in the accusative plural more commonly the termination *is* than *es*; but it must be borne in mind that *es* was, at the same time, in use with *is*. Thus we find even in the Columna Rostrata of Duilius, *clases*, that is, *classes*, together with *claseis*; and in the ancient Florentine MS. of Virgil we find *urbes*, *ignes*, *tres*, *fines*, as well as *urbis*, *ignis*, &c., although *es*, on the whole, is not so frequent as *is*. (Comp. Gellius, xiii., 20.) In the newly-discovered fragments of Cicero, it is true, we generally find *is* in words of this kind; but there are instances, also, of *es* being used in the same words. The ancient grammarians in vain attempted to fix the varying practice by rules and exceptions. Pliny (ap. Charisium, p. 104, ed. Putsch.) denied the accusative *funis*, and Varro (*ibid.*) the accusatives *falcis*, *mercis*, *axis*, *lintris*, *ventris*, *stirpis*, *corbis*, *vectis*, *neptis*, and even *urbis*, and in his work, *De Ling. Lat.* (viii., 67, ed. Müller), he asserts that *gentis* alone was used, and, on the other hand, that *mentes* and *dentes* were the only correct forms. Valerius Probus (see *Orthograph. Noris.*, p. 242) gives us to understand that the words in *es*, genit. *is*, did not form the accusative in *is*, although they have *ium* in the genitive plural. Thus much is clear, that the termination *is* gradually became antiquated, and that the desire of scholars to have an outward distinction of the accusative from the nominative gave way to the general practice. Charisius (p. 122, ed. Putsch.) says: *consuetudo traduxit ad nominativi et accusativi formam.* And this probably took place about the end of the Augustan age; for in the ancient MS. containing the fragment of the ninety-first book of Livy we no longer find the accus. in *is*; and in the best MSS. of the complete books, it occurs only in a few isolated passages, and Quintilian does not mention this disputed point at all. Afterward *is* was still sometimes used by Tacitus and Gellius; but with Tacitus this arose from his desire to revive the ancient power and energy of the language, and with Gellius from his antiquarian studies. This is not the place to inquire in what manner an editor of ancient authors has to act in the face of this obvious inconsistency of the writers themselves; there are few who faithfully follow the authority of the MSS.; others, such as Bentley, in his Terence and Horace, everywhere restore the accus. in *is* (why Bentley, without inconsistency, edited *arces* and *rates* in Horace, has not yet been examined) and most of them pay as little attention to the difference in doubtful cases as to the ancient orthography in general, but merely follow the vulgar tradition. We have noticed here the difference of opinions to caution the student, that, in reading the ancients, he may not confound the short *is* of the genit. sing. with the long *is* of the accus. plur.

[§ 69.] 10. *Juppiter* (which was more common than *Jupiter*) is declined as follows: genit. *Jovis*, dat. *Jovi*, accus. *Jovem*, voc. *Juppiter*, abl. *Jove*. In the plural *Joves* only is found.*

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* [*Jupiter*, gen. *Jovis*, is to all appearance very irregular; but there is

Bos, *bŏvis*, makes the nominat. and accus. plur. *boves*, gen. *bŏum*, dat. and ablat. *būbus*, and less frequently *bōbus*. *Sus* makes the dat. and ablat. plur. *subus*, which is a contraction of the less frequent form *suibus*.

CHAPTER XVI.

GREEK FORMS IN WORDS OF THE THIRD DECLENSION.

[§ 70.] A GREAT number of Greek words, especially proper names, belongs to the third declension; and as their genitive terminates in ος (εως, ους), they follow the third declension in their own language also. Among the terminations of the nominative mentioned above, some belong exclusively to Greek words, viz., *ma*, *i*, *y*, *ān*, *īn*, *ōn*, *ȳn*, *ĕr*, *ȳr*, *ys*, *eus*, *yx*, *inx*, *ynx*, and the plurals in *e*; but there are also Greek words with other terminations, most of which, however, are quite treated as Latin words, for which reason the termination *ōn* is generally Latinized into *o* (see above, § 56), and the Greek forms are used by Latin writers, especially the poets, only in some cases.

1. In the genitive singular, the poets frequently use the Greek termination *os* instead of the Latin *is*, especially in words in *is* which usually make their genitive *idis*, whether simple or derivative (see § 245), e. g., *Daphnidos*, *Phasidos*, *Atlantidos*, *Erymanthidos*, *Nereïdos*; so also in nouns in *as* and *ys*; as, *Pallados*, *Tethyos*; and in *eus*; as, *Pelĕŏs*, *Thesĕŏs* (Ovid, *Metam.*, viii., 268), although the Latin termination *ĕï* or contracted *ei* (according to the second declension), as in *Thesei*, *Terei*, is more commonly used. (See above, Chap. XII., 4.)

But in prose the Greek termination of the genitive is seldom used. Substantives in *is* derived from verbs in particular, such as *basis*, *ellipsis*, *mathesis*, *poësis*, make their genitive like the nominative, and not *baseos*, *matheseos*, &c., which forms are found only in unclassic writers.

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here in reality a blending of two forms of declension. According to Priscian (6, p. 695, *Putsch.*), the regular genitive is *Jupiteris*, or *Jupitris*. On the other hand, the genitive *Jovis*, as well as the other oblique cases, are to be traced to a nominative *Jovis*, which occasionally occurs, and of which Varro makes mention. (*L. L.*, vii., 38.) The stem of this appears to be *Jov*, or rather *Jou*, which, with the Latin *deus*, the Æolic Δεύς, the common form Ζεύς, the Oriental *Ja*, *Jao*, *Jehovah*, &c., points to one and the same origin. (Compare *Müller*, *Etrusker*, vol. ii., p. 43. *Buttmann*. *Mythologus*, vol. ii., p. 74.)]—*Am. Ed.*

(See Vitruv., x., 15. Spartian. *Ael. Verus*, 3; *Sever.*, 3.) In the few words in *y* the genit. in *yos* is used for the sake of euphony, e. g., *misyos*. *Pan*, the shepherds' god, admits the Greek genit. *Panos* in prose, to distinguish the word from *panis*, bread.*

The feminines in *o*, however, such as *echo*, *Calypso*, *Dido*, *Io*, *Sappho*, have usually the Greek genitive in *ûs*; as, *echus*, *Didus*, *Sapphus*, the Latin termination *onis* being less common. Their dative, accusative, and ablative end in *o*, and the Latin terminations *oni*, *onem*, *one*, are but rarely used.

[§ 71.] 2. The Greek accusative of the third declension in *a* is very often used by the Latin poets instead of *em*. Thus, Horace uses only *heroa*, *Cyclopa*, *Memnona*, *Agamemnona*, *Helicona*, *Chremeta*, and not *Cyclopem*, *Agamemnonem*, &c. Among the prose writers, Cicero most studiously avoids the Greek termination, except in *aër*, *aether*, and *Pan*, of which he makes the accusative *aëra*, *aethera*,† and *Pana* (for the reason mentioned above). In all other instances the Greek accusative in *a* must be looked upon, in Cicero, as an exception. It occurs much more frequently in Nepos, Livy, Curtius, and the authors of what is called the Silver Age, though principally in proper names and along with the common Latin termination *em*, e. g., *Babylona*, *Eleusina*, *Lacedaemona*, *Marathona*, *Parmeniona*, *Sidona*, *Timoleonta*, *Troezena*, also *Periclea*, *Stratoclea*, and similar names ending in the nominative in *cles*. In like manner, words in *is* and *ys* admit, even in prose, the Greek forms *in* and *yn*, together with the Latin *im* and *ym*, but Cicero uses them only by way of exception; Livy and Curtius have them more frequently, e. g., *Nabin*, *Agin*, *Halyn*, *Tigrin*. The accus. *Eleusin*, instead of *Eleusinem (a)*, must be traced to the form *Eleusis*, gen. *is*, which, however, is not well attested. For the accusative of words in *eus*, which later writers usually make *ea*; as, *Persea*, *Demetrium Phalerea*, see above, Chap. XII., 4.

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* [But by no means to the exclusion of *Panis*. (Consult *Schneider*, *L. G.*, vol. iii., p. 285.)]—*Am. Ed.*

† [These two accusative forms, *aëra* and *æthera*, appear the more remarkable in Cicero, when we compare them with his own language on another occasion: "aër; *Græcum illud quidem, sed receptum jam tamen usu a nostris: tritum est enim pro Latino* . . . . æther; *mutuemur hoc quoque verbum, dicaturque tam* æther *Latine quam dicitur* aer." (*Cic.*, *N. D.*, ii., 36, 91, *seqq.*)]—*Am. Ed.*

Proper names in *es*, which in Greek follow the first declension (gen. *ου*), and in Latin the third (gen. *is)* (see Chap. IX., 3), have in the accusative the termination *ēn* along with that in *em*, e. g., *Aeschinen*, *Achillen*, and *Ulixen* (inasmuch as these names are not formed from 'Αχιλλεύς and 'Οδυσσεύς, but from the less common 'Αχίλλης and 'Οδύσσης, *ου*), and especially barbarian names, such as *Mithridaten*, *Phraaten*, *Xerxen*, *Araxen*, *Euphraten*. The termination *ēn* for *em* is, moreover, found in those compounds which in Greek follow the third declension, but in the accusative admit of *ην* and *η* (contracted from *εα*); but *ēn* is used much less frequently. Instances of this kind are, *Sophoclen*, in Cic., *De Off.*, i., 40; *Hippocraten* and *Epicyden*, in Livy. Some words are in Greek declined in two ways, either after the first or after the third declension, such Θαλῆς, Χρέμης, gen. *ου* and *ητος*; in Latin they may have the shorter form and yet follow the third declension (e. g., the ablat. *Thale)*, and in the accusative they admit also of the termination *en*, e. g., *Chremetem* and *Chremen*, *Thalem* or *Thaletem* and *Thalen*.

[§ 72.] 3. The vocative singular is in most Greek words like the nominative; but those ending in *s* form a distinct vocative by rejecting that consonant, both in Greek and Latin. Thus, the vocative of words in *is*, *ys*, *eus: Daphni*, *Phylli*, *Thai*, *Coty*, *Tiphy*, *Orpheu*, *Perseu*. Words in *is*, *idis*, however, make the vocative just as often like the nominative; as, *Bacchis*, *Mysis*, *Thais*. Nouns in *as*, *antis*, make their vocative in Greek *ăν* and *ā*, but the latter only is used in Latin, e. g., *Atla*, *Calcha*.

Proper names in *es*, gen. *is*, have the vocative of the first declension in *ē*, together with the regular one. This is the case with those which in Greek follow the first declension (e. g., *Carneade*, *Simonide*, and *Achille*, see above), and with those which, although they follow the third in all other respects, yet admit of the accusative in *ην*. Thus, we sometimes find *Damocle*, *Pericle*, *Sophocle*, *Socrate*.

[§ 73.] 4. The plural of those Greek proper names, which by the forms of their accusative and vocative sing. show their tendency to follow the first declension, is sometimes formed after that declension. Thus, we find in Cicero, *De Orat.*, ii., 23, the nom. *Naucratae;* and *Orat.*, 9, the accus. *Thucydidas*.

5. The Greek termination of the nom. plur. *ĕs*, instead of the Latin *ēs*, is not uncommon in poetry, e. g., *Arcadĕs*, *Atlantidĕs*, *Erinnyĕs;* but the metre must decide. The termination ις, Latin *īs*, occurs even in the nominative of the names of towns *Trallis* and *Sardis*,* though principally in the latter. Horace, *Epist.*, i., 11, 2, says: *Croesi regia Sardis.*

In the nominative plural the neuters in *os* have the Greek termination *e;* as, *cete*, *mele*, and the plural *Tempe*, τὰ Τέμπη.

Note.—No other cases are formed from these neuters in ος, and in the singular, too, they occur only in the nom. and accus., and we must, therefore, use the Latin forms *cetus* and *melum* (according to the second declension). So, also, *chaos*, gen. *chai*, abl. *chao.* See § 87.

6. In the genitive plural only a few words retain the Greek termination *ōn* (ων), and that generally only in titles of books, e. g., *metamorphoseōn*, *epigrammatōn.*

Note.—Curtius, iv., 50 (13), makes the genitive *Maleon*, from Μαλεεῖς, or Μαλιεῖς (sing. Μαλιεύς), entirely in the Greek fashion, for the Latin name is *Malienses.*

7. In the dative plural the Greek termination *si*, or *sin*, is used very rarely, and only by poets. Ovid, e. g., has *Lemniasi* and *Troasin*, from *Lemniades* and *Troades.* In prose writers there are very few examples that can be relied upon; such as *ethesi*, from τὰ ἤθη.†

[§ 74.] 8. The accusative plural in *ăs* is admissible in all words which have this termination in Greek. It is, however, seldom used in prose, though in common nouns it occurs more frequently than the accusative singular in *ă*; e. g., *harpagonas*, *phalangas*, *pyramidas*, and even in Cicero we find *aspidas*, *cantharidas.* He also uses the proper names *Aethiopas*, *Arcadas*, and *Cyclopas;* and Livy always has the accusat. *Macedonas.* It is surprising to find that the same termination is now and then given also to barbarian names of nations, e. g., *Allobrogas* in Cæsar, and *Lingonas*, *Nemetas*, *Ordovicas*, *Brigantas*, *Siluras*, and *Vangionas* in Tacitus.

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* [In Greek we find, at one time, Τράλλεις and Σάρδεις; at another, Τράλλις and Σάρδις. The former are nominatives plural in the Attic dialect, the latter in the Ionic. (Consult *Maittaire*, *Dial. L. G.*, p. 145, ed. *Sturz.*)]—*Am. Ed.*

† [According to Pliny, as quoted by Charisius (p. 38), Varro often made use of these datives in *si* or *sin*, but probably only with Greek characters. Pliny adduces as an instance the form *schemasin*, for *schematis*, and in a fragment of the same Varro, in Nonius (iv., 377), we have "*in ethesin Terentius palmam poscit.*" Quintilian, also, has allowed himself to say, "*ut Ovidius lascivire in Metamorphosesi solet*" (iv., i., 77.)]—*Am. Ed.*

CHAPTER XVII.

GENDER OF WORDS OF THE THIRD DECLENSION.—MASCULINES.

[§ 75.] MASCULINE are those which end in *o*, *or*, *os*, and *er*, and those in *es* which increase in the genitive, especially those in *es*, *ĭtis;* e. g., *sermo*, *error*, *sudor*, *flos*, *mos*, *venter*, *stipes*.

Exceptions in *o*.—Words ending in *do*, *go*, and *io*, are feminine; e. g., *consuetudo*, *formīdo*, *grando*, *imago*, *oratio*, *dictio*, *lectio*, *auditio*, *communio*, &c.; also *caro*, and the Greek words *echo* and *Argo* (the ship of the Argonauts). The following, however, are masculine: in *do*, the words *cardo* and *ordo*, together with *udo* and *cudo*, or *cudon;* in *go: ligo*, *margo*, and *harpago;* and all words in *io* which are not abstract nouns derived from verbs and adjectives, but common names of things, such as *pugio* (a dagger), *scipio* (a staff), *septentrio* (north pole), *titio* (a fire-brand); several names of animals, as, *curculio*,* *papilio*, *scorpio*, *stellio*, *vespertilio*, and a few others of rare occurrence; and, lastly, those formed from numerals, such as *unio*, *binio* or *duplio*, *ternio*, *quaternio*, *quinio*, *senio*, &c. *Unio*, in the sense of a particular pearl *(margarita)*, is likewise masculine; but when it signifies unity *(unitas)*, and is used in an abstract sense, it is feminine; but it is only in ecclesiastical writers that it has this meaning.

Note.—*Cupido*, desire, therefore is feminine, but masculine when it is the name of the god of Love. Poets, however, sometimes use it as a masculine, even in the former signification, and Horace does so always; as, *pravus cupido*, *falsus cupido*. *Margo* may have either gender, but the masculine is more frequent, as was remarked above.

[§ 76.] *Exceptions* in *or*.—The following words in *or*, *ŏris*, are neuter: *ador*, *aequor*, *marmor*, and *cor*, *cordis*. *Arbor* is feminine, according to the general rule. (See § 39.)

Exceptions in *os*.—*Cos*, *dos*, and the Greek *eōs* are feminine. *Os*, *ossis*, and *os*, *oris*, and the Greek words *chaos*, *ethos*, *epos*, *melos*, are neuter.

Exceptions in *er*.—A great many words in *er* are neuter, viz., *cadaver*, *iter*, *spinther*, *tūber* (a hump), *uber*, *ver*, and *verber* (rarely used in the singular, but very frequently in the plural, *verbera)*, and all the names of plants in *er*: *acer*, *cicer*, *laser*, *papaver*, *piper*, *siler*, *siser*, *suber*, and *zingiber*. *Tūber* (a kind of peach-tree) is feminine, but when it denotes the fruit it is masculine. *Linter* is commonly used as a feminine, but is well attested also as a masculine.

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* Also spelled *gurgulio;* it is masculine in its two significations of "air-pipe" and "wood worm."

Exceptions in *es* increasing in the genitive.—The following are feminine: *merges*, *ĭtis*; *seges* and *teges*, *ĕtis*; *merces*, *ēdis*; *quies*, *ētis*, with its compounds *inquies* and *requies*. *Compes*, which, however, does not occur in the nominative sing., but only in the plural *compedes*, is feminine. *Aes*, *aeris*, is neuter; *ales* and *quadrupes* are properly adjectives, but as substantives they are mostly used as feminines.

CHAPTER XVIII.

GENDER OF WORDS OF THE THIRD DECLENSION.—FEMININES.

[§ 77.] FEMININE are those which end in *as*, *is*, *ys*, *aus*, and *x*, those in *es* which do not increase in the genitive, and those in *s* preceded by a consonant, e. g., *auctoritas*, *navis*, *chlamys*, *laus* and *fraus*, *pax*, *radix*, *arx*, *nubes*, *pars*, *mors*, *hiems*.

Exceptions in *as*.—The following are masculine: *as*, gen. *assis*, and its compounds, though they have different terminations; as, *quadrans*, a fourth of an as; *bes*, two thirds of an as; *decussis*, ten ases;* and the Greek words which make their genitive in *antis*; as, *adamas*, *elephas*, and the names of mountains: *Acragas*, *Atlas*, *Mimas*. *Mas*, *măris*, and *vas*, *vădis*, are, of course, masculine. The following are neuters: Greek words in *as*, which make their genitive *ătis*; as, *artocrĕas*, *erysipĕlas* (see § 58), and the Latin words *vas*, *vasis*, and *fas* and *nefas*, which, however, occur only in the nom. and accus.

Exceptions in *is*.—The following are masculine: 1. Those in *is*, gen. *ĕris*; as, *cinis*, *cucumis*, *pulvis*, and *vomis* (commonly *vomer)*; 2. The following, which increase in the genitive: *glis*, *lapis*, *pollis*, and *sanguis*; 3. The following, which do not increase: *amnis*, *axis*, *callis*, *canalis*, *cassis* (used especially in the plural *casses*, a hunter's net, and not to be confounded with *cassis*, *idis*, a helmet); *caulis* or *colis*, *collis*, *crinis*, *ensis*, *fascis* (generally in the plural, *fasces)*, *finis*, *follis*, *funis*, *fustis*, *ignis*, *mensis*, *orbis*, *panis*, *piscis*, *postis*, *scrobis*, *sentis*, *torquis*, *torris*, *unguis*, *vectis*, *vermis*. Some of these words, however, are used by good authors also as feminines, though not often, especially *callis*, *canalis*, *scrobis*, *torquis*, and *finis*, *cinis*, in the singular; whereas the plural *fines*, in the sense of boundary or territory, and *cineres*, in the sense of the ashes of a corpse, are always masculine.

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* See the Appendix on Roman weights, coins, and measures.

As *mensis* is masculine, *Aprilis*, *Quintilis*, and *Sextilis* have the same gender. Some substantives in *is* are properly adjectives, and a substantive masculine being always understood, they are themselves used as masculines; e. g., *annalis*, commonly in the plural *annales (libri)*, annals; *jugales (equi)*, two horses yoked together; *molaris (lapis)*, a millstone; or, if *dens* is understood, a back tooth or grinder; *natalis (dies)*, birthday; *pugillares (libelli)*, a tablet for writing.

Note.—Anguis and *tigris* may have either gender; *canis* is generally masculine, but when it denotes a dog used in hunting, it is very often feminine. (See § 42.) *Aqualis*, *callis*, *corbis*, and *clunis*, plur. *clunes*, are used by good writers as words of either gender. *Delphis* is masculine; but the more common forms are *delphinus*, or *delphin*. *Cossis* has not been mentioned above, because the only authority we have for it is a doubtful passage in Pliny, *Hist. Nat.*, xxx., 39, and *cossus*, *i*, is more probable.

That the names of rivers in *is* are masculine follows from the general rule (§ 37); thus we read *horridus Albis*, *flavus Tiberis*, *rapidus Tigris*. Names of mountains with this termination are not numerous: *Lucretilis*, a hill in Latium, is masculine; for Horace says, *amoenus Lucretilis*. The Greek names *Carambis*, a promontory on the Asiatic coast of the Black Sea, and *Peloris* in Sicily, are feminine, the word ἄκρα being understood.

All the masculines in *is*, whatever may be their genitive, are contained in the following hexameter lines:

Mascula sunt *panis*, *piscis*, *crinis*, *cinis*, *ignis*,
Funis, *glis*, *vectis*, *follis*, *fascis*, *lapis*, *amnis*,
Sic *fustis*, *postis*, *scrobis*, *axis*, *vermis* et *unguis*,
Et *penis*, *collis*, *callis*, sic *sanguis* et *ensis*,
Mugilis et *mensis*, *pollis*, cum *caule canalis*,
Et *vomis*, *sentis*, *pulvis*, *finis*, *cucumisque*,
Anguis, item *torquis*, *torris*, cum *cassibus orbis*.

Exceptions in *ys*.—Names of rivers and mountains with this termination are masculine, according to the rules laid down in Chap. VI.; e. g., *Halys*, *Othrys*.

[§ 78.] *Exceptions* in *x*.—The following are masculine: 1. The Greek words in *ax*: as, *anthrax*, *cordax*, *thorax*.

2. The majority of those in *ex: apex, caudex, codex, cimex, cortex, culex, frutex, grex, irpex, latex, murex, obex, podex, pollex, pulex, pumex, ramex, silex, sorex, ulex, vertex* or *vortex.* 3. Some in *ix:* viz., *calix, fornix, phoenix, sorix;* and generally, also, *varix.* 4. One word in *ux:* viz., *tradux,* properly an adjective, *palmes* being understood. 5. The following Greek words in *yx: calyx, coccyx, onyx, oryx* and *bombyx* (in the sense of silk-worm; it is feminine when it signifies silk); and the names of mountains, such as *Eryx.* 6. The subdivisions of an *as* which end in *unx;* as, *quincunx, septunx, deunx.* (See Appendix III.)

Note.—Many words in *ex*, commonly enumerated in these lists, are masculine from their signification; such as *rex, pontifex, carnifex, foenisex, vervex.* Some words vary between the masculine and feminine genders; as, *cortex, obex, pumex,* and *silex,* which have been mentioned above, but the masc. is better attested. To these we must add *imbrex* and *rumex,* both genders of which are supported by equal authority. It may be remarked that the number of masculines in *ex* is greater than that of feminines; for if we put aside the above-mentioned masculines, there remain only the following feminines: *forfex, lex, nex, supellex, prex* (not used in the nom.), and *faex. Pellex, ilex, vitex,* and *carex* are feminines from their meaning, according to the general rule. *Atriplex* is the only neuter in *ex*, and is rarely used as a feminine.

Onyx is masculine when it denotes a species of marble, or a vessel made of it; but as the name of a precious stone (see § 39) it is feminine. *Calx* is sometimes used as a masculine like the diminutive *calculus,* but it does not occur in ancient writers. *Lynx* occurs as masculine only in a single passage of Horace (*timidos lyncas*), and is otherwise feminine, as in Greek. The archaic *cum primo luci* is believed to be preserved in a passage of Cicero (*De Off.*, iii., 31. Comp. Varro, *De L. L.*, vi., 9).

Exceptions in *es,* gen. *is,* without increase.—The Greek word *acinaces* alone (ἀκινάκης, ου) is decidedly masculine. *Vepres,* which rarely occurs in the singular, and *palumbes,* though commonly masculines, are found also as feminines.

Exceptions in *s* preceded by a consonant.—The following are masculine: *dens, fons, mons,* and *pons; adeps* commonly, and *forceps* sometimes. Some words are properly adjectives, but are used as masculine substantives, because a substantive of that gender is understood: *confluens* or *confluentes (amnes), torrens (amnis), oriens* and *occidens (sol), rudens (funis), bidens* and *tridens;* and several Greek words, such as *elops, epops* (Lat. *upupa*), *merops, gryps (gryphis), hydrops, chalybs.*

Note.—The divisions of the *as* ending in *ns*, e. g., *sextans, quadrans, triens, dodrans*, are masculine, as was remarked § 77. *Serpens*, in prose writers, is generally feminine, but the poets use it also as a masculine. *Stirps*, in a figurative sense, is always feminine, but in its original sense of "stem" it is frequently found as a masculine. *Continens*, the continent, properly an adjective, is of doubtful gender, though the feminine is perhaps preferable. *Bidens*, a fork, is masculine; but when it signifies "a sheep two years old" it is feminine, *ovis* being understood. The plural *torrentia*, from *torrens*, occurs in Curtius, ix., 35, and must be explained by supplying *flumina*, *torrens* being properly an adjective. A few participles used as substantives in philosophical language are neuters; as, *ens*, *accidens*, *consequens*. *Animans*, being properly a participle, occurs in all three genders; but, according to the practice of Cicero, it is generally feminine in the sense of "a living being," and masculine in the sense of "a rational creature." (See Schneider, *Formenlehre*, p. 126, fol.)

CHAPTER XIX.

GENDER OF WORDS OF THE THIRD DECLENSION.—NEUTERS.

[§ 79.] Words ending in *a*, *e*, *i*, *y*, *c*, *l*, *n*, *t*, *ar*, *ur*, *us* are neuter; e. g., *poëma*, *mare*, *sinăpi*, *misy*, *lac* and *alec*, *animal*, *mel*, *carmen*, *flumen*, *caput* (the only word of this termination), *calcar*, *pulvinar*, *fulgur*, *guttur*, *opus*, *tempus*.

1. *Exceptions* in *l*.—The following are masculine: *sol*, *sal*, and *mugil*, which form is more common than *mugilis*. *Sal*, in the singular, is sometimes found as a neuter, but in the plural the ancients use only *sales*, both in the sense of "salt" and in the more common one of "witticisms." *Salia*, in the sense of "different kinds of salt," is only a modern medical term.

2 *Exceptions* in *n*.—There are only three Latin words in *en* which are masculine, viz., *pectĕn*, *pectĭnis*, *rēn* and *liēn* (or *liēnis*); the others in *en* are of Greek origin; e. g., *attagen*, *lichen*, and *splen*. *Delphin* (commonly *delphinus*), *paean*, *agon*, *canon*, *gnomon*, *horizon*, and the names of mountains in *on*; as, *Cithaeron*, *Helicon*, are likewise masculines. The following in *on* are feminine: *aëdon*, *halcyon* (Lat. *alcēdo*), *icon*, and *sindon*; and, according to the general rule, all the Greek names of towns, with a few exceptions, such as *Marathon*, which is more frequently masculine.

3. *Exceptions* in *ar*.—*Par* is common in the sense of "mate," but neuter in the sense of "a pair."

4. *Exceptions* in *ur*.—*Astur*, *turtur*, *vultur*, and *furfur* are masculine.

5. *Exceptions* in *us*.—All words of two or more syllables which retain the *u* in the genitive, that is, which end in *ūtis* or *ūdis*, are feminine; e. g., *juventus*, *salus*, *senectus*, *servitus*, *virtus*; *incus*, *palus*, and *subscus*; also,

tellus, *tellūris*, and *pecus*, *pecŭdis*, a sheep, whereas *pecus*, *pecŏris* (neut.), signifies "cattle" in general. *Venus*, *Venĕris*, the name of a goddess, is naturally feminine; but it retains the same gender in the sense of "gracefulness" (generally in the plural). Respecting the names of animals in *us*, see above, § 42. *Lepus* and *mus* are masculine; *grus* and *sus* are feminine when the particular sex is not to be specified. Of Greek words in *us*, *tripus*, *tripŏdis*, is masculine; *apus* and *lagŏpus* are feminine, perhaps only because *avis* is understood. *Rhus*, as a tree, is feminine; as a seed or spice, masculine.

CHAPTER XX.

FOURTH DECLENSION.

[§ 80.] The fourth declension is only a particular species of the third, which has arisen from contraction and elision. The nominative of masculine and feminine words ends in *us*, and of neuters in *u*. The following is the form of their declension:

	Singular.	
Nom.	*fruct-ŭs*, fruit.	*corn-ū*, horn.
Gen.	*fruct-ūs*.	*corn-ūs*.
Dat.	*fruct-ŭi*.	(*corn-ŭi*) *corn-ū*.
Acc.	*fruct-um*.	*corn-ū*.
Voc.	*fruct-ŭs*.	*corn-ū*.
Abl.	*fruct-ū*.	*corn-ū*.
	Plural.	
Nom.	*fruct-ūs*.	*corn-ŭa*.
Gen.	*fruct-ŭum*.	*corn-ŭum*.
Dat.	*fruct-ĭbus*.	*corn-ĭbus*.
Acc.	*fruct-ūs*.	*corn-ŭa*.
Voc.	*fruct-ūs*.	*corn-ŭa*.
Abl.	*fruct-ĭbus*.	*corn-ĭbus*.

The following words may be used as exercises: *actus*, *coetus*, *cursus*, *gradus*, *lusus*, *magistratus*, *motus*, *sensus*, *sumptus*, *vultus*: the only neuters are, *genu*, *gelu*, *veru*, *pecu* (the same as *pecus*, *ŏris*). *Tonitrus* and *tonitruum*, plur. *tonitrua*, are more commonly used than *tonitru*.

Formerly it was believed that the neuters in *u* were indeclinable in the singular, but recent investigations (es pecially those of Freund, in an appendix to the preface to his Latin Dictionary) compel us to give up this opinion, especially with regard to the genitive; for it is only in late technical writers that we find, e. g., *cornu cervinum* and *cornu bubulum* making the genitive without any termination of the first word: *cornucervini, cornububuli.* The dative *ui* is likewise mentioned by an ancient grammarian (Martian. Capella, lib. iii.), but there is no instance except *cornu* in Livy, xlii., 58, which must be looked on as a contraction of *cornui.*

[§ 81.] *Note* 1.—The genitive of the words in *us* was originally *uis*, which was afterward contracted into *ūs*. Instances of the ancient form are still found in our authors; as, *anuis* in Terence. Sometimes, on the other hand, the genitive of words in *us* was *i*, after the second declension, which is still found now and then, as well as *us*, not only in comic writers, but in good prose, e. g., *senati* and *tumulti* in Sallust. The dative in *u* instead of *ui* is still more frequent, especially in Cæsar, who is said by Gellius (iv., 19) to have sanctioned this form exclusively; e. g., *equitatu, magistratu, usu,* for *equitatui*, &c.; it is, however, found also in a few passages of other writers.

[§ 82.] *Note* 2.—Some words make the dative and ablative plural in *ŭbus* instead of *ĭbus*. They are contained in the following two hexameters:

Arcus, acus, portus, quercus, ficus, lacus, artus,
Et *tribus* et *partus, specus*, adde *veruque pecuque.*

But it must be observed, that instead of *ficubus* a better form is *ficis*, from *ficus, i* (see § 97), and that *arcubus* and *quercubus*, though mentioned by ancient grammarians, do not occur in other writers any more than *arcibus*. or *quercibus*. *Portus* has both forms, *ubus* and *ibus*, and *tonitrus* has more commonly *tonitribus* than *tonitrubus.*

[§ 83.] *Note* 3.—*Domus* takes, in some of its cases, the forms of the second declension; but this is exclusively the case only in the genit. *domi* in the sense of "at home;"* in the abl. *domo* in the sense of "from home;" and in the acc. plur. *domos* in the sense of "home," when several places are alluded to. In the other signification, the forms of the fourth declension prevail, though we find the ablat. *domo*, genit. plur. *domorum*, acc. plur. *domos*, along with *domu* (see Garatoni on Cic., *Philip.*, ii., 18), *domuum*, and *domūs* (see my note on Cic. *in Verr.*, iv., 4); but *domo* for *domui* seldom occurs.

GENDER OF WORDS OF THE FOURTH DECLENSION.

[§ 84.] The words in *us* are masculine. The following only are feminines: *acus, domus, manus, porticus, tribus,* and the plurals *idus, iduum,* and *quinquatrus, quinquatruum.* To these must be added *colus*, which, however, also follows the second declension. (See § 53 and 97.) The words *anus, nurus, socrus,* and *quercus* are feminine, according to the general rule, on account of their signification.

Note.—*Penus, us* (provisions), is feminine; but there are two other forms of this word, one after the second declension, *penum*, *i*, and the second after the third, *penus*, *ŏris*, both of which are neuter. *Specus* is most frequently masculine; but in the early language, and in poetry, it is found both as a feminine and as a neuter. In Valer. Maximus, i., 2, we have *in quoddam praealtum specus* for *in quendam specum*; but the reading is doubtful. *Secus*, when used for *sexus*, is neuter, but occurs only in the nominat. and accus. in the connexion of *virile* and *muliebre secus*. (Compare § 89.)

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* [*Domi*, "at home," is in fact not a genitive, but an old locative case. Compare *Anthon's Greek Prosody*, p. 227, *seq.*]—*Am. Ed.*

The few words in *u* are neuter, without exception.

CHAPTER XXI.

FIFTH DECLENSION.

[§ 85.] THE fifth declension, like the fourth, may, with a few changes, be traced to the third. The nominative ends in *ēs*, and the declension is as follows:

SINGULAR.		PLURAL.	
Nom.	*di-ēs*, a day.	Nom.	*di-ēs.*
Gen.	*di-ēi.*	Gen.	*di-ērum.*
Dat.	*di-ēi.*	Dat.	*di-ēbus.*
Acc.	*di-em.*	Acc.	*di-ēs.*
Voc.	*di-ēs.*	Voc.	*di-ēs.*
Abl.	*di-ē.*	Abl.	*di-ēbus.*

Note 1.—Only the three words *dies*, *res*, and *species* have their plural complete; and Cicero condemned even *specierum* and *speciebus* as not being Latin. The words *acies*, *facies*, *effigies*, *series*, and *spes* are found in good prose writers only in the nominative plur. (perhaps in the vocative also) and accus. plur.; the others have, from their signification, no plural.

Note 2.—The *e* in the termination of the genitive and dative singular is long when preceded by a vowel, as in *diēi*, *maciēi*, but short in *spei*, common in *fidei* and *rei*.

Note 3.—An old termination of the genitive was *ēs* (contracted from *eïs*), but is not found in our authors, except in the word *Diespiter* = *Diei pater*. But there are several instances of *ē* and *ī* being used for the *ei* of the genitive and dative. The *ē* for the genitive occurs very frequently in poetry (Virg., *Georg*., i., 208, *die*. Horat., *Carm*., iii., 7, 4; Ovid, *Metam*., iii., 341, and vii., 728, *fide*); and also in some passages of Cicero, Cæsar, and Sallust; e. g., *pernicie causa* (some write *pernicii*), in Cic., *pro Rosc. Am*., 45. *In sinistra parte acie* in Cæs., *Bell. Gall*., ii., 23, and several times in Sallust. Instances of the dative ending in *e* occur in Horace, *Serm*., i., 3, 95, *commissa fide*; and in Livy, v., 13, *insanabili pernicie nec causa nec finis inveniebatur*. The dative in *i* occurs in Nepos, *Thrasyb*., 2: *perniciï fuit*; and the genitive in *i* appears in Livy, ii., 42, in the connexion of *tribuni plebi* for *plebei* (*plebes* = *plebs*).

GENDER OF WORDS OF THE FIFTH DECLENSION.

[§ 86.] The words of the fifth declension are feminine, with the exception of *dies*, which is mascul. and femin. in the singular, and masculine only in the plural. The compound *meridies* is masculine only, but does not occur in the plural, as was remarked above.

Note.—Good prose writers make the singular of *dies* much more frequently masculine than feminine. The latter gender, generally speaking is used only when *dies* denotes duration or length of time, and in the sense of a fixed or appointed day. Thus we find *certa, constituta, praestituta, dicta, finita dies*, but also *stato die.*

CHAPTER XXII.

IRREGULAR DECLENSION.—INDECLINABLES.—DEFECTIVES.

[§ 87.] THE irregularities in the declension of substantives may be comprised under two general heads: *A. Indeclinables* and *defectives; B. Heteroclita* and *heterogenea.*

A. Some substantives have a defective declension, inasmuch as they have either no terminations at all to mark the different cases *(indeclinables)*, or want particular cases, or even a whole number *(defectives).*

I. *Indeclinables*, or words which retain the same form in all cases, are chiefly the names of the letters of the Greek and Latin alphabets, e. g., *alpha*, *beta*, *gamma*, *digamma*, *delta*, *iota*, *a*, *c*, *v*, &c. It is only late and unclassical authors that decline the Greek names in *a. Delta*, as a name of a country, is likewise indeclinable; but it is found only in the nomin. and accus. Farther, a number of foreign words, such as *git*, *manna*, *pascha*, and a few Greek substantives in *i* and *y*, such as *gummi* and *misy*, which, however, occurs also as a declinable word (see § 55); and besides the indeclinable *gummi* there exist other declinable forms also, e. g., *haec gummis*, *hoc gumma*, and *hoc gumen*. Hebrew proper names, which differ in their terminations from Greek and Latin words, are either not declined at all, as *Bethleem*, *Gabriel*, *Ruth*, or they take a Latin termination in the nominative also, e. g., *Abrahamus*, *Jacobus*, *Josephus*, *Juditha.* *David* and *Daniel* are the only names which, without taking any termination in the nominative,* make the genitive *Davīdis* and *Daniēlis.* Others, as *Joannes*, *Moses*, *Judas*, *Maria*, have already acquired, through the Greek, a declinable termination, and are accordingly declined after the first or third declension. *Jesus* makes the accusat. *Jesum*, but in the other cases it remains unchanged, *Jesu.*

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* [Modern writers of Latin verse, however, give *Dāvīdēs* as a form for the nominative. Compare *Hodgson* (Provost of Eton), *Sacred History for Latin Verse*, p. 95.]—*Am. Ed.*

Among the genuine Latin words we must notice *pondo*, which is used only as a plural, and remains unchanged in all its cases, e. g., *auri quinque pondo*, five pounds of gold. This peculiarity arose from the omission of the word *librae*, to which was added the superfluous *pondo*, an ablative in the sense of "in weight" (in which it still often occurs; see § 428); afterward *librae* was omitted, and *pondo* retained its place. *Semis*, half an *as*, has become an indeclinable adjective (one half) from a declinable substantive, gen. *semissis*, and is used as such in connexion with other numerals.

[§ 88.] II. *Defectives in case** are those substantives which want one or more cases. There are many words of which the nominative singular cannot be proved to have existed; as, for instance, of the genitives *dapis*, *dicionis*, *feminis* (for which the nominat. *femur* is used), *frugis*, *internecionis*, *opis*, *pollinis*, *vicis*, and of the plurals *preces* and *verbera* (for which we use as a nom. sing. *plaga* or *ictus*). The genitive *neminis*, from *nemo*, occurs very rarely, and its place is supplied by *nullius*. (See § 676.) The vocative is wanting in a great many words, from their signification. The genitive plural is wanting, that is, does not occur in our authorities, in several monosyllabic words: as, *ōs*, *oris*; *vas*, *vadis*; *glos*, *pax*, and others. (See § 66.) The genit. and dat. sing. of *vis* are very rare, but the plural *vires*, *virium*, &c., is complete.

[§ 89.] With regard to words which want several cases, it most frequently happens that only those cases exist which are alike (i. e., especially the nominat. and accusat.), all the others being wanting. This is the case *(a)* with Greek neuters in *es* (properly adjectives) and in *os* in the singular, and with those in *e* in the plural, e. g., *cacoëthes*, *chaos*, *epos*, *melos*, *cetos* (which make the plural *mele*, *cete*, as in Greek), and *Tempe*. Some of these words, however, have a declinable Latin form in *us*, *i*, or *um*, *i*, viz., *chaus*, *cetus*, *melus* (mascul.), and *melum*, from which the ablatives *chao*, *melo* are derived; and besides (τὸ) *Argos*, there is a declinable Latin form *Argi*, *Argorum*, *Argis*. *(b)* With the Latin neuters *fas*, *nefas*, *nihil*, *parum* (too little), and *instar*, which was originally a substantive signifying "an image," or "resemblance," and was then used as an adjective in the sense of "like," but only in such connexions as admit of its being explained as a nominative or accusative. *Secus*, sex, is likewise used only in cases that are alike, especially as an accusative absolute, *virile secus*, *muliebre secus*, e. g., *canis*, *muliebre secus*; in other phrases, *sexus*, *us*, is the ordinary word. *(c)* With the plural of many monosyllabic words; as, *neces*, kinds of death; *paces*, treaties of peace especially neuters; as, *aera*, brazen images; *jura*, rights; *rura*, fields; *tura*, incense; and others, the plural of which generally occurs only in poetical language; as, *farra*, corn; *mella*, honey; *fella*, bile. To these we must add the poetical plurals *flamina*, *murmura*, *silentia*, *colla*. The following plurals, *grates*, *munia*, *munera*, likewise occur only in the nom. and accus., and the ablatives *gratibus* and *munibus* are rarely used. *Metus*, which is complete in the singular, and *astus*, of which the ablat. singular is used, have, in the plural, those cases only which are alike.

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* [Consult, on this subject, the following passages of the ancient grammarians: *Charis.*, p. 22, *seq.* *Id.*, p. 72, *seq.* *Diom.*, p. 288. *Pris.*, p. 672, 924. *Phoc.*, p. 1708, *seq.* *Asper*, p. 1729. *Donat.*, p. 1749. *Serg.*, p. 1845. *Cledon.*, p. 1901. *Consent.*, p. 2034.]—*Am. Ed.*

The following must be remembered separately: *fors* occurs only in the nom. and abl. singular *(forte*, by chance); *lues*, in the nom., acc., and ablat. singular; *mane*, in the nom., acc., and abl. singular, and is alike in all of them, but it is used also as an adverb. *Satias*, for *satietas*, does not occur, in good prose, in any other form. There are several words which are frequently used in the plural (see § 94), but which in the singular have only one or other case, more especially the ablative; e. g., *prece*, from *preces*, occurs in prose also; but the ablative singular of *ambages*, *compedes*, *fauces*, *obices*, and *verbera* is used only in verse, and not in ordinary prose.

[§ 90.] Some words occur only in particular combinations, and in a particular case: *dicis*, with *causa* and *gratia*; *nauci*, in the phrase *non nauci facere*, or *esse*; *diu noctuque*, or *die et noctu*, old ablatives, for which, however, *nocte et interdiu* are more commonly used; *derisui*, *despicatui*, *divisui*, *ostentui*, in combination with *duci* or *esse*; *infitias*, with *ire*; *suppetias*, with *ferre*; *pessum* and *venum*, with *ire* and *dare*; whence *venire* and *vendere*, for which Tacitus, in the same sense, uses *veno ponere*, *exercere*; *foris* and *foras* (from *forae*=*fores)*; *gratis* (for *gratiis)*, *ingratiis*; *sponte*, with a pronoun; as, *mea*, *tua*, *suá*, or a genitive; *in promptu* and *in procinctu*, commonly with *esse* and *stare*. We must particularly notice some verbal substantives, which frequently occur in good writers, but rarely in any other form than the ablat. sing. in combination with a genitive, or still more frequently with a pronoun, such as *meo*, *tuo*, &c., e. g., *concessu* and *permissu; monitu* and *admonitu; mandatu*, *rogatu*, *oratu; arbitratu*, *jussu et injussu; accitu*, *coactu atque efflagitatu meo*.

[§ 91.] III. *Defectives in number** are words which have either no plural or singular.

1. Many words, from their signification, can have no plural, and are termed *singularia tantum*. This is the case, *(a)* with abstract nouns which have a simple and universal meaning, e. g., *justitia*, *pietas*, *pudor*, *temperantia*, *experientia*, *infantia*, *pueritia*, *adolescentia*, *juventus*, *senectus*, *fames*, *sitis; (b)* with words which denote a substance or mass without division or subdivision; as, *aurum*, *argentum*, *argilla*, *sabulum*, *coenum*, *limus*, *sanguis*, and *panis*, inasmuch as we thereby do not understand a single *loaf*, but the substance of bread in general. Some words of this kind, however, when used in the plural, denote separate objects, consisting of the substance indicated by the name; as, *aera*, works in bronze; *cerae*, wax-tablets; *ligna*, pieces of wood; *(c)* collective words; as, *indoles*, the whole natural abilities of a person; *plebs* and *vulgus*, *victus*, *supellex*, *virus*. Proper names should strictly have no plural, but cases often occur where a plural is necessary, viz., when persons of the same name or character are spoken of, and it may be remarked in general that in cases like this the person who speaks or writes must decide for himself. It is surprising that there exists no plural of the words *vesper (vespera)*, *meridies*, *ver*, *justitium*, *letum*, and *specimen*.

[§ 92.] *Note* 1.—It is, however, remarkable that the plural of abstract nouns is much more common in Latin than in our own language, to denote a repetition of the same thing, or its existence in different objects. Cicero (*Pro Leg. Man.*, 5), for example, says: *adventūs imperatorum nostrorum in urbes sociorum*: *in Pis.*, 22; *concursūs fiebant undique; effusiones hominum*: *De Off.*, ii., 6; *interitūs exercituum*: ibid., ii., 8; *exitus erant bellorum aut mites aut necessarii*: ibid., ii., 7; *reliquorum similes exitus tyrannorum*: *in*

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* [The passages of the ancient grammarians that have reference to this subject are the following: *Varro, L. L.*, vii., 25; *Id.*, viii., 40. *Aul. Gell.*, xix., 8. *Charis.*, p. 19, 21, *seq.* *Diom.*, p. 314, *seqq.* *Prisc.*, p. 662, *seq.* *Phoc.*, p. 1707, *seq.* *Donat.*, p. 1748. *Consent.*, p. 2029.]—*Am. Ed.*

Verr., v., 11; *exitūs conviviorum tales fuerunt.* The phrases *incurrere in odia hominum* and *animos addere militibus* are of quite common occurrence, and *animus* is used in the plural whenever the courage or anger of several persons is spoken of, just as we always read *terga vertere*, to take to flight, when the act is ascribed to many, and never *tergum.* *Animi*, however, like *spiritūs*, is used in the plural also, to denote the *ferocia animi* of one man. Qualities, when attributed to several persons, are frequently (not always) used in the plural; e. g., *proceritates arborum*, Cic., *Cat.*, 17; *odistis hominum novorum industrias*, *in Verr.*, iii., 4; *ingeniis excellentibus praediti homines*, *De Fin.*, v., 24. The plural in this case often denotes different species of the same quality; e. g., *sapiens nostras ambitiones levitatesque contemnit*, Cic., *Tusc.*, v., 36; *saepe excellentiae quaedam in amicitia sunt*, *Lael.*, 19; *somnus et quietes ceterae*, *De Off.*, i., 29. In like manner we find *invidiae multitudinis*, *insaniae*, *desperationes*, *iracundiae*, *fortitudines*, *turpitudines*, *mortes*, *exitia*, *omnes et metus et aegritudines ad dolorem referuntur*, &c. (See, in particular, Cic., *De Off.*, iii., 32.) We must farther notice the frequent use of the plural in words denoting the phenomena of the weather; as, *nives*, *pruinae*, *grandines*, *imbres*, *pluviae*; i. e., falls of snow, showers of hail, &c.; and *soles*, sunbeams. (See Quintil., xi., 3, 27.) All we have said hitherto relates to good prose; the poets go still farther, and use the plural without either of the two reasons mentioned above; e. g., *amores*, *irae*, *metūs*, and *timores*, *flamina*, *murmura*, *otia*, *silentia*, partly for the purpose of being more emphatic, and partly on account of the metre, where the singular does not suit it.

Note 2.—The names of fruits of gardens and fields, on the other hand, are frequently used in the singular in a collective sense, where we are in the habit of employing the plural; e. g., *Pythagorei faba abstinuerunt* (Cic.); *fabam*, *lentem*, *rapum serere*; *ciceris catinus.* In like manner, *nux* or *uva* does not denote a single nut or grape, but the particular kind of fruit; as in Horace, *Serm.*, ii., 2, 121: *pensilis uva secundas et nux ornabat mensas.* In a similar way Cicero uses the names of species of animals: *villa abundat porco*, *haedo*, *agno*, *gallina*, *Cat.*, 17; and Livy, v., 53, of building materials: *tegula publice praebita est.*

[§ 93.] 2. Other words *(pluralia tantum)* occur only in the plural, and in the singular either not at all, or only in writers who cannot be taken as models. This is the case

(a) With the following collective names of personal beings: *liberi*, *gemini*, *majores*, *posteri*, *primores* and *proceres*, *superi* and *inferi*, *coelites*, *consentes*, *penates*, *lemures*, *excubiae*, *operae.* When in any of these cases an individual is to be indicated, it can be done only by making it a part of the collective, e. g., one child, *unus* or *una liberorum* or *ex liberis*; *manes* or *dii manes*, however, is used in the plural also to denote the departed soul of an individual.

(b) A great number of other *pluralia tantum* denote a complex of things, the constituent parts of which are not conceived separately, or, at least, are not designated by the same word as the whole complex itself. Such words are rendered in English either by plurals or collective words. The most important among them are:

(a) *Artus*, *exta*, *intestina* and *viscera*, *foria (orum)*, *tor-*

mina, *ilia*, *armamenta*, *impedimenta*, *utensilia*, *induviae*, *exuviae*, *manubiae*, *parietinae*, *reliquiae*, *sentes*, *vepres*, *virgulta*, *bellaria*, *crepundia*, *scruta*, *donaria*, *lautia*, *inferiae*, *justa*, *serta*, *compĕdes*, *verbera*, *grates*, *lamenta*, *minae*, *preces*, *dirae*, *ambāges*, *argutiae*, *deliciae*, *divitiae*, *facetiae*, *nugae*, *gerrae*, *quisquiliae*, *insidiae*, *praestigiae*, *tricae*. To these we may add some other but similar ideas, which are more frequently expressed by the plural than the singular; as, *angustiae*, *blanditiae*, *illecebrae*, *ineptiae*, *minutiae*, *latebrae*, *salebrae*.

[§ 94.] *β*. The following words are used in Latin in the plural, because they denote things composed of several parts, whereas we frequently express the same things in the singular: *Altaria* (*altare* is less common), *arma*, *moenia*, *bigae*, *trigae*, *quadrigae* (in the so-called Silver Age the singular also was used, the chariot being the main thing thought of), *cancelli* and *clathri*, *casses* and *plagae*, *exequiae*, *fides* (a lyre, properly the strings, which were also called *nervi*), *fores* and *valvae*, *loculi*, *phalerae*, *salinae*, *scalae*, *scopae*, *codicilli*, *pugillares*, *tabulae*, *cerae*, *clunes* and *nates*. The meaning of the plural is more obscure in the following words: *cervices*,* *fauces*, *clitellae*, *cunae*, *cunabula* and *incunabula*, *inimicitiae* (is used by Cicero in the singular only, as expressing a philosophical idea, otherwise it is a *plurale tantum*), *induciae*, *nuptiae*, *obices*, *pantices*, *praecordia* (*orum*), *sordes*, *tenebrae*.

It is curious that the plural of some of the words of this class expresses also a plurality of the same things of which the *plurale tantum* indicates but one, e. g., that *fauces* signifies not only "a throat," but "several throats," or "mouths." In this case the distributive numerals are used instead of cardinal ones. (See § 119.)

[§ 95.] The names of certain days in the Roman calendar are plurals; as, *calendae*, *nonae*, *idus*, *nundinae*, and *feriae*; so, also, the names of festivals and festive games (like *ludi* itself); e. g., *Bacchanalia*, *Floralia*, *Saturnalia*, *Olympia*, and *natalicia*, *sponsalia* and *repotia*; farther, many names of towns, such as *Athenae*, *Thebae*, *Gades*, the neuters *Arbela*, *Bactra*, *Leuctra*, and a considerable number of names of towns which are properly names of the people; as, *Delphi*, *Leontini*, *Parisii*, *Treviri*. Such plural names of nations are often used for that of the country they inhabit. Horace, for example, says, *tollor in arduos Sabinos*, i. e., into the high country of the Sabines. (See § 680.)

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* In ancient Latin prose, i. e., especially in Cicero, it is a *plurale tantum*; for *cervicem*, in Cic., *in Verr.*, v., 42, is only a misprint in the modern editions; but the poets, and, after the Augustan age, prose writers also, use the word in the singular. (Comp. *Quintil.* viii., 3, 35.)

[§ 96.] Some words, which are apparently the same, vary in meaning according to their number, which is sometimes accompanied by a difference of gender. *Lustrum* is a period of five years, and *lustra*, dens of wild beasts; *fastus*, *us*, plur. *fastūs*, pride, and *fasti*, the calendar; *forum*, market, and *fori*, passages; *tempus*, time, and *tempora* (sometimes *tempus* also), the temples of the head.

In other words the plural has a different meaning from the singular, though one nearly allied to it, and without giving up the meaning of the singular for the plural. e. g.:

SINGULAR.	PLURAL.
Aedes, a temple.	*Aedes*, a house.
Aqua, water.	*Aquae*, medicinal springs.
Auxilium, help.	*Auxilia*, auxiliary troops.
Bonum, something good.	*Bona*, property.
Carcer, a prison.	*Carceres*, the barriers of a race-course.
Castrum, a fort.	*Castra*, a camp.
Comitium, a part of the Roman forum.	*Comitia*, assembly for election.
Copia, abundance.	*Copiae*, troops.
Cupedia, daintiness.	*Cupediae*, or *cupedia*, dainties.
Epulum, a solemn feast.	*Epulae*, a feast, a meal.
Facultas, power to do something.	*Facultates*, property.
Fortuna, fortune.	*Fortunae*, goods of fortune.
Hortus, a garden.	*Horti* and *hortuli*, pleasure-grounds.
Littera, letter of the alphabet.	*Litterae*, an epistle.
Ludus, pastime.	*Ludi*, public games.
Naris, nostril.	*Nares*, *ium*, nose=*nasus*.
Natalis (dies), birthday.	*Natales*, birth, high or low.
(*Ops*, obsol.) *Opis*, help.	*Opes*, power, wealth.
Opera, labour.	*Operae*, workmen.
Pars, a part.	*Partes*, (commonly) a party.
Rostrum, a beak, pointed head of a ship.	*Rostra*, the raised place from which the orators spoke.
Sal, salt.	*Sales*, witticisms.

CHAPTER XXIII.

IRREGULAR DECLENSION.—HETEROCLITA.—HETEROGENEA.

[§ 97.] *B.* The second kind of irregularity in the declension of substantives consists in too great an abundance of forms. It happens either that, although there is but one nominative, the other cases have two forms after different declensions, or that both the nominative, and all the other cases, have two different forms. If, owing to the different terminations, such a word has, at the same time, different genders, it is called a *heterogĕnes;* if it has merely different forms, it is called a *heteroclĭton.* It must, however, be observed that there are only very few words in which the practice of good prose does not give preference to one of the forms, and in the following list we shall always put the preferable form first.

Forms of different declensions are found with the word *jugĕrum;* for, besides the ablative sing. and plur. *jūgero* and *jūgeris*, poets, for metrical reasons, use *jugere* and *jugeribus.* Some names of trees in *us*, viz., *cupressus, ficus, laurus, pinus,* besides the forms of the second declension, also take those of the fourth in *ūs* and *u*, i. e., in the genit. and ablat. singular, and in the nom. and accus. plural, e. g., *laurus* (after the second and fourth declension), gen. *lauri* and *laurus*, dat. *lauro*, acc. *laurum*, voc. *laure*, abl. *lauro* and *lauru.* Nom. plur. *lauri* and *laurus*, gen. *laurorum*, dat. and abl. *lauris*, accus. *lauros* and *laurus*, voc. *lauri.* In other names of trees the second declension greatly predominates, except *quercus*, which follows the fourth entirely.* The same is the case with *colus*, a distaff; but the cases in *i, orum, is*, do not exist, perhaps only accidentally; for, according to the ancient grammarians, the word may follow both the second and fourth declensions. Respecting *senatus, tumultus*, gen. *ūs* and *i*, see § 81. *Vas, vasis,* a vessel, sometimes makes the genit. *vasi*, from *vasum*, which is not altogether out of use. The plural *ilia* has *iliorum* and *iliis* along with *ilium* and *ilibus.*

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* [Consult, on this subject, *Priscian*, p. 711 and 1264. *Serv., ad Virg., Ecl.*, ii., 54. *Bentley, ad Horat., Od.*, ii., 15, 5. *Schneider, L. G.*, vol. iii. p. 472.]—*Am. Ed.*

[§ 98.] Words which have different forms in the nominative as well as other cases may follow the same declension in either case; as, *balteus* and *balteum*, *callus* and *callum*, *clipeus* and *clipeum* (especially a consecrated shield), *carrus* and *carrum*, *commentarius* and *commentarium*, *cubitus* and *cubitum*, *pileum* and *pileus*, *baculum* and *baculus*, *palatum* and *palatus*, *jugulum* and *jugulus*; *catinus*, *catillus*, and *catinum*, *catillum*; and some names of plants; as, *lupinus* and *lupinum*, *papyrus* and *papyrum*, *porrum* and *porrus*: or they follow different declensions; as,

Alimonia ae. — *alimonium, i.*
Amygdala, ae. — *amygdalum, i.*
Vespera, ae. — *vesper, i,* the evening star, is regular. In the sense of evening, we find the nom. *vesper* and accus. *vesperum*, but the ablative *vespere* and *vesperi*, from *vesper, is;* in the Silver Age generally, we also find *vespera, ae.*
Cingulum, i. — *cingula, ae.*
Essedum, i. — *esseda, ae.*
Incestum, i. — *incestus, ūs.*
Delphinus, i. — *delphin, inis.*
Elephantus, i. — *elephas, antis.*
Consortio, onis. — *consortium, i.*
Mendum, i. — *menda, ae.*
Penum, i. — *penus, ûs;* and *penus, ŏris.*
Tergum, i. — *tergus, oris,* only in poetry, and in prose after Augustus.
Pavo, ōnis. — *pavus, i.*
Scorpio, onis. — *scorpius, i.*
Palumbes, is. — *palumbus, i;* and *palumba.*
Colluvio, ōnis. — *colluvies, ēi.*
Crater, ēris. — *cratēra, ae.*
Plebs, is. — *plebes, ĕi.*
Paupertas, atis. — *pauperies, ei.*
Juventus, utis. — *juventa, ae;* and *juventas, ātis.*
Senectus, ūtis. — *senecta, ae.*
Gausăpe, is (also *gausapes, is,* masc.). — *gausapum, i;* and *gausapa, ae*
Praesepe, is (also *praesepes, is,* fem.). — *praesepium, i.*

Tapēte, is. — *tapētum, i;* and *tapes, ētis.*
Angiportus, us. — *angiportum, i.*
Rictus, us. — *rictum, i.*
Arcus, us. — *arcus, i* (in Cic., *De Nat. Deor.*, iii., 20).
Tonitrus, us — *tonitruum.*
(*tonitru*).

Fames, is, and *requies, ētis*, take the forms of the fifth declension: *famēs* makes the ablat. *fāme*, and *requies* has *requiem* and *requiē*, besides *requietem* and *requiete*. It is of comparatively frequent occurrence that substantives have different forms both of the first and fifth declensions;* as, *barbaria, barbaries; luxuria, es; duritia, es; materia, es; mollitia, es; segnitia, es* (the forms after the fifth declension commonly occur only in the nom., acc., and abl.), and that verbal substantives of the fourth declension have a second form in *um, i*, like the participle of the perfect; as, *conatus* and *conatum*, *eventus* and *eventum*, *praetextus* and *praetextum*, *suggestus* and *suggestum*.

[§ 99.] To this class belong those substantives which, in the plural, assume a different gender and a different form, in some instances, along with the regular one:

1. Masculines which in the plural become neuters: *jocus*, plur. *joci* and *joca* (of pretty equal authority, though *joca* is better established by the practice of Cicero); *locus*, plur. *loci* (generally passages in books or subjects for investigation and discussion = topics) and *loca* (in the common sense of "places," whence the difference is briefly expressed thus: *loci librorum, loca terrarum*). The poets use *sibila* for *sibili;* and of *intubus* and *tartarus* they make the plural *intuba* and *tartara*.

2. Feminines which in the plural become neuters: *carbasus*, a species of flax, plur. *carbasi* and *carbasa*, sails made of it; *astrea*, plur. *astreae* and *astrea, orum; margarita*, plur. *margaritae*, and in Tacitus also, *margarita, orum*.

3. The following neuters become (*a*) Masculines: *coelum, coeli; siser, siseres; porrum* (which is much more frequent in the singular than *porrus*), *porri;* (*b*) Feminines:

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* [Bopp thinks that the *ē* in the Latin fifth declension, as in almost every instance an *i* precedes it; has been changed from *a* by the influence of this *i*. This may serve, according to him, to explain why we have occasionally two forms for the nominative, one of the fifth and the other of the first declension; the latter of these will follow, therefore, the analogy of the Greek, and allow *a* to remain unaltered before *i*, as in *σοφία*. The Ionic form, on the other hand, follows the Zend; as, *σοφίη*.]—*Am. Ed.*

delicium, *deliciae; epulum*, *epulae; balneum*, *balneae* (in the sense of a public bath *balnea* is more frequent); *(c)* Both masculines and neuters: *rastrum*, *rastri* and *rastra; frenum*, *freni** and *frena*.

CHAPTER XXIV.

NOUNS ADJECTIVE.—TERMINATIONS.—DECLENSION.

[§ 100.] 1. The noun adjective denotes a quality of a person or a thing, expressed either by a substantive or a pronoun. The participle is an adjective formed from a verb, and, as far as its form is concerned, is an adjective. An adjective has three genders, and can thus be joined with substantives of different genders. But there are only two classes of adjectives in which the three genders are indicated by three different terminations, namely, the adjectives and participles in *us*, *a*, *um;* such as *bonus*, *bona*, *bonum; amatus*, *amata*, *amatum;* and those in *er*, *a*, *um;* such as *liber*, *libera*, *liberum;* and the isolated *satur*, *satura*, *saturum*.

To these adjectives of three terminations the following thirteen in *er*, *is*, *e* must be added: *acer*, *acris*, *acre; alacer*, *alacris*, *alacre; campester*, *campestris*, *campestre; celeber*, *celebris*, *celebre; celer*, *celeris*, *celere; equester*, *equestris*, *equestre; paluster*, *palustris*, *palustre; pedester*, *pedestris*, *pedestre; puter*, *putris*, *putre; salūber*, *salūbris*, *salūbre; silvester*, *silvestris*, *silvestre; terrester*, *terrestris*, *terrestre; volucer*, *volucris*, *volucre*. Originally they had only two terminations, *is* for the masculine and feminine, and *e* for the neuter. The termination *er* for the masculine exclusively was afterward added to them; but as the termination *is* is not very often used in good prose for the masculine, it will be best to treat them as a class of adjectives which have three terminations for the three genders.

Note 1.—Ernesti, on Tacit., *Annal.*, ii., in fin., goes too far in asserting that the masculine in *is* is not suited for prose. He himself quotes two passages from Tacitus for *celebris*, and one in the Auct. *ad Herenn.*, ii., 4 *locus celebris*. Several others may be added from Curtius. In Cicero *De Divin.*, i., 57, we find *annus salubris;* and, in like manner, *locus*, *ventus*

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* The nominative *freni*, for which Schneider (*Formenlehre*, p. 476) has no authority, occurs in Curtius, iii., 34; vii., 40. Valer. Maxim., ii., 9, 5 Seneca, *de Ira*, i., 7; Sil. Ital., i., 240.

effectus salubris in Celsus, i., 3; ii., 1; iii., 6; in Livy, xxvii., 1; *tumultus equestris*; xxix., 35: *exercitus terrestris*; and xxvii., 26: *tumultus silvestris*; also *collis* and *locus silvestris* in Cæsar, *Bell. Gall.*, ii., 18, vi., 34; *vomitus acris* in Celsus, viii., 4.

Note 2.—The names of the months *September*, *October*, *November*, *December*, also belong to this class of adjectives. As adjectives, however, they are defective, since the neuter never occurs, and the masculine and feminine scarcely in any other connexion than with *mensis* (masc.), *Calendae*, *Nonae*, and *Idus*. Horace uses *libertate Decembri*.

[§ 101.] 2. Other adjectives have in reality two forms, the one for the masculine and feminine in common *(generis communis)*, and the other for the neuter. This class consists of those in *is*, neut. *e*; as, *levis* (masc. and fem.), *leve*, and the comparatives in *or* (masc. and fem.), *us* (neut.); as, *levior*, *levius*.

Note.—Some adjectives have a double form; one in *us*, *a*, *um*, the other in *is*, *e*.

Hilarus, *a*, *um*. — *hilaris*, *e*.
Imbecillus, *a*, *um*. — *imbecillis*, *e* (rare).
Imberbus, *a*, *um* (rare). — *imberbis*, *e*.
Inermus, *a*, *um* (rare). — *inermis*, *e*.
Semermus, *a*, *um*. — *semermis*, *e*.
Semisomnus, *a*, *um*. — but *insomnis*, *e*.
Exanimus, *a*, *um*. — *exanimis*, *e*.
Semianimus, *a*, *um*. — *semianimis*, *e*.
Unanimus, *a*, *um*. — *unanimis*, *e* (rare).
Bijugus, *a*, *um*. — *bijugis*, *e* (rare).
Quadrijugus, *a*, *um*. — *quadrijugis*, *e*.
Multijugus, *a*, *um*. — *multijugis*, *e*.

The forms *acclivus*, *declivus*, *proclivus*, and a few others not mentioned here, are but rarely used for *acclivis*, *declivis*, and *proclivis*.

[§ 102.] 3. All other adjectives have only one termination for all three genders; as, *felix*, *prudens*, *anceps*, *sollers*, *pauper*, *dives*, *vetus*, *Arpinas*. So, also, the present participles in *ns*; as, *laudans*, *monens*, *legens*, *audiens*. But all the adjectives of this class have the termination *ia* in the nom., acc., and voc. plural of the neuter gender. (Very few, and, properly speaking, only *vetus*, *veteris*, have the termination *a*, respecting which, see above, § 65.) E. g., *felicia*, *prudentia*, *ancipitia*, *sollertia*, *laudantia*. *Opulens* and *violens* are only different forms of *opulentus*, *violentus*.

Note 1.—*Dives* is an adjective of one termination, and the neuter, therefore, is *dives*; as, *dives opus*, *dives munus*. There is another form of the word with two terminations, *dis*, neut. *dite*, but it very rarely occurs in the nominative singular; *dis* being found only in Terence, *Adelph.*, v., 1, 8, and *dite* in Valer. Flacc., ii., 296: but in the other cases and in the plural it is frequently used; as, *ditem Asiam*, *diti gaza*, *ditia stipendia facere*, *ditibus promissis*; the nominative plural *divitia* does not seem to occur at all. In the comparative and superlative both forms, *divitior*, *divitissimus*, and *ditior*, *ditissimus*, are equally in use; the longer forms in the prose of Cicero, and the shorter ones in poetry and later prose writers. *Pubes*, genit. *puberis*, is an adjective of one termination; but the compound *impūbes, ĕris*, appears also in the form *impubis, e*, genit. *impūbis*, e. g., *impube corpus*.

Note 2.—Substantives in *tor* derived from transitive verbs may likewise be classed among adjectives; as, *praeceptor, victor;* for as they may easily form a feminine in *trix* (see § 41), they have almost the character of adjectives; and even in prose we read, e. g., *victor exercitus, victrices litterae, in tam corruptrice provincia.* Thus Livy says of L. Brutus, *ille liberator populi Romani animus;* that is, *aliquando liberaturus populum Rom.;* and Tacitus, *eductus in domo regnatrice.* (See Bentley on Horace, *Carm.*, iv., 9, 39.) The use of these substantives as adjectives is limited in prose; but the poets extend it much farther, and use even the Greek patronymics in *as* and *is* in the same manner. Ovid, e. g., says, *Pelias hasta, laurus Parnāsis, Ausŏnis ora, Sithŏnis unda;* and Virgil, *ursa Libystis*, &c. A singular feature of these words is, that, together with the feminine termination of the plural *trices*, they have also a neuter termination, *tricia;* e. g., *victricia bella, ultricia tela;* hence in the plural they become adjectives of three terminations; as, *victores, victrices, victricia.* The substantive *hospes*, too, has in poetry a neuter plural, *hospita*, in the sense of an adjective.

[§ 103.] 4. With regard to the declension of adjectives, it must be observed that the feminines in *a* follow the first declension; the masculines in *us* and *er*, which make the feminine in *a*, and the neuters in *um*, follow the second. All other terminations belong to the third declension. As, therefore, adjectives follow the same declensions as substantives, the former also have been treated of above, and their irregularities have been pointed out. (See § 51 and 66, &c.)

Note.—The following table shows the declension of adjectives of one termination:

SINGULAR.		PLURAL.	
Nom.	—	Nom.	*es*, neut. *ia*.
Gen.	*is*.	Gen.	*ium*, sometimes *um*.
Dat.	*i*.	Dat.	*ibus*.
Acc.	*em*, neut. like nom.	Acc.	like nom.
Voc.	like nom.	Voc.	like nom.
Abl.	*i*, sometimes *e*.	Abl.	*ibus*.

5. Indeclinable adjectives are: *nequam; frugi* (properly a dative of the obsolete *frux*, but is used quite as an adjective; its derivative *frugalis* is not found in any ancient writer); *praesto* (occurs only in connexion with the verb *esse*); and *semis*, which is always added to other numerals in the sense of "and a half," the conjunction being omitted, e. g., *recipe uncias quinque semis*, take five ounces and a half. It must not be confounded with the substantive *semis*, gen. *semissis*. *Potis*, or *pote*, is obsolete, and occurs only in poetry in connexion with *esse* (whence arose the contracted form *posse*). *Damnas*, guilty, is used only as a legal term, in connexion with *esto* and *sunto*.

Adjectives defective in number are *pauci* and *plerique*, which, in ordinary language, have no singular. The diminutive of *paucus*, however, occurs as a neuter *pauxillum* or *pauxillulum*, though rarely in other genders. The singular *plerusque* is obsolete, and is found only in Sallust, who was fond of old forms of expression, e. g., *pleraque juventus*, *nobilitas; plerumque exercitum;* but the neuter *plerumque* (the greatest part) likewise occurs, though only in an isolated passage of Livy. It is usually an adverb, signifying "mostly," or, "for the most part." (See § 266.)

Of adjectives defective in case there are several of which the nominative is not in use, or, at least, cannot be proved to have been used; e. g., *sons*, *seminex* (or *seminĕcis)*, and a few similar compounds. We farther do not find *ceterus* and *ludicrus* (or *ceter, ludicer ?)*, but the other genders occur in the nominative. The genitive *primoris* has neither a nominative *(primor* or *primoris)* nor the neuter forms. Cicero uses the word only in the phrase *primoribus labris* (equivalent to *primis);* others frequently use the plural in the sense of *principes*, or the grandees of a nation. *Parum*, too little, is the neuter of the obsolete *parus*, connected with *parvus*, and is used as a substantive only in the nom. and accusative. *Necesse* exists only as a neuter in connexion with *est, erat*, &c., and with *habeo, habes*, &c.; *necessum*, which is likewise used only with *est*, *erat*, &c., very rarely occurs except in old Latin, the adjective *necessarius*, *a*, *um*, being used in its stead. *Volupe* is likewise obsolete, and is used only with *est*, *erat*, &c. Of *mactus*, *a*, *um*, which is believed to be a contraction of *magis auctus*, we have only *macte* and *macti* with the imperative of the verb *esse*. (Comp. § 453.) The genitive of *plerique* is wanting; but *plurimi*, which has the same meaning, supplies the deficiency.

CHAPTER XXV.

COMPARISON OF ADJECTIVES.

[§ 104.] 1. ADJECTIVES (also the present and past participles when used as adjectives) may, by means of a change in their termination, be made to indicate that the quality they denote belongs to a subject in a higher, or in the highest degree. The degrees of comparison (*gradus comparationis*), as this change is called, are, the *comparative*, when a comparison is made between two (persons, things, or conditions), and the *superlative*, when a comparison takes place among three or more. The fundamental form of the adjective in this respect is called the *positive*.

Note.—An object may be compared either with another, or with itself at different times, or one of its qualities may be compared with another; e. g., *Gaius doctior est quam Marcus*, or *Gaius doctior nunc est quam fuit*, or *Gaius doctior est quam justior*. (Respecting this peculiarity of the Latin language, see § 690.) The comparative, however, is also used, in an elliptic mode of speaking, instead of our "too" (*nimis*); e. g., *si tibi quaedam videbuntur obscuriora*; that is, too obscure, or more obscure than it should be (*quam par erat*), or, as we may say, "rather obscure," in which sense *paulo* is sometimes added, as in *paulo liberius locutus est*, he spoke rather freely. In like manner, the superlative, when used without the objects of comparison being mentioned, indicates only that the quality exists in a high degree, which we express by the adverb *very*, e. g., *homo doctissimus* does not always mean "the most learned," but very often "a very learned man;" and *intemperantissime vixit*, he lived very intemperately.

2. The comparative has the termination *ĭor* for the masculine and feminine, and *ĭus* for the neuter; and these terminations are added to the stem of the word such as it appears in the oblique cases. The rule may be practically expressed thus: to form the comparative, add *or* or *us* to that case of the positive which ends in *i*, that is, in words of the second declension to the genitive, and in those of the third to the dative, e. g., *doctus (docti), doctior; liber (liberi), liberior; pulcher (pulchri), pulchrior; levis, levior; accr (acri), acrior; prudens, prudentior; indulgens, indulgentior; audax, audacior; dives, divitior; velox, velocior. Sinister* alone makes the comparative *sinisterior* (which has the same meaning as the positive), although its genitive is *sinistri*, and *sinisteri*.

Note.—Some comparatives, also, have a diminutive form; as, *grandiusculus, majusculus, longiusculus, meliusculus, minusculus, tardiusculus, plusculum.* Their signification varies between a diminution of the comparative and of the positive; e. g., *minusculus* may mean rather small, or rather smaller.

3. The superlative ends in *issimus, a, um*; and is formed as the comparative by adding this termination to the stem of the positive, such as it presents itself in the genitive, and the other oblique cases, after the removal of the terminations, e. g., *doct-issimus, prudent-issimus, audac-issimus concord-issimus.* It has already been remarked (§ 2) that this termination of the superlative was originally written and pronounced *ŭmus*, and it is even now re-

tained in the editions of some ancient authors, as the comic poets and Sallust.

[§ 105.] 4. The following cases must be noticed as exceptions:

(a) All adjectives in *er* (those in *er*, *a*, *um;* as, *liber* and *pulcher*, as well as those in *er*, *is*, *e;* as, *acer*, *celeber*, and those of one termination; as, *pauper*, gen. *pauperis)* make the superlative in *errimus*, by adding *rimus* to the nominative of the masculine gender; as, *pulcher-rimus*, *acer-rimus*, *celeber-rimus*, *pauper-rimus*. *Vetus* and *nuperus*, too, have *veterrimus*, *nuperrimus*. *Maturus* has both forms, *maturissimus* and *maturrimus*, though the latter chiefly in the adverb.

(b) Some adjectives in *ilis*, viz., *facilis*, *difficilis*, *similis*, *dissimilis*, *gracilis*, and *humilis*, make the superlative in *illĭmus*, by adding *lĭmus* to the positive after the removal of the termination *is;* as, *facil-limus*, *humil-limus*. *Imbecillus*, or *imbecillis*, has two forms, *imbecillissimus* and *imbecillimus;* *agilis*, on the other hand, has no superlative.

(c) Adjectives compounded with *dĭcus*, *fĭcus*, and *vŏlus* (from the verbs *dicere*, *facere*, *velle)* make the comparative in *entior* and the superlative in *entissimus*, from the unusual and obsolete forms *dicens*, *volens*, *faciens*, e. g., *maledicentior*, *benevolentior*, *munificentior*, *munificentissimus*, *magnificentissimus*.

Note.—Terence (*Phorm.*, v., 6, 31) makes *mirificissimus*, from *mirificus*, but this and similar forms are considered by the ancient grammarians as anomalies, and *mirificentissimus* is the usual form. Several adjectives in *dicus*, and most of those in *ficus*, have no comparative and superlative, at least they are not found in our writers. Adjectives compounded with *loquus* (from *loqui*), such as *grandiloquus*, *vaniloquus*, are said to form their degrees of comparison from *loquens*, but no instance of the kind occurs; in Plautus, however, we find *mendaciloquius* and *confidentiloquius*.

CHAPTER XXVI.

COMPARISON BY ADVERBS AND INCREASED COMPARISON.

[§ 106.] 1. INSTEAD of the peculiar forms of the comparative and superlative, we sometimes find a circumlocution, *magis* and *maxime*, or adverbs of a similar meaning (as *summe)*, being added to the positive. This rarely occurs in the case of adjectives which form their degrees of comparison in the regular way, and for the most part only in poetry (Horace, e. g., uses *magis beatus* and *magis aptus);* but where the regular or grammatical comparison cannot be used, its place is supplied by circumlocution. (See below, § 114.)

[§ 107.] 2. A degree is also expressed by the adverbs *admodum*, *bene*, *apprime*, *imprimis*, *sane*, *oppido*, *valde*, and *multum*, and by the particle *per*, which is united with the adjective (or adverb) into one word, as in *perdifficilis* (though *per* is sometimes separated by some intervening word, e. g., *per mihi difficilis locus),* and, like *sane*, it is made still more emphatic by the addition of *quam*, e. g., *locus perquam difficilis*, an extremely difficult passage. Generally speaking, all simple adjectives, provided their meaning admits of an increase or decrease, may become strengthened by being compounded with *per*. Some few (especially in late writers) are increased in the same way by being compounded with *prae*, e. g., *praedives*, *praepinguis*, *praelongus*. Adjectives to which *per* or *prae* is prefixed admit of no farther comparison; *praeclarus* alone is treated like a simple adjective.

Note.—Oppido, for the etymology of which we must refer to the dictionary, is of rare occurrence, and belongs to the more ancient language, though it is now and then used by Cicero, e. g., *oppido ridiculus*, and increased by *quam: oppido quam pauci. Multum*, also, is but rarely used in this way. *Valde* is indeed frequent in Cicero; but it has a peculiar and ethical shade of meaning, and is rarely used in the prose of later times.

[§ 108.] 3. When the adverb *etiam* (still) is added to the comparative, and *longe* or *multo* (far) to the superlative, the sense of the degrees is enhanced. *Vel*, even, and *quam*, as much as possible, likewise serve to denote an increase of the meaning expressed by the superlative. Both words have acquired this signification by ellipsis: *vel* by the ellipsis of the positive, e. g., *Cicero vel optimus oratorum Romanorum;* i. e., Cicero, a good, or, rather, the very best of Roman orators (so, also, *vel*, with a comparative in the only passage of Cicero where it is known to occur, *De Orat.*, i., 17: *ingenium vel majus); quam*, by the ellipsis of *posse*, which, however, is frequently added to it; e. g., *quam maximum potest militum numerum colligit; quam maximas possum tibi gratias ago.* As these words increase the sense, so *paulum* or *paulo*, *paululum* or *paululo*, on the other hand, diminish it; as, *paulo doctior*, only a little more learned. *Aliquanto* increases the sense, and has an affirmative power; it may be expressed by "considerably" or "much." (See Chap. LXXIV., 15.)

CHAPTER XXVII.

IRREGULAR AND DEFECTIVE COMPARISON.

[§ 109.] 1. Some adjectives make their degrees of comparison from obsolete forms, or take them from other words of a similar signification.

Bonus,[*]	*melior*,	*optimus*.
Malus,	*pejor*,	*pessimus*.
Magnus,	*major*,	*maximus*.
Multus,	*plus*, (pl. *plures*, *plura)*,	*plurimus* (equivalent in the plural to *plerique)*.
Parvus,	*minor*,	*minimus*.
Nequam } See § 103. indeclin.	*nequior*,	*nequissimus*.
Frugi }	*frugalior*,	*frugalissimus*.
Egēnus,	*egentior*,	*egentissimus (egens)*.
Provĭdus,	*providentior*,	*providentissimus (providens)*.

Note.—*Multus* and *plurimus* as numerals are used only in the plural. In the singular *multus* is equivalent to "manifold," or "great;" as, *multus labor*, *multa cura*, and sometimes *plurimus* has the same sense, e. g., *plurimam salutem dico*. Poets, however, use the singular *multus* and *plurimus*, also, in the sense of the plural, e. g., *multa* and *plurima avis*, i. e., *multae*, *plurimae aves*, a great many birds; *multa canis*, many dogs. Of the comparative the neuter only occurs in the nom. and accus. singular (*plus*), and is used as a substantive; in the genitive *pluris* and ablat. *plure*, with the ellipsis of *pretii* or *pretio*, it is used with verbs of value, in the sense of "for more," or "at a higher price." The plural is complete, gen. *plurium* (better than *plurum*); but the neuter is commonly *plura*, and rarely *pluria*. (See § 65, 66.) The superlative *plerique* is derived from the obsolete *plerusque* (see § 134), and has no genitive. In ordinary language *plerique* only means "most people," or "the majority;" but *plurimi* both "most people" and "a great many." All writers, however, do not observe this difference. Nepos often uses *plerique* in the sense of "a great many," and Tacitus quite reverses the significations; comp. *Hist.*, i., 86, and iii., 81, where *plerique* is followed by *plures*, and iv., 84, where we read, *Deum ipsum multi Aesculapium, quidam Osirim, plerique Jovem, plurimi Ditem patrem conjectant.* The sense of *plerique* is sometimes enhanced by the addition of *omnes;* as, *plerique omnes*, by far the greater number.

[§ 110.] 2. The following adjectives have a double irregular superlative:

Exter or *exterus*, *a*, *um*,	*exterior*,	*extremus* and *extĭmus*.
(Infer or *inferus)*, *a*, *um*,	*inferior*,	*infĭmus* and *īmus*.
(Super or *superus)*, *a*, *um*,	*superior*,	*supremus* and *summus*.
(Poster or *posterus)*, *a*, *um*,	*posterior*,	*postremus* and *postŭmus*.

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[*] [Consult the treatise of Key, "On the Adjectives *Good, Better, Best, Bonus, Melior, Optimus*," &c.]—*Am. Ed.*

Note.—The forms enclosed in brackets are either not found at all; as, *poster*, *posterus*, or occur only in obsolete Latin, which, however, does not prevent the use of the oblique cases and of the other genders. *Exter* signifies "being without," and the plural *exteri*, foreigners; *inferus*, "being below," *superus*, "being above," e. g., *mare superum* and *inferum*, the two seas which surround Italy. *Posterus* (that it once existed is clear from *praeposterus*) signifies that which succeeds or follows, but the plur. *posteri*, descendants. The superlative *extimus* is much less common than *extremus*, and *postumus* occurs only in the sense of a last or posthumous child.

[§ 111.] 3. There are some forms of the comparative and superlative which have no adjective for their positive, but an adverb which is derived from an adjective, and has the signification of a preposition.

(citra),	*citerior*,	*citimus*.
(ultra),	*ulterior*,	*ultimus*.
(intra),	*interior*,	*intimus*.
(prope), whence *propinquus)*,	*propior*,	*proximus*.

The following, on the other hand, have neither an adjective nor an adverb for their positive:

———	*deterior*,	*deterrimus*.
———	*ocior*,	*ocissimus*.
———	*potior*,	*potissimus*.
———	*prior*,	*primus*.

Note.—*Deterior* and *deterrimus* may be compared, but not confounded, with *pejor* and *pessimus*. *Pejor* generally means "worse than something which is bad," and is therefore used as comparative of *malus*, whereas *deterior* means something which is inferior, or worse than something which is good, so that it is a descending, just as *melior* is an ascending comparative of *bonus*. *Potior* and *potissimus* are derived from the obsolete positive *potis* (see § 103), and *prior* may be traced to the adverb *prae*.

[§ 112.] 4. The following adjectives have a superlative, but no comparative:

Falsus, falsissimus; diversus, diversissimus; inclĭtus, inclitissimus; novus, novissimus; sacer, sacerrimus; vetus (the comparative is supplied by *vetustior), veterrimus (vetustissimus);* and some participles which are used as adjectives; as, *meritus*, *meritissimus*.

[§ 113.] 5. Most adjectives in *ĭlis* and *bĭlis*, derived from verbs, together with those in *īlis*, derived from substantives (see § 250), have no superlative. To these we must add the following: *agrestis*, *alacer*, *ater*, *caecus*, *declivis*, *proclivis*, *deses* (comparative *desidior), jejunus, longinquus*, *propinquus*, *protervus*, *salutaris*, *satur*, *surdus*, *teres*, and *vulgaris*. In like manner, there is no superlative of *adolescens*, *juvenis* (comparative *junior*, contracted from *juve-*

nior), and *senex* (comparative *senior)*, which words are regarded as adjectives.

Note.—The verbal adjectives *amabilis, fertilis, nobilis, ignobilis, mobilis,* and *utilis*, however, have their degrees of comparison complete.

6. The two adjectives, *anterior* and *sequior*, exist only as comparatives. The neuter of the latter, *sequius*, and the adverb *secius* (otherwise), differ only in their orthography.

[§ 114.] 7. Many adjectives have no degrees of comparison at all, because their signification precludes comparison; such are those which denote a substance, origin, possession, or a definite time; e. g., *aureus, adamantinus, Graecus, peregrinus, equinus, socialis, paternus, aestivus, hibernus, vivus.*

Note.—*Dexter* and *sinister* seem, likewise, to belong to this class; the comparatives *dexterior, sinisterior*, and the irregular superlative *dextimus*, do indeed occur (*sinistimus* is mentioned, but its use cannot be proved), but without differing in meaning from the positive. *Dexter* also signifies skilful, and in this sense *dexterior* is used as a real comparative.

Others do not form the comparative and superlative in the usual grammatical manner by the terminations *ior* and *issimus*, but by the adverbs *magis* and *maxime*, which are put before the adjective, and by the particles mentioned above. Such adjectives are:

(a) Those in which the termination *us* is preceded by a vowel; as, *idoneus, dubius, necessarius, noxius, arduus, ingenuus:* comparative *magis necessarius*, superlative *maxime necessarius*, &c. In *qu*, however, the *u* is not regarded as a vowel (see above, § 5); hence *antiquus*, e. g., has its regular comparative, *antiquior*, and superlative *antiquissimus.*

Note.—As this rule depends entirely upon euphony, respecting which opinions differ, we cannot be surprised to find exceptions. Adjectives in *uus*, in particular, frequently make the superlative in the regular grammatical way. Cicero and Suetonius use *assiduissimus;* Sallust, *strenuissimus;* and Ovid, *exiguissimus* and *vacuissimus*, while the comparative of these words occurs only in much inferior authorities. Adjectives in *ius* are found much more seldom with the grammatical degrees of comparison than those in *uus*, and whenever they do occur, they reject one *i;* as, *noxior*, in Seneca, *De Clem.*, 13; *industrior*, in the Pseudo-Cicero, *De Domo*, 11; *egregius*, in Juvenal, xi., 12. The only superlatives that occur are *egregiissimus*, in Gellius, and *piissimus* very frequently in the Silver Age of the language, in Curtius, Seneca, and Tacitus, though Cicero had censured the triumvir Antony for having used this wholly un-Latin form. (*Philip.*, xiii., 9.) The forms (*piens*) *pientes* and *pientissimus* are found in inscriptions only. Among the adjectives in *ĕus* there are no exceptions, and it is only the later jurists that use the comparative *idoneor* for the inharmonious *idoneior.*

(b) Many adjectives compounded with substantives and

verbs, e. g., *degener*, *inops*, *magnanimus*, *consonus*, *foedifrăgus*, *pestifer;* and those which have the derivative terminations *ĭcus*, *ĭdus*, *ŭlus*, *ālis*, *īlis*, *bundus*, e. g., *modicus*, *credulus*, *trepidus*, *rabidus*, *rubidus*, *garrulus*, *sedulus*, *exitialis*, *mortalis*, *principalis*, *anilis*, *hostilis*, *scurrilis*, *furibundus.*

Note.—This remark cannot form a rule, for there are a great many compounded adjectives and derivatives like the above, which have their degrees of comparison; for example, those compounded with *mens* and *cor: amens*, *demens*, *concors*, *discors*, *vecors*, and the adjectives ending in *dicus*, *ficus*, and *volus*, which were mentioned above (§ 105, *c*). Although it is useful to classify the whole mass of such words under certain divisions, still the dictionary can never be dispensed with.

(c) A great number of adjectives which cannot be said to form a distinct class; their want of the degrees of comparison is surprising, and they must be carefully committed to memory: *albus*, *almus*, *caducus*, *calvus*, *canus*, *curvus*, *ferus*, *gnarus*, *lacer*, *mutilus*, *lassus*, *mediocris*, *memor*, *merus*, *mirus*, *mutus*, *navus*, *nefastus*, *par*, *parĭlis*, *dispar*, *properus*, *rudis*, *trux* (the degrees may be formed from *truculentus)*, *vagus.*

CHAPTER XXVIII.

NUMERALS:—CARDINAL NUMERALS.

[§ 115.] NUMERALS are partly adjectives and partly adverbs. The adjectives are: 1. *Cardinal*, denoting simply the number of things; as, *tres*, three; 2. *Ordinal*, indicating the place or number in succession; as, *tertius*, the third; 3. *Distributive*, denoting how many each time; as, *terni*, each time three, or three and three together; 4. *Multiplicative*, denoting how manifold; as, *triplex*, threefold; 5. *Proportional*, denoting how many times more; as, *triplum*, three times as much; and, 6. *Adverbial numerals*, denoting how many times; as, *ter*, thrice or three times.

I. CARDINAL NUMERALS.

The cardinal numerals form the roots of the other numerals. The first three, *unus*, *duo*, *tres*, are declined, and have forms for the different genders; the rest, as far as one hundred, are indeclinable.* The hundreds; as, 200,

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* ["It is a remarkable fact that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while all the others remain without inflection. There must be some reason for this. Now we know that the oldest Greek year was divided into three seasons of

300, 400, &c., are declinable, and have different terminations for the genders. *Mille*, a thousand, is indeclinable, but has a declinable plural for the series of numbers which follows. A higher unit, such as a million or billion, does not exist in Latin, and a million is therefore expressed by the form of multiplication: *decies centena milia*, i. e., ten times a hundred thousand, or *decies* alone, with the omission of *centena milia*, at least when *sestertium (HS)* is added; and in like manner, *vicies*, two millions; *octogies*, eight millions; *centies*, ten millions; *millies*, a hundred millions; *bis millies*, two hundred millions.

	Singular.		Plural.
Nom.	*unus, una, unum*, one.	Nom.	*uni, unae, una.*
Gen.	*unius.*	Gen.	*unorum, unarum, unorum.*
Dat.	*uni.*	Dat.	*unis.*
Acc.	*unum, unam, unum.*	Acc.	*unos, unas, una.*
Voc.	*une, una, unum.*	Voc.	—— —— ——.
Abl.	*uno, una, uno.*	Abl.	*unis.*

Note.—The genitive singular *uni* and the dative *uno, unae*, are of rare occurrence, and unclassical. (Compare, however, § 49.) The plural *uni, unae, una*, occurs as a numeral only in connexion with *pluralia tantum*, i. e., such nouns as have no singular, e. g., *unae nuptiae*, one wedding; *una castra*, one camp; *unae litterae*, one letter. (See Chap. XXX.) *Unus* is used also as a pure adjective, by dropping its signification of a numeral and taking that of "alone," or "the same," e. g., Cæs., *Bell. Gall.*, iv., 16: *uni Ubii legatos miserant*, the Ubians alone had sent ambassadors; Cic., *Pro Flacc.*, 26. *Lacedaemonii septingentos jam annos unis moribus vivunt*, with the same manners.

Duo and *tres* are naturally plurals.

Nom.	*duo, duae, duo.*	Nom.	*tres* (mas. and fem.), *tria.*
Gen.	*duorum, duarum, duorum.*	Gen.	*trium.*
Dat.	*duobus, duabus, duobus.*	Dat.	*tribus.*
Acc.	*duos* and *duo, duas, duo.*	Acc.	*tres* (mas. and fem.), *tria.*
Abl.	*duobus, duabus, duobus.*	Abl.	*tribus.*

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four months each; and the subdivision of the fundamental number in the state-division into the factors 3 × 4, of which the 4 was the basis, needs not to be insisted on. The first four numerals, therefore, would be more frequently used as adjectives than any of the others, and for this reason would have inflections, which the others, whose use would be more adverbial, might want without so much inconvenience. The same remark applies to the corresponding fact with regard to the Roman numerals. Their fundamental number was three; they had three tribes, just as the Ionians had four. Besides, the old Etruscan year, which was the basis of their civil and religious arrangements, consisted of ten months, not of twelve, and therefore the division into tetrads would not hold with them." (*Donaldson, New Cratylus*, p. 193, *seq.*)—*Am. Ed.*

Note.—*Ambo, ae, o*, both, is declined like *duo*, and has likewise two forms for the accusat., *ambos* and *ambo*, which have entirely the same meaning. In connexion with *pondo* (pounds) we find *dua pondo*, and *tre pondo*, for *duo* and *tria*, a barbarism noticed by the ancients themselves. (Quintil., i., 5, 15.) *Duum*, a second form of the genit. of *duo*, is the regular one in compounds; as, *duumvir*, but is frequently used, also, in connexion with *milium*. Thus, Pliny says that he had compiled his work *e lectione voluminum circiter duum milium*; but Cæsar and Livy likewise use this form.

4. IV. *quattuor.**
5. V. *quinque.*
6. VI. *sex.*
7. VII. *septem.*
8. VIII. *octo.*
9. IX. *novem.*
10. X. *decem.*
11. XI. *undecim.*
12. XII. *duodecim.*
13. XIII. *tredecim*, or *decem et tres.*
14. XIV. *quattuordecim*
15. XV. *quindecim.*
16. XVI. *sedecim*, or *decem et sex.*
17. XVII. *decem et septem*, or *septendecim.*
18. XVIII. *decem et octo*, or *duodeviginti.*
19. XIX. *decem et novem*, or *undeviginti.*
20. XX. *viginti.*
21. XXI. *unus et viginti*, or *viginti unus.*
22. XXII. *duo et viginti*, or *viginti duo.*
23. XXIII. *tres et viginti*, or *viginti tres.*
28. XXVIII. *duodetriginta*, or *octo et viginti.*
29. XXIX. *undetriginta*, or *novem et viginti.*
30. XXX. *triginta.*
40. XL. *quadraginta.*
50. L. *quinquaginta.*
60. LX. *sexaginta.*
70. LXX. *septuaginta.*
80. LXXX. *octoginta.*
90. XC. *nonaginta.*
100. C. *centum.*
109. CIX. *centum et novem*, or *centum novem.*
200. CC. *ducenti, ae, a.*
300. CCC. *trecenti, ae, a.*
400. CCCC. *quadringenti, ae, a.*
500. D. *or* IↃ. *quingenti, ae, a.*
600. DC. *sexcenti, ae, a.*
700. DCC. *septingenti, ae, a.*
800. DCCC. *octingenti, ae, a.*
900. DCCCC. *nongenti, ae, a.*
1000. M. *or* CIↃ. *mille.*
2000. CIↃCIↃ. *or* MM. *duo milia*, or *bis mille.*
5000. IↃↃ. *quinque milia.*
10,000. CCIↃↃ. *decem milia.*
100,000. CCCIↃↃↃ. *centum milia.*

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* [“We cannot find any precise information upon the time of the commencement of the principle of local value which prevails to a certain extent throughout the Roman system, namely, that a smaller symbol before a larger one, in numbers less than one hundred, denotes a subtraction, after it an addition. This principle does not appear in the Phœ-

Note 1.—The Roman signs for numbers have arisen from simple geometrical figures. The perpendicular line (I) is one; two lines crossing one another (X) make ten; half this figure (V) is five; the perpendicular line with a horizontal one at the lower end (L) is fifty, and if another horizontal line is added at the upper end (⊏) we have one hundred. From this sign arose the round C, which is accidentally, at the same time, the initial of *centum*. This C reversed (Ↄ), which is called apostrophus, with a perpendicular line preceding it (IↃ), or drawn together as D, signifies 500. In every multiplication with ten a fresh apostrophus is added, thus, IↃↃ = 5000, IↃↃↃ = 50,000. When a number is to be doubled, as many C are put before the horizontal line as there are Ↄ behind it. Thus, CIↃ = 1000, CCIↃↃ = 10,000, &c. A thousand is expressed in MSS. by ɷ, which is evidently a contraction of CIↃ. M, which is used for the same number, is the initial of *mille*.*

Note 2.—Wherever, in the above list, two numerals are put together, the first is always preferable. Forms like *octodecim* and *novendecim*, which are not mentioned in the list, are not supported by any authority; even *septendecim*, according to Priscian (*De Sign. Num.*, 4), is not so good as *decem et septem*, although it is used by Cicero (*In Verr.*, v., 47; *De Leg. Agr.*, ii., 17; *Philip.*, v., 7), and also by Tacitus (*Annal.*, xiii., 6). *Septem et decem*, in Cicero (*Cat.*, 6), and *octo et decem*, in Pliny (*Epist.*, viii., 18), are isolated peculiarities. Instead of *octoginta* we sometimes find *octuaginta*, and, corresponding with it, *octuagies*; but these forms cannot be recommended.

[§ 116.] The intermediate numbers are expressed in the following manner: from twenty to a hundred, either the smaller number, followed by *et*, precedes, or the greater one precedes without the *et*; e. g., *quattuor et sexaginta*, or *sexaginta quattuor*. For 18, 28, 38, 48, &c., and for 19, 29, 39, 49, etc., the expressions *duodeviginti*, *duodetriginta*, up to *undecentum*, are more frequent than *decem et octo*, or *octo et viginti*. In such combinations neither *duo* nor *un (unus)* can be declined. Above 100, the greater number always precedes, either with or without *et*; as, *mille unus*, *mille duo*, *mille trecenti*, or *mille et unus*, *mille et duo*, *mille et trecenti sexaginta sex*. The *et* is never used twice, and poets, when they want another syllable, take *ac*, *atque*, or *que*, instead. There are, indeed, exceptions to this rule; but, being less common, they cannot be taken into consideration, and some of them are mere incorrect readings. (See my note on Cic., *in Verrem*, iv. 55.)

The thousands are generally expressed by the declinable substantive *milia* and the cardinal numbers; as, *duo milia*, *tria milia*, *quattuor milia*, *decem milia*, *unum et vi-*

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nician or Palmyrene notations, which otherwise much resemble the Roman in their principle of notation, though they approximate to pure vicenary scales, both adopting distinct symbols for twenty." (*Penny Cyclop.*, vol. xvi., p. 367.)]—*Am. Ed.*

* [For another scheme of explanation, consult *Penny Cyclop.*, vol xvi., p. 367.]—*Am. Ed.*

ginti milia, quadraginta quinque milia. The distributive numerals are used more rarely; as, *bina milia, quina milia, dena milia, quadragena sena milia.* The objects counted are expressed by the genitive, which depends on the substantive *milia;* e. g., *Xerxes Mardonium in Graecia reliquit cum trecentis milibus armatorum,* unless a lower declined numeral is added, in which case things counted may be used in the same case with *milia;* e. g., *habuit tria milia trecentos milites,* or *milites tria milia trecentos habuit;* but even then the genitive may be used, e. g., *habuit militum tria milia trecentos,* or *habuit tria milia militum et trecentos.* (See the commentators on Livy, xxxix., 7.) It is only the poets that express the thousands by the indeclinable adjective *mille,* preceded by an adverbial numeral; as, *bis mille equi,* for *duo milia equorum;* they are, in general, fond of expressing a number by the form of multiplication; Ovid (*Trist.*, iv., 10, 4), for example, says, *milia decies novem,* instead of *nonaginta milia.*

Note.—With regard to the construction of the word *mille* we add the following remarks. *Mille* is originally a substantive, which is indeclinable in the singular, but occurs only in the nom. and accus. As a substantive it governs the genitive, like the Greek χιλιάς, e. g., Cic., *Pro Milon.*, 20, *quo in fundo propter insanas illas substructiones facile mille hominum versabatur valentium;* Philip., vi., 5, *quis L. Antonio mille nummum ferret expensum,* and, very frequently, *mille passuum.* Livy joins *mille* as a collective noun (see § 366) to the plural of the verb, xxiii., 44; *mille passuum inter urbem erant castraque:* xxv., 24, *jam mille armatorum ceperant partem.* But *mille* is also an indeclinable adjective, and as such is most frequently used in all its cases, e. g., *equites mille praemissi; senatus mille hominum numero constabat; da mihi basia mille; rem mille modis temptavit,* &c. With this adjective *mille,* as with numerals in general, a genitivus partitivus may be used, according to § 429, and thus we read in Livy, xxi., 61, *cum octo milibus peditum, mille equitum,* where the genitive stands for the ablative, owing to its close connexion with the word *peditum;* and xxiii., 46, *Romanorum minus mille interfecti.*

CHAPTER XXIX.

II. ORDINAL NUMERALS.

[§ 117.] The ordinals denote the place in the series which any object holds, and answer to the question *quotus?* All of them are adjectives of three terminations, *us, a, um.*

1. *primus.*
2. *secundus (alter).*
3. *tertius.*
4. *quartus.*
5. *quintus.*
6. *sextus.*

7. *septimus.*
8. *octavus.*
9. *nonus.*
10. *decimus.*
11. *undecimus.*
12. *duodecimus.*
13. *tertius decimus.*
14. *quartus decimus.*
15. *quintus decimus.*
16. *sextus decimus.*
17. *septimus decimus.*
18. *octavus decimus*, or *duodevicesimus.*
19. *nonus decimus*, or *undevicesimus.*
20. *vicesimus*, sometimes *vigesimus.*
21. *unus et vicesimus, vicesimus primus.*
22. *alter et vicesimus, vicesimus secundus.*
30. *tricesimus*, sometimes *trigesimus.*
40. *quadragesimus.*
50. *quinquagesimus.*
60. *sexagesimus.*
70. *septuagesimus.*
80. *octogesimus.*
90. *nonagesimus.*
100. *centesimus.*
200. *ducentesimus.*
300. *trecentesimus.*
400. *quadringentesimus.*
500. *quingentesimus*
600. *sexcentesimus.*
700. *septingentesimus.*
800. *octingentesimus.*
900. *nongentesimus.*
1000. *millesimus.*
2000. *bis millesimus.*
3000. *ter millesimus.*
10,000. *decies millesimus.*
100,000. *centies millesimus.*
1,000,000. *decies centies millesimus.*

[§ 118.] In expressing the intermediate numbers, the most common practice is to place the smaller number before the greater one with the conjunction *et*, or to make the greater number precede the smaller one without *et;* as, *quartus et vicesimus*, or *vicesimus quartus.* But there are many instances in which the smaller number precedes without *et;* e. g., *quintus tricesimus;* and from 13 to 19 this is the ordinary method, though we also find *tertius et decimus, decimus tertius*, and *decimus et tertius.* (See Cic., *de Invent.*, i., 53 and 54.) Instead of *primus et vicesimus*, &c., we find still more frequently *unus et vicesimus*, fem. *una et vicesima*, or with the elision of the vowel, *unetvicesima*, with the genitive *unetvicesimae*, as in Tacit., *Annal.*, i., 45., and *Hist.*, i., 67. The 22d, 32d, &c., is more frequently and better expressed by *alter et vicesimus*, or *vicesimus et alter*, than by *secundus et vicesimus*, &c. Now and then we meet with *duoetvicesimus*, *duoettricesimus*, in which case the word *duo* is indeclinable. The 28th, 38th, &c., are expressed also by *duodetricesimus, duodequadragesimus*, and the 29th, 39th, 99th, by *undetricesimus*, *undequadragesimus*, *undecentesimus*, the words *duo* and *unus (un)* being indeclinable; and both forms are of more frequent occurrence than *octavus* and *nonus et vicesimus*, or *vicesimus octavus*, *vicesimus nonus*. There is a class of adjectives in *anus* which are derived from ordinal numerals, e. g., *primanus*, *secundanus*, *tertianus*, *vicesimanus:* they express the class or division to which a person belongs; in Roman writers they chiefly denote the legion of the soldiers, whence the first word in their compounds is feminine, e. g., *tertiadecimani*, *quartadecimani*, *tertia et vicesimani;* that is, soldiers of the thirteenth, fourteenth, twenty-third legion. In Tacitus we meet with the forms *unetvicesimani* and *duoetvicesimani*.

CHAPTER XXX.

III. DISTRIBUTIVE NUMERALS.

[§ 119.] DISTRIBUTIVE numerals denote an equal number distributed among several objects or at different times, and answer to the questions, "How many apiece?" and "How many each time?" *(quoteni?)* They are always used in the plural. The English language having no corresponding numerals, has recourse to circumlocution.

Examples.—Horat., *Serm.*, i., 4, 86; *Saepe tribus lectis videas coenare quaternos*, to dine four on each couch: Liv., xxx., 30; *Scipio et Hannibal cum singulis interpretibus congressi sunt*, each with an interpreter: Cic., *in Verr.*, ii., 49; *pueri senum septenumve denum annorum senatorium nomen nundinati sunt*, boys of sixteen or seventeen years each purchased the title of senator: Liv., v., 30; *Senatus consultum factum est, ut agri Veientani septena jugera plebi dividerentur*, each plebeian received seven jugera. The passage in Cicero (*ad Att.*, xvi., 8), *Octavius veteranis quingenos denarios dat*, has the same meaning as (*ad Fam.*, x., 32) *Antonius denarios quingenos singulis militibus dat;* that is, five hundred denarii to each soldier. When the distributive *singuli* is expressly added, the cardinal numeral is sometimes used; e. g., Cic., *in Verr.*, ii., 55: *singulis censoribus denarii trecenti ad statuam praetoris imperati sunt*.

Hence the distributives are applied in multiplication (with adverbial numerals), the same number being taken several times; e. g., *non didicit bis bina quot essent; lunae curriculum conficitur integris quater septenis diebus:* Gellius, xx., 7; *Homerus pueros puellasque Niobae bis senos dicit fuisse, Euripides bis septenos, Sappho bis novenos, Bacchylides et Pindarus bis denos; quidam alii scriptores tres fuisse solos dixerunt*. Poets in this case sometimes apply the cardinal numerals; e. g., Horace has, *bis quinque viri*, i. e., *decemviri;* and in prose we find *decies* (*vicies, tricies*) *centum milia*, although the form *decies centena milia*, mentioned above (§ 115), is much more common.

Distributives are farther used, instead of cardinals, with words which have no singular: e. g., *bini codicilli*, *bina post Romulum spolia opima* (see

§ 94); and with those substantives the plural of which, though it has a different signification from the singular, yet retains the meaning of a singular, e. g., *aedes*, *castra*, *litterae*, *ludi* (§ 96). It must, however, be observed that in this case the Romans commonly used *uni* instead of *singuli*, and *trini* instead of *terni*, since *singuli* and *terni* retain their own distributive signification. We therefore say, for example, *bina castra uno die cepit; trinae hodie nuptiae celebrantur; quotidie quinas aut senas litteras accipio;* for *duo castra* would mean "two castles;" *duae aedes*, "two temples;" and *duae litterae*, "two letters of the alphabet." This, however, is not the case with *liberi* (children), for this word has not the meaning of a singular (*liberi* are children, and not a child), and we accordingly say *duo liberi*, *jus trium liberum*, &c.

Bini is used for *duo*, to denote things which exist in pairs; as, *bini boves*, *binae aures;* and in Virgil, *Aen.*, i., 317, *bina manu crispans hastilia.* No prose writer goes beyond this in the use of the distributives instead of the cardinals (except in combination with *milia*, see § 116). Poets and Pliny the elder use these numerals in the singular in the sense of multiplicatives, e. g., Lucan, viii., 455; *septeno gurgite*, with a sevenfold whirl: Plin., xvii., 3; *campus fertilis centena quinquagena fruge*, with one hundred and fifty fold corn. In the ordinary language they occur only in the plural, and as adjectives of three terminations, *i*, *ae*, *a*.

1. *singuli.*
2. *bini.*
3. *terni*, or *trini.*
4. *quaterni.*
5. *quini.*
6. *seni.*
7. *septeni.*
8. *octoni.*
9. *noveni.*
10. *deni.*
11 *undeni.*
12. *duodeni.*
13. *terni deni.*
14. *quaterni deni.*
15. *quini deni.*
16. *seni deni.*
17. *septeni deni.*
18. *octoni deni.*
19. *noveni deni.*
20. *viceni.*
21. *viceni singuli.*
22. *viceni bini.*
23. *viceni terni*, &c.
30. *triceni.*
40. *quadrageni.*
50. *quinquageni.*
60. *sexageni.*
70. *septuageni.*
80. *octogeni.*
90. *nonageni.*
100. *centeni.*
200. *duceni.*
300. *treceni.*
400. *quadringeni.*
500. *quingeni.*
600. *sexceni.*
700. *septingeni.*
800. *octingeni.*
900. *nongeni.*

A longer form of the hundreds, *ducenteni*, *trecenteni*, *quadringenteni*, &c., which is mentioned by Priscian, cannot be proved to exist. Here, too, there is some freedom in the combination of the numerals; instead of *viceni quaterni*, we may say *quaterni et viceni*, or *quaterni viceni*, and for 18 and 19 we have, also, the forms *duodeviceni* and *undeviceni*. The genitive of these numerals is commonly in *um* instead of *orum;* as, *binum*, *ternum*, *quaternum*, *quinum*, &c., but not *singulum* for *singulorum*.

"A thousand each time" might, according to analogy, be expressed by *milleni*, and then continued *bis milleni*, *ter milleni*, &c.; but this form is not in use, and instead of it we say *singula milia*, *bina*, *terna*, *quaterna*, *quina milia;* e. g., Sueton., *Octav.*, extr.; *Legavit Augustus praetorianis militibus singula milia nummum* (that is, one thousand to each), *cohortibus urbanis quingenos*, *legionariis trecenos nummos:* Livy: *in singulis legionibus Romanis quina milia peditum, treceni equites erant.* *Milia* alone is frequently used for *singula milia*, if its distributive meaning is indicated by some other word; e. g., Livy, xxxvii., 45; *dabitis milia talentum per duodecim annos*, i. e., one thousand talents each year: Curtius, v., 19; *singulis vestrum milia denarium dari jussi*, where *mille* is an incorrect reading; comp. Liv., xxii., 36. This use of the plural, which occurs in other words also; as, *asses*, *librae*, *jugera*, with the ellipsis of *singuli*, *ae*, *a*, has been established by J. Fr. Gronovius on Livy, iv., 15, and xxix., 15; and by Bentley on *Horace*, *Serm.*, ii., 3, 156.

From these distributives are derived adjectives in *arius*, which indicate of how many units or equal parts a thing consists, whence they are termed *partiaria*, e. g., *numerus binarius*, a number consisting of two units, i. e., two; *scrobes ternarii*, holes of three feet; *versus senarius*, a verse of six feet; *nummus denarius*, a coin of ten units, that is, *asses*; *senex octogenarius*, an old man of eighty; *rosa centenaria*, a rose with one hundred leaves; *cohors quingenaria*, of 500 men. The word *numerus* is most frequently combined with these adjectives, to supply the place of the substantives *unio*, *binio*, *ternio*, which are not based on very good authority. (See § 75.) *Singularis* and *milliarius* are more commonly used instead of *singularius*, *millenarius*.

CHAPTER XXXI.

IV. MULTIPLICATIVE NUMERALS.

[§ 120.] MULTIPLICATIVES answer to the question, "How many fold?" (*quotuplex?*) They are, *simplex*, *duplex*, *triplex*, *quadruplex*, *quincuplex*, *septemplex*, *decemplex*, *centuplex*. These are the only ones that can be shown to have been in use. Sixfold does not occur in Latin; it might be *sexuplex* or *seplex*, but not *sextuplex*, as some grammarians assert. *Octuplex* is attested by the derivative *octuplicatus*, and *novemplex* by the analogy of *septemplex*. (Modern writers use, also, *undecimplex*, *duodecimplex*, *sedecimplex*, *vicecuplex*, *tricecuplex*, *quadragecuplex*, *quinquagecuplex*, *sexagecuplex*, *septuagecuplex*, *octogecuplex*, *nonagecuplex*, *ducentuplex*, *trecentuplex*, *quadringentuplex*, *quingentuplex*, *octingentuplex*, &c., and *millecuplex*.)*

It will not be out of place here to add the Latin expressions for fractions, which are always denoted by *pars*:

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* [Such forms as *undecimplex*, *duodecimplex*, &c., violate analogy, and though employed by modern writers, as the text states, are nevertheless decidedly objectionable. Instead, moreover, of *vicecuplex*, *tricecuplex*, &c., the forms *vicuplex*, *tricuplex*, &c., would have the advantage of being analogous with those of the same class known to exist. (*Journal of Education*, vol. i., p. 96.]—*Am. Ed.*

$\frac{1}{2}$ is *dimidia pars*, $\frac{1}{3}$ *tertia pars*, $\frac{1}{4}$ *quarta pars*, *quinta*, *sexta*, *septima pars*, &c. In cases where the number of the parts into which a thing is divided exceeds the number of parts mentioned only by one, as in $\frac{2}{3}$, $\frac{3}{4}$, $\frac{4}{5}$, the fractions are expressed in Latin simply by *duae*, *tres*, *quattuor partes*, that is, two out of three, three out of four, and four out of five parts: $\frac{1}{8}$ may be expressed by *octava pars*, or by *dimidia quarta*. In all other cases fractions are expressed as in English: $\frac{2}{7}$, *duae septimae*; $\frac{3}{7}$, *tres septimae*, &c., or the fraction is broken up into its parts, e. g., $\frac{5}{6}$ by *pars dimidia* ($\frac{3}{6}$) *et tertia* ($\frac{2}{6}$); and $\frac{10}{21}$ by *tertia et septima*.

CHAPTER XXXII.

V. PROPORTIONAL NUMERALS.

[§ 121.] PROPORTIONAL numerals express how many times more one thing is than another, but they cannot be used throughout. They answer to the question *quotŭplus?* They are, *simplus*, *a*, *um*; *duplus*, *triplus*, *quadruplus*, *quinquiplus* (probably *sexuplus*), *septuplus*, *octuplus* (perhaps *nonuplus*), *decuplus*, *centuplus*; and, according to the same analogy, we might form *ducentuplus*, and so on, as in the multiplicatives above. But they are almost universally found only in the neuter.

CHAPTER XXXIII.

VI. NUMERAL ADVERBS.

[§ 122.] 1. The numeral adverbs answer to the question, "How many times?" (*quotiens?*) to which *totiens* is the demonstrative and *aliquotiens* the indefinite. The form in *ns* is the original, and prevailed in the best periods of the language; subsequently the termination *ēs* was preferred in numerals, but *ens* still remained in the words just mentioned.

1. *semel.*
2. *bis.*
3. *ter.*
4. *quater.*
5. *quinquies.*
6. *sexies.*
7. *septies.*
8. *octies.*
9. *novies.*
10. *decies.*
11. *undecies.*
12. *duodecies.*

13. *terdecies*, or *tredecies.*
14. *quaterdecies*, or *quattuor decies.*
15. *quinquiesdecies*, or *quindecies.*
16. *sexiesdecies*, or *sedecies.*
17. *septiesdecies.*
18. *duodevicies*, or *octiesdecies.*
19. *undevicies*, or *noviesdecies.*
20. *vicies.*
21. *semel et vicies.*
22. *bis et vicies.*
23. *ter et vicies*, &c.
30. *tricies.*
40. *quadragies.*
50. *quinquagies.*
60. *sexagies.*
70. *septuagies.*
80. *octogies.*
90. *nonagies.*
100. *centies.*
200. *ducenties.*
300. *trecenties.*
400. *quadringenties.*
500. *quingenties*, &c.
800. *octingenties*, &c.
1,000. *millies.*
2,000. *bis millies.*
3,000. *ter millies*, &c.
100,000. *centies millies.*
1,000,000. *millies millies.*

With regard to the intermediate numbers, 21, 22, 23, &c., the method above adopted is the usual one, but we may also say *vicies semel* and *vicies et semel*, though not *semel vicies;* for *bis vicies*, for example, would mean twice twenty, i. e., forty.

[§ 123.] 2. The numeral adverbs terminating either in *um* or *o*, and derived from the ordinals, or, rather, the ordinals themselves in the acc. or ablat. singular neuter gender, are used in answer to the question "of what number?" or "what in number?" (the Latin *quotum?* or *quoto?* cannot be proved to have been used in this way); e. g., *primum* or *primo*, for the first time, or first; *secundum* or *secundo*, *tertium* or *tertio*, &c., *decimum*, *undecimum*, *duodecimum*, *tertium decimum*, *duodevicesimum*. The ancients themselves were in doubt as to whether the termination *um* or *o* was preferable (see Gellius, x., 1); but, according to the majority of the passages in classical writers, we must prefer *um;* the form *secundum* alone is less common; and instead of it we find *iterum*, a second time, and *secundo*, secondly, for which, however, *deinde* is more frequently used. The difference between *primum* and *primo* is this, that the signification "for the first time" is common to both, but that of "first" belongs exclusively to *primum*, while *primo* has the additional meaning of "at first."

[§ 124.] *Note.*—It may not be superfluous to notice here some substantives compounded with numerals: thus, from *annus* are formed *biennium*, *triennium*, *quadriennium*, *sexennium*, *septuennium* (more correct than *septennium*), *decennium*, a period of two, three, four, six, &c., years. From *dies* we have *biduum*, *triduum*, *quatriduum*, a time of two, three, four days. From *viri* are formed *duoviri*, *tresviri*, *quattuorviri*, *quinqueviri*, *se- or sex-viri*, *septemviri*, *decemviri*, *quindecemviri*, all of which compounds, if they may be so called, denote a commission consisting of a certain number of men, appointed for certain purposes. A member of such a commission is called *duumvir*, *triumvir*, from which is formed the plural *triumviri*, which, properly speaking, is ungrammatical, and, in fact, still wants the sanction of a good authority. In inscriptions *triumviri* does not occur, and *duomviri* only once (Gruter, p. 43, No. 5): the ordinary mode of writing it was *II viri*, *III viri*. Printed books, without the authority of MSS., are not decisive. To these words we may add the three, *bimus*, *trimus*, and *quadrimus*; i. e., a child of two, three, four years.

CHAPTER XXXIV.

PRONOUNS AND PRONOMINAL ADJECTIVES.

[§ 125.] 1. PRONOUNS are words which supply the place of a substantive; such as, I, thou, we, and in Latin, *ego*, *tu*, *nos*, &c. These words are in themselves substantives, and require nothing to complete their meaning; hence they are called pronouns substantive (*pronomina substantiva*), but more commonly personal pronouns, *pronomina personalia*.

Note.—*Sui* is a pronoun of the third person, but not in the same way that *ego* and *tu* are pronouns of the first and second persons. For the third person (he, she, it) is not expressed in Latin in the nominative, and is implied in the third person of the verb; but if it is to be expressed, a demonstrative pronoun, commonly *ille*, is used. The other cases of the English pronoun of the third person are expressed by the oblique cases of *is*, *ea*, *id*, the nominative of which belongs to the demonstrative pronouns. Thus we say, *pudet me mei, tui, ejus; laudo me, te, eum.* *Sui*, *sibi*, *se*, is the pronoun of the third person in a reflective sense; as, *laudat se*, he praises himself, in which proposition the object is the same as the subject. The use of this reflective pronoun in Latin is somewhat more extensive than in our language; for *sui*, *sibi*, *se*, and the possessive *suus*, *sua*, *suum*, are used not only when the subject to which they refer occurs in the same sentence, but also when in a dependent sentence the subject of the principal or governing sentence is referred to; e. g., *putat hoc sibi nocere*, he thinks that this injures him (instead of himself). The beginner must observe that wherever he may add "self" to the pronoun of the third person, he has to use the reflective pronouns and the possessive *suus*, *sua*, *suum*; e. g., *Gaius contemnebat divitias, quod se felicem reddere non possent*, because they could not make him (i. e., himself, and not any other person) happy; but *quod eum felicem reddere non possent* would mean, because they could not make him (some other person, e. g., his friend) happy.

[§ 126.] 2. Besides these there is a number of words which are adjectives, inasmuch as they have three distinct forms for the three genders, and their meaning is not complete without a substantive either expressed or understood. But their inflection differs so widely from what are commonly called adjectives, and they are so frequently used instead of a substantive, that they are not unjustly termed pronouns. They are:

1. The *adjunctive: ipse, ipsa, ipsum*, self.

2. The *demonstrative: hic, haec, hoc; iste, ista, istud, ille, illa, illud; is, ea, id*, and the compound *idem, eadem, idem*.

3. The *relative: qui, quae, quod*, and the compounds *quicunque* and *quisquis*.

4. The two *interrogatives:* viz., the substantive interrogative, *quis, quid?* and the adjective interrogative, *qui, quae, quod?*

5. The *indefinite* pronouns: *aliquis, aliqua, aliquid* and *aliquod; quidam, quaedam, quiddam* and *quoddam; aliquispiam*, or, abridged, *quispiam, quaepiam, quidpiam* and *quodpiam; quisquam*, neuter *quidquam; quivis, quilibet*, and *quisque;* and all the compounds of *qui* or *quis*.

Respecting the use of these pronouns, see Chapter LXXXIV., C. The following observations are intended to develop only the fundamental principles.

[§ 127.] *Note* 1.—SIGNIFICATION OF THE DEMONSTRATIVE PRONOUNS.—*Hic*, this, is used of objects which are nearest to the speaker, whereas more distant objects are referred to by *ille*. The person nearest of all to the speaker is the speaker himself, whence *hic homo* is often the same as *ego* (see some passages in Heindorf on Horace, *Sat.*, i., 9, 47); and in this respect *hic* is called the pronoun of the first person. *Iste* points to the person to whom I am speaking, and to the things appertaining to him. Thus, *iste liber, ista vestis, istud negotium*, are equivalent to thy book, thy dress, thy business; and *iste* is, for this reason, called the pronoun of the second person.* *Ille*, that, is the pronoun of the third person; that is, it points to the person of whom I am speaking to some one, hence *ille liber* means the book of which we are speaking (Compare, on these points, § 291.) *Is* is used: 1. To point to something preceding, and is somewhat less emphatic than "the person mentioned before;" and, 2. As a sort of logical conjunction, when followed by *qui, is qui* answers to the English "he who." *Idem*, the same, expresses the unity or identity of a subject with two predicates; e. g., Cicero did this thing, and he did that also, would be expressed in Latin, *idem illud perfecit*, hence *idem* may sometimes answer to our "also;" e. g., Cicero was an orator, and also a philosopher: *Cicero orator erat idemque (et idem) philosophus.*

[§ 128.] *Note* 2.—THE COMPOUNDED RELATIVES.—They are formed by means of the suffix *cunque*, which, however, is sometimes separated from its pronoun by some intervening word. It arose from the relative adverb *cum* (also spelled *quum*) and the suffix *que*, expressive of universality (as in

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* [So completely was this the meaning of the pronoun *iste*, that it has descended to the derivative *costi* in the modern Italian; and a lawsuit as to the place where a bill was payable once turned upon the meaning of this adverb. *Journal of Education*, vol. i., p. 97.]—*Am. Ed.*

quisque, § 129; and in adverbs, § 288). *Cunque*, therefore, originally signified "whenever." By being attached to a relative pronoun or adverb, e. g., *qualiscunque, quotcunque, ubicunque, utcunque, quandocunque*, it renders the relative meaning of these words more general, and produces a *relativum generale*; and as *qui* signifies "who," *quicunque* becomes "whoever," or "every one who;" e. g., *quemcunque librum legeris, ejus summam paucis verbis in commentaria referto*, or *utcunque se res habuit, tua tamen culpa est*. It thus always occurs in connexion with a verb, as the subject of a proposition. The same signification is produced by doubling the relative; e. g., *quotquot, qualisqualis*; and in the case of adverbs, *ubiubi, utut, quoquo*, &c. Thus we should have *quiqui, quaequae, quodquod* = *quicunque, quaecunque, quodcunque*; but these forms are not used in the nominative, and instead of them *quisquis, quidquid*, were formed from the substantive interrogative *quis? quid?* and the doubled relative *quisquis* retained its substantive signification, "every one who," whereas *quicunque* has the meaning of an adjective. So, at least, it is with the neuter *quidquid*, whatever. The masculine *quisquis*, by way of exception, is likewise used as an adjective; e. g., in Horace: *quisquis erit vitae color*; and Pliny: *quisquis erit ventus* (nay, even the neuter *quidquid* in Virgil, *Aen.*, x., 493, and Horace, *Carm.*, ii., 13, 9, which is a complete anomaly). In the oblique cases the substantive and adjective significations coincide.

[§ 129.] *Note* 3.—The Indefinite Pronouns.—All the above-mentioned words are originally at once substantives and adjectives, and for this reason they have two distinct forms for the neuter. According to the ordinary practice, however, *quisquam* is a substantive only, and is often accompanied by the adjective *ullus, a, um*. *Quispiam*, too, is principally used as a substantive; but *aliquispiam*, in the few passages where it occurs (it is found only in Cic., *Pro Sext.*, 29, *aliquapiam vi*: and *Tuscul.*, iii., 9, *aliquodpiam membrum*), is used as an adjective; and *aliquis*, which has the same meaning, is found in both senses. *Quisquam*, with the supplementary *ullus*, has a negative meaning; e. g., I do not believe that any one (*quisquam*) has done this: *quispiam* and *aliquis* are affirmative, and *quidam* may be translated by "a certain." By adding the verbs *vis* and *libet* to the relative we obtain *quivis* and *quilibet*, any one; and by adding the particle *que* we obtain *quisque* and the compound *unusquisque*. All of these words express an indefinite generality: respecting their difference, compare Chap. LXXXIV., C.

[§ 130.] 3. The possessive pronouns are derived from the substantive pronouns, and in form they are regular adjectives of three terminations: *meus, tuus, suus, noster, vester*; to which we must add the relative *cujus, a, um* and the *pronomina gentilicia* (which express origin), *nostras, vestras*, and *cujas*.

4. Lastly, we include among the pronouns, also, what are called *pronominalia*, that is, adjectives of so general a meaning that, like real pronouns, they frequently supply the place of a noun substantive. Such *pronominalia* are, *(a)* those which answer to the question, who? and are partly single words and partly compounds: *alius, ullus, nullus, nonnullus*. If we ask, which of two? it is expressed by *uter?* and the answer to it is *alter*, one of two; *neuter*, neither; *alteruter*, either the one or the other; *utervis* and *uterlibet*, either of the two. The relative pro-

noun (when referring to two) is likewise *uter*, and, in a more general sense, *utercunque*. (*b*) Those which denote quality, size, or number, in quite a general way. They stand in relation to one another (whence they are called *correlatives*), and are formed according to a fixed rule. The interrogative beginning with *qu* coincides with the form of the relative, and, according to the theory of the ancient grammarians, they differ only in their accent (see § 34); the indefinite is formed by prefixing *ali;* the demonstrative begins with *t*, and its power is sometimes increased by the suffix *dem* (as in *idem*); the relative may acquire a more general meaning by being doubled, or by the suffix *cunque* (§ 128); the indefinite generality is expressed (according to § 129) by adding the words *libet* or *vis* to the (original) interrogative form. In this manner we obtain the following pronominal correlatives, with which we have to compare the adverbial correlatives mentioned in § 288.

Interrog.	Demonst.	Relat.	Relat. generale.	Indefin.	Indef. gener.
qualis,	*talis*,	*qualis*,	*qualisqualis*, *qualiscunque*,	———,	*qualislibet*.
quantus,	*tantus*, *tantundem*,	*quantus*,	*quantusquantus*, *quantuscunque*,	*aliquantus*,	*quantuslibet*. *quantusvis*.
quot,	*tot*, *totidem*,	*quot*,	*quotquot*, *quotcunque*,	*aliquot*,	*quotlibet*.
quotus,	*tŏtus*,	*quŏtus*,	*quotuscunque*,	(*aliquotus*),	———.

To these we must add the diminutives *quantulus*, *quantuluscunque*, *tantulus*, *aliquantulum*.

CHAPTER XXXV.

DECLENSION OF PRONOUNS.

[§ 131.] 1. Declension of the personal pronouns *ego*, *tu*, *sui*:

Singular.

Nom.	*Ego*, I.	*Tu*, thou.	———
Gen.	*mei*, of me.	*tui*, of thee.	*sui*, of himself, herself, itself.
Dat.	*mihi*, to me.	*tĭbi*, to thee.	*sĭbi*, to himself, &c.
Acc.	*me*, me.	*te*, thee.	*se*, himself, &c.
Voc.	like nom.	like nom.	———
Abl.	*me*, from me.	*te*, from thee.	*se*, from himself, &c.

Plural.

Nom.	*Nōs*, we.	*Vōs*, you.	———
Gen.	*nostri*, *nostrum*, of us.	*vestri*, *vestrum*, of you.	*sui*, of themselves
Dat.	*nōbis*, to us.	*vōbis*, to you.	*sibi*, to themselves
Acc.	*nos*, us.	*vos*, you.	*se*, themselves.
Voc.	*nos*, O we.	*vos*, O you!	———
Abl.	*nobis*, from us.	*vobis*, from you.	*se*, from themselves.

Note.—The suffix *met* may be added to all the cases of these three pronouns to express the English emphatic *self*; as, *ĕgomet*, *mihimet*, *temet*, *semet*, and even with the addition of *ipse* after it; as, *mihimet ipsi*, *temet ipsum*. The genit. plur. and the nominat. *tu* alone do not admit this suffix. Instead of it the emphasis is given to *tu* by the suffix *tĕ*; as, *tute*, and to this, again, by the addition of *met*; as, *tutemet*. The accus. and ablat. singular of these pronouns admit a reduplication, *meme*, *tete*, *sese*; of *sui* alone it is used in the plural also.

The contracted form of the dative, *mi* for *mihi* (like *nil* for *nihil*), is frequently found in poetry, but rarely in prose. The genitives *mei*, *tui*, *sui*, *nostri*, *vestri*, are properly genitives of the possessive pronouns *meum*, *tuum*, *suum*, *nostrum*, *vestrum*, for originally the neuters *meum*, *tuum*, &c., were used in the sense of "my being," or of "as regards me, thee," &c. (the Greek *τὸ ἐμόν*), instead of the simple I, thou, &c. In like manner, the genitives *nostrum*, *vestrum*, are properly the genitives of the possessives *nostri* and *vestri*. (See § 51.) The beginner may pass over the origin of these forms, since they are used as the real genitives of the personal pronouns; but he must be reminded of it in the construction of the gerund, § 660. Respecting the difference between *nostri*, *vestri*, and *nostrum*, *vestrum*, see § 431.

[§ 132.] 2. Declension of the demonstrative pronouns and *ipse*:

Singular.	Plural.
Nom. and Voc. *Hic*, *haec*, *hoc*, this.	Nom. and Voc. *hi*, *hae*, *haec*, these.
Gen. *hujus*, of this.	Gen. *horum*, *harum*, *horum*, of these.
Dat. *hūic* (or *hŭĭc*), to this.	Dat. *his*, to these.
Acc. *hunc*, *hanc*, *hoc*, this.	Acc. *hos*, *has*, *haec*, these.
Abl. *hoc*, *hac*, *hoc*, from this.	Abl. *his*, from these.

Note.—The ancient form of this pronoun was *hice*, *haece*, *hoce*, in which we recognise the demonstrative *ce*, which, when a word by itself, appears in the form *ecce*. The cases ending in *c* arose from the omission of the *e*, which is still found in old Latin, e. g., *hance legem*, *hace lege*. (This explains the obsolete form *haec*, for *hae* or *haece*, in Terence. See Bentley on Ter., *Andr*., i., 1, 99.) In ordinary language the cases in *s* alone sometimes take the complete *ce* to render the demonstrative power more emphatic, e. g,, *hujusce*, *hosce*. By adding the enclitic interrogative *ne* to *ce* or *c*, we obtain the interrogative *hicine*, *haecine*, *hocine*, &c.

The pronouns *iste*, *ista*, *istud*, and *ille*, *illa*, *illud*, are declined alike, and in the following manner:

SINGULAR.	PLURAL.
Nom. and Voc. *ille*, *illa*, *illud*, he or that.	Nom. and Voc. *illi*, *illae*, *illa*, they or those.
Gen. *illius.*	Gen. *illorum*, *illarum*, *illorum.*
Dat. *illi.*	Dat. *illis.*
Acc. *illum*, *illam*, *illud.*	Acc. *illos*, *illas*, *illa.*
Abl. *illo*, *illa*, *illo.*	Abl. *illis.*

Note.—Besides the forms *iste*, *ista*, *istud*, and *ille*, *illa*, *illud*, there exist in early Latin the forms *istic*, *istaec*, *istoc* or *istuc*, and *illic*, *illaec*, *illoc* or *illuc*, which, with regard to inflection, follow *hic*, *haec*, *hoc*, but occur only in the cases ending in *c*, except the dative; that is, in the accus. *istunc*, *istanc*, *illunc*, *illanc*; ablat. *istōc*, *istāc*, *illōc*, *illāc*; neut. plur. *istaec*, *illaec*. (*Istuc* and *istaec* sometimes occur even in Cicero.) Priscian regards these forms as contractions from *iste* and *ille* with *hic*, but it probably arose from the addition of the demonstrative *ce*, according to the analogy of *hic*, for in early Latin we find also *istace*, *istisce*, *illace*, *illisce*, *illosce*, *illasce*, though very rarely.* By means of the connecting vowel *i*, both *c* and the complete *ce* may be united with the interrogative enclitic *ne*, e. g., *istucine*, *istocine*, *illicine*, *illancine*, *istoscine*.

Illi and *isti* are obsolete forms of the genitive for *illius* and *istius*, and the dative *istae*, *illae*, for *isti*, *illi*; and the nom. plur. fem. *istaec*, *illaec*, for *istae*, *illae*. (See Bentley on Terence, *Hec.*, iv., 2, 17.)

Virgil uses *olli* as a dative sing. and nom. plur., and Cicero, in an antique formula (*De Leg.*, ii., 9), the plural *olla* and *ollos*, from an ancient form *ollus*.

Ipse (in the ancient language *ipsus*), *ipsa*, *ipsum*, is declined like *ille*, except that the neuter is *ipsum*, and not *ipsud*.

Note.—This pronoun is called adjunctive because it is usually joined to other nouns and pronouns. In connexion with some cases of *is*, viz., *eo*, *ea*, *eum*, *eam*, it loses the *i* in early Latin; thus we find *eapse* (nom. and ablat.), *eopse*, *eumpse*, *eampse*, in Plautus; and in Cicero the compound *reapse* = *re ipsa*, or *re eā ipsā*, in fact, is of common occurence. The suffix *pte* in possessive pronouns is of a similar kind.

SINGULAR.	PLURAL.
Nom. *is*, *ea*, *id*, he, she, it, or that.	Nom. *ii* (*ei*), *eae*, *ea*, they or those.
Gen. *ejus.*	Gen. *eorum*, *earum*, *eorum.*
Dat. *ei.*	Dat. *iis* (*eis*).
Acc. *eum*, *eam*, *id.*	Acc. *eos*, *eas*, *ea.*
Abl. *eo*, *ea*, *eo.*	Abl. *iis* (*eis*).

By the addition of the suffix *dem* we form from *is*—*idem*, *eadem*, *ĭdem* (as it were *isdem*, *eadem*, *iddem*), which is declined in the other cases exactly like the simple *is*,

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* [This latter is the true account, namely, that the demonstrative *ce* is added. Throwing aside the aspirate from *isthic*, we may safely conclude that *istic* and *illic* were formed, not from *hic*, but by the addition of the same emphatic syllable which is found in *hic*. Independently, too, of this, *iste-hic* seems impossible, because it is a contradictory combination (*Journal of Education*, vol. i., p. 97.)]—*Am. Ed.*

ea, id. In the accusative, *eundem* and *eandem* are preferable to *eumdem*, *eamdem*, and, in like manner, in the genitive plur. *eorundem*, *earundem*.

Note.—*Eae* as a dative singular feminine for *ei*, and *ibus* and *eabus* for *iis*, are obsolete forms. The plural *ei* is rare, and *eidem* is not to be found at all. In the dative and ablative plural, too, *eis* and *eisdem* are not as common as *iis*, *iisdem*. It must, however, be observed that *iidem* and *iisdem* were always pronounced in poetry, and therefore, probably, in the early prose also, as if they had only one *i*: but whether it was ever written with one *i* cannot be determined, on account of the fluctuation of the MSS. In most passages, however, only one *i* is written. In what manner *ii* and *iis* were dealt with cannot be ascertained from the poets, because they dislike the pronoun *is* in general, and more particularly these cases of it, for which they use the corresponding forms of *hic* (see § 702); but Priscian (p. 737, and *Super xii. vers.*, p. 1268) asserts that in this word, as in *dii*, *diis*, the double *i* was formerly regarded in poetry as one syllable, and that in his time it still continued to be thus pronounced.

By composition with *ecce* or *en* (behold! the French *voilà*), we obtain the following expressions, which were of frequent use in ordinary life: *eccum*, *eccam*, *eccos*, *eccas*; *eccillum* or *ellum*, *ellam*, *ellos*, *ellas*; *eccistam*.

[§ 133.] 3. Declension of the relative pronoun, *qui*, *quae*, *quod*:

	SINGULAR.		PLURAL.
Nom.	*Qui*, *quae*, *quod*, who or which.	Nom.	*qui*, *quae*, *quae*, who or which.
Gen.	*cujus* (*quojus*, obsol.), of whom.	Gen.	*quorum*, *quarum*, *quorum*.
Dat.	*cūi* or *cŭi* (*quoi*, obsol.), to whom.	Dat.	*quĭbus*.
Acc.	*quem*, *quam*, *quod*, whom.	Acc.	*quos*, *quas*, *quae*.
Abl.	*quo*, *qua*, *quo*, from whom.	Abl.	*quĭbus*.

Note.—An ancient ablative singular for all genders was *qui*. Cicero uses it with *cum* appended to it, *quicum* for *quocum* (§ 324), when an indefinite person is meant, and when he does not refer to any definite person mentioned before (compare the examples in § 561 and 568). *Quicum*, for *quacum*, is found in Virgil, *Aen.*, xi., 822. Otherwise the form *qui*, for *quo*, occurs in good prose only in the sense of "in what manner?" or "how?" as an interrogative or relative, e. g., *qui fit?* how does it happen? *qui convenit? qui sciebas? qui hoc probari potest cuiquam? qui tibi id facere licuit? qui ista intellecta sint, debeo discere*, &c., and in the peculiar phrase with *uti*: *habeo qui utar*, *est qui utamur* (I have something to live upon), in Cicero. Instead of *quibus*, in the relative sense, there is an ancient form *quis*, or *queis* (pronounced like *quis*), which is of frequent occurrence in late prose writers also.

[§ 134.] There are two interrogative pronouns, *quis*, *quid?* and *qui*, *quae*, *quod?* the latter of which is quite the same in form as the relative pronoun, and the former differs from it only by its forms *quis* and *quid*. The interrogatives *quisnam*, *quidnam?* and *quinam*, *quaenam*, *quodnam?* express a more lively or emphatic question than the simple words, and the *nam* answers to the English "pray."

Note.—The difference between the two interrogative pronouns, as observed in good prose, is, that *quis* and *quid* are used as substantives, and *qui*, *quae*, *quod* as adjectives, and this is the invariable rule for *quid* and *quod*, e. g., *quod facinus commisit?* what crime has he committed? not *quid facinus*, but we may say *quid facinoris?* *Quis* signifies "what man?" or "who?" and applies to both sexes; *qui* signifies "which man?" But in dependant interrogative sentences these forms are often confounded, *quis* being used for the adjective *qui*, and vice versa, *qui* for *quis*. We do not, however, consider *quis* to be used for *qui* in cases where *quis* is placed in apposition with substantives denoting a human being, as in *quis amicus*, *quis hospes*, *quis miles*, for in the same manner *quisquam* is changed into an adjective, although there is no doubt of its substantive character, e. g., Cic., *in Verr.*, v., 54; *quasi enim ulla possit esse causa, cur hoc, cuiquam civi Romano jure accidat* (viz., *ut virgis caedatur*). But there are some other passages in which *quis* is used for *qui*, not only in poets, such as Virgil, *Georg.*, ii., 178; *quis color*, but in prose writers, e. g., Liv., v., 40; *quisve locus:* Tacit., *Annal.*, i., 48; *quod caedis initium, quis finis.* In Cicero, however, it is thus used, with very few exceptions (such as, *Pro Deiot.*, 13, *quis casus*), only before a word beginning with a vowel, e. g., *quis esset tantus fructus*, *quis iste tantus casus.* *Qui*, on the other hand, is used for *quis*, partly for the same reason of avoiding a disagreeable sound, when the word following begins with *s*, as in Cic., *Divin.*, 6, *nescimus qui sis:* c. 12, *qui sis considera: Ad Att.*, iii., 10, *non possum oblivisci qui fuerim, non sentire qui sim:* but partly without any such reason, as in Cic., *in Verr.*, v., 64, *qui esset ignorabas? Pro Rosc. Am.*, 37, *dubitare qui indicarit: in Verr.*, v., 59, *interrogetur Flavius, quinam fuerit L. Herennius.* Cicero, *in Catil.*, ii., 3, *video qui habeat Etruriam*, is an incorrect reading, and in *Pro Rosc. Am.*, 34, *qui primus Ameriam nuntiat?* the *qui* must probably be changed into *quis.* Thus much remains certain, that the rule respecting the use of *quis* and *qui* cannot be denied even in indirect questions.

[§ 135.] The indefinite pronoun *aliquis*, also, has originally two different forms: *aliquis*, neut. *aliquid*, which is used as a substantive, and *aliqui*, *aliqua*, *aliquod*. But *aliqui* is obsolete, although it occurs in some passages of Cicero., e. g., *De Off.*, iii., 7, *aliqui casus: Tuscul.*, v., 21, *terror aliqui: Acad.*, iv., 26, *anularius aliqui: De Re Publ.*, i., 44, *aliqui dux:* ibid., iii., 16, *aliqui scrupus in animis haeret*, and a few other passages which are less certain. In ordinary language *aliquis* alone is used, both as a substantive and as an adjective; but in the neuter the two forms *aliquid* and *aliquod* exist, and the difference between them must be observed. The femin. singular and the neut. plural are both *aliqua*, and the form *aliquae* is the femin. nom. plural.

[§ 136.] But there is also a shorter form of the indefinite pronoun without the characteristic prefix *ali*, and ex actly like the interrogative pronoun, *quis*, *quid*, as a substantive, and *qui*, *quae*, *quod*, as an adjective. This form is used in good prose only after the conjunctions *si*, *nisi*, *ne*, *num*, and after relatives, such as *quo*, *quanto*, and *quum*. This rule is commonly expressed thus: the prefix *ali* in *aliquis*, and its derivatives *aliquo*, *aliquando*, and *alicubi*, is rejected when *si*, *nisi*, *ne*, *num*, *quo*, *quanto*, or *quum* precede; e. g., *Consul videat, ne quid respublica detrimenti capiat; quaeritur, num quod officium aliud alio majus sit;* sometimes another word is inserted between; e. g., Cic., *De Orat.*, ii., 41; *si aurum cui commonstratum vellem: Pro Tull.*, § 17; *si quis quem imprudens occiderit: Philip.*, i., 7; *si cui quid ille promisisset.* Some consider the combination of this indefinite *quis*, or *qui*, with the conjunctions *si*, *ne*, *num*, and with the interrogative syllable *en (ec)*, as peculiar and distinct words; as, *siquis* or *siqui*, *numquis* or *numqui*, although, properly speaking, *ecquis* or *ecqui* alone can be regarded as one word, for *en* by itself has no meaning. (See § 351.) For the particulars respecting the use of this abridged form, see Chap. LXXXIV., C. With regard to the declension of these compounds, it must be observed, 1, that in the nominative the forms *quis* and *qui* are perfectly equivalent, which is accounted for by what has been said about *aliquis;* hence we may say both *si qui*, *ecqui*, and *si quis*, *ecquis;* 2, that in the femin. singular and the neut. plural the form *qua* is used along with *quae*, likewise according to the analogy of *aliquis*. We may, therefore, say, *siqua*, *nequa*, *numqua*, *ecqua*, but also *si quae*, *ne quae*, *num quae*, *ecquae*.

Note.—Which of the two is preferable is a disputed point. Priscian (v., p. 565 and 569) mentions only *siqua*, *nequa*, *numqua*, as compounds of *aliqua*. As the MSS. of prose writers vary, we must rely on the authority of the poets, who are decidedly in favour of the forms in *a*, with a few exceptions; such as *si quae*, the neut. plur. in Propert., i., 16, 45, and the femin. sing., according to Bentley's just emendation, in Terent., *Heaut.*, Prol., 44, and Horat., *Serm.*, ii., 6, 10. (*Si quae tibi cura*, in Ovid, *Trist.*, i., 1, 115, must be changed into *siqua est.*) Respecting *ecqua* and *ecquae*, see my note on Cic., *in Verr.*, iv., 11.

[§ 137.] The compounds of *qui* and *quis*, viz., *quidam*, *quispiam*, *quilibet*, *quivis*, *quisque*, and *unusquisque*, are declined like the relative, but have a double form in the neuter singular, *quiddam* and *quoddam*, *unumquidque* and *unumquodque*, according as they are used as substantives or as adjectives. (See above, § 129.) *Quisquam* (with a few exceptions in Plautus) is used only as a substantive, for *ullus* supplies its place as an adjective, and the regular form of the neuter, therefore, is *quidquam* (also written *quicquam*). It has neither feminine nor plural. *Quicunque* is declined like *qui*, *quae*, *quod*, and has only the form *quodcunque* for the neuter; *quisquis*, on the other hand, has only *quidquid* (also written *quicquid*), being generally used in these two forms only as a substantive. The other forms of this double relative are not so frequent as those formed by the suffix *cunque*.

Note.—In Cicero, *Pro Rosc. Am.*, 34, and *in Verr.*, v., 41, we find *cuicuimodi* instead of *cujuscujusmodi*, of what kind soever. See my note on the latter passage.

[§ 138.] Each of the two words of which *unusquisque* is composed is declined separately; as, gen. *uniuscujusque*, dat. *unicuique*, acc. *unumquemque*, &c.

CHAPTER XXXVI.

DECLENSION OF THE POSSESSIVE PRONOUNS AND OF PRONOMINALS.

[§ 139.] 1. THE possessive pronouns *meus*, *mea*, *meum*; *tuus*, *tua*, *tuum*; *suus*, *sua*, *suum*; *noster*, *nostra*, *nostrum*; *vester*, *vestra*, *vestrum*, are declined entirely like adjectives of three terminations. *Meus* makes the vocative of the masculine gender *mi*; as, *O mi pater!* It is only in late writers that *mi* is used also for the feminine and neuter.

Note.—The ablative singular of these pronouns, especially the forms *suo*, *sua*, frequently takes the suffix *pte*, which answers to our word "own;" e. g., in Cicero, *suapte manu*, *suopte pondere*; in Plautus, *meopte* and *tuopte ingenio*; in Terence, *nostrapte culpa*, &c. All the cases of *suus* may, with the same sense, take the suffix *met*, which is usually followed by *ipse*; e. g., Liv., vi., 36, *intra suamet ipsum moenia compulere*: v., 38, *terga caesa suomet ipsorum certamine impedientium fugam*: xxvii., 28, *Hannibal suāmet ipse fraude captus abiit.* The expression of Sallust, *Jug.*, 85, *meamet facta dicere*, stands alone.

2. The possessive pronoun *cujus*, *a*, *um*, has, besides the nominative, only the accusative singular, *cujum*, *cujam*, *cujum*; *cuja*, the ablative singular feminine, and *cujae*, *cujas*, the nominative and accusative plural feminine; but all these forms occur only in early Latin and legal phraseology.

3. *Nostras*, *vestras*, and *cujas* (i. e., belonging to our, your nation, family, or party), are regularly declined after the third declension as adjectives of one termination:

genitive *nostrātis*, dative *nostrāti*, &c., plural *nostrates*, and neuter *nostratia;* e. g., *verba nostratia*, in Cic., *Ad Fam.*, ii., 11.

[§ 140.] 4. The peculiar declension of the pronominal adjectives *uter*, *utra*, *utrum;* *alter*, *altĕra*, *altĕrum;* *alius* (neut. *aliud)*, *ullus*, and *nullus*, has already been explained in § 49.

Nom. *uter*,	Gen. *utrīus*,	Dat. *utri*.
neuter,	*neutrīus*,	*neutri*.
alter,	*alterĭus*,	*altĕri*.
alius (neut. *aliud)*,	*alīus*,	*alĭi*.
ullus,	*ullīus*,	*ulli*.
nullus,	*nullīus*,	*nulli*.

Note.—In early Latin there occur several instances of the regular formation of the genit. *i*, *ae*, and of the dative *o*, *ae*, and some are met with even in the best writers. Cic., *De Div.*, ii., 13, *aliae pecudis; De Nat. Deor.*, ii., 26, *altere fratri:* Nepos, *Eum.*, 1, *alterae alae:* Caes., *Bell. Gall.*, v., 27, *alterae legioni:* Cic., *Pro Rosc. Com.*, 16, *nulli consilii:* Caes., *Bell. Gall.*, vi., 13, *nullo consilio:* Propert., i., 20, 25, *nullae curae:* ibid., iii., 9, 57, *toto orbi.* According to Priscian, the regular form of *neuter* was even more common than the other, and in a grammatical sense we find, for instance, *generis neutri;* but *neutrius* is nevertheless preferable.

The compound *alterŭter* is either declined in both words, genitive *alteriusutrius*, accusative *alterumutrum*, or only in the latter; as, *alterutri*, *alterutrum*. The former method seems to have been customary chiefly in the genitive, as we now generally read in Cicero, for the other cases easily admitted of an elision. The other compounds with *uter*, viz., *uterque*, *uterlibet*, *utervis*, and *utercunque*, are declined entirely like *uter*, the suffixes being added to the cases without any change. The words *unus*, *solus* and *totus* are declined like *ullus*.

[§ 141.] *Note* 1.—*Alter* signifies *the other*, that is, one of two; *alius*, another, that is, one of many. But it must be observed that where we use *another* to express general relations, the Latins use *alter;* e. g., *detrahere alteri sui commodi causa contra naturam est*, because, in reality, only two persons are here considered as in relation to each other.

Note 2.—*Uterque* signifies both, that is, each of two, or one as well as the other, and is therefore plural in its meaning. The real plural *utrique* is used only when each of two parties consists of several individuals; e. g., *Macedones—Tyrii*, *uni—alteri*, and both together, *utrique.* But even good prose writers now and then use the plural *utrique* in speaking of only two persons or things; as, Nepos, *Timol.*, 2, *utrique Dionysii:* Curtius, vii., 19, *utraeque acies:* Liv., xlii., 54, *utraque oppida:* and xxx., 8, *utraque cornua:* but this is altogether opposed to the practice of Cicero. (See my note on Cic., *in Verr.*, iii., 60).

CHAPTER XXXVII.

THE VERB.

[§ 142.] 1. The verb is that part of speech by which it is declared that the subject of a sentence *does* or *suffers* something. This most general difference between *doing*, which originates in the subject, and *suffering*, which presupposes the doing or acting of another person or thing, is the origin of the two main forms of verbs, viz., the *active* and *passive (activum et passivum)*.

2. The active form comprises two kinds of verbs: *transitive* or *active*, properly so called, and *intransitive* or *neuter* verbs. The difference between them is this: an *intransitive* verb expresses a condition or action which is not communicated from the agent to any other object; e. g., I walk, I stand, I sleep; whereas the *transitive* verb expresses an action which affects another person or thing (which in grammar is called the object, and is commonly expressed by the accusative); e. g., I love thee, I read the letter. As far as form is concerned this difference is important, for neuter verbs cannot have a passive voice; whereas every transitive or active verb (in its proper sense) must have a passive voice, since the object of the action is the subject of the suffering; e. g., I love thee—thou art loved; I read the letter—the letter is read.

[§ 143.] *Note* 1.—It is not meant that every transitive verb must have an object or accusative, but only that an object *may* be joined with it. It is obvious that in certain cases, when no object is added, transitive verbs take the sense of intransitive ones. Thus *edit*, *amat*, when without an accusative, may be considered to be used for *coenat* and *est in amore*, and with regard to their meaning they are intransitive, though in grammar they remain transitive, since *aliquid* may be understood. In some cases the difference between the transitive and intransitive meaning is expressed, even in the formation of the verbs themselves, as in *jacĕre*, *jacēre*; *pendĕre*, *pendēre*; *albare*, *albēre*; *fugare*, *fugĕre*; *placare*, *placēre*; *sedare*, *sedēre*, and some others of the same kind. *Assuesco* and *consuesco* (I accustom myself) have assumed an intransitive meaning, the pronoun being omitted, and the new forms *assuefacio* and *consuefacio* were devised for the transitive sense. In the same manner, we have the intransitive *calere*, *patere*, *stupere*, and the transitive *calefacere*, *patefacere*, and *stupefacere*.

[§ 144.] *Note* 2.—When an accusative is found with a neuter verb, the neuter verb has either assumed a transitive meaning, and then has also a passive voice, or the accusative is used in the sense of an adverb, and is to be accounted for by some ellipsis, or by a license of speech (Concerning both, see § 383.)

Sometimes, however, a passive voice is formed from real neuter verbs but only in the infinitive and in the third person singular, and the verb becomes impersonal, i. e., it is without any distinct subject: for instance, *stari jubet*, he orders (one) to stand; *favetur tibi*, favour is shown to thee; *via excessum est*, (people) went out of the way; *ventum est*, *itum est*, *itur*, *estur*, *ibitur*. Thus, when in comedy the question is asked, *quid agitur?* the humorous answer is *statur*, or *vivitur*. When the subject is to be added, it is done by means of *ab*, as in Livy, *Romam frequenter migratum est a parentibus raptarum*, which is equivalent to *parentes migraverunt;* and in Cicero, *ejus orationi vehementer ab omnibus reclamatum est*, and *occurritur autem nobis et quidem a doctis et eruditis*, equivalent to *omnes reclamarunt* and *docti occurrunt.*

[§ 145.] *Note* 3.—With transitive verbs the subject itself may become the object, e. g., *moveo*, I move, and *moveo me*, I move myself. It often occurs in Latin that the pronoun is omitted, and the transitive is thus changed into an intransitive. The verb *abstineo* admits of all three constructions; transitive, as in *manus ab aliqua re abstineo*, I keep my hands from a thing; with the pronoun of the same person, *abstineo me*, and intransitive, *abstineo aliqua re*, I abstain from a thing. There are some other verbs of this class, consisting chiefly of such as denote *change;* e. g., *vertere* and *convertere*, *mutare*, *flectere* and *deflectere*, *inclinare;* hence we may say, for instance, *inclino rem*, *sol se declinat;* and in an intransitive sense, *dies*, *acies*, *inclinat;* *animus inclinat ad pacem faciendam;* *verto rem*, *verto me;* *detrimentum in bonum vertit*, *ira in rabiem vertit;* *fortuna rei publicae mutavit;* *mores populi Romani magnopere mutaverunt*. In like manner the following verbs are used both as transitive and intransitive, though with greater restrictions: *augere*, *abolere*, *decoquere*, *durare*, *incipere*, *continuare*, *insinuare*, *laxare*, *remittere*, *lavare*, *movere* (chiefly with *terra*, to quake, in an intransitive sense, though now and then in other connexions also), *praecipitare*, *ruere*, *suppeditare*, *turbare*, *vibrare.* The compounds of *vertere*—*devertere*, *divertere* and *revertere*—are used only in this reflective sense, but occur also in the passive with the same meaning.

[§ 146.] We must here observe that the passive of many words has not only a properly passive meaning, but also a reflective one, as in *crucior*, I torment myself; *delector*, I delight myself; *fallor*, I deceive myself; *feror*, I throw myself (upon something); *moveor* and *commoveor*, I move or excite myself; *homines effunduntur*, men rush (towards a place); *vehicula franguntur*, the vehicles break; *lavor*, I bathe (myself); *inclinor*, I incline; *mutor*, I alter (myself); *vertor*, but especially *de- di-* and *re-vertor*. Many of these passive verbs are classed among the *deponents*, the active from which they are formed being obsolete, or because the intransitive meaning greatly differs.

[§ 147.] 3. It is a peculiarity of the Latin language, that it has a class of verbs of a passive form, but of an active (either transitive or intransitive) signification. They are called *deponents (laying aside*, as it were, their passive signification), e. g., *consōlor*, I console; *imitor*, I imitate; *fateor*, I confess; *sequor*, I follow; *mentior*, I lie; *morior*, I die. These verbs, even when they have a transitive signification, cannot have a passive voice, because there would be no distinct form for it.

Note.—Many deponents are, in fact, only passives, either of obsolete actives, or of such as are still in use. The latter can be regarded as deponents only in so far as they have acquired a peculiar signification: e. g., *gravor* signifies, originally, "I am burdened;" hence, "I do a thing unwillingly," "I dislike," "I hesitate;" *vehor*, I am carried, or I ride, *equo*, on horseback, *curru*, in a carriage. Several passives, as was remarked above, have acquired the power of deponents from their reflective signification; e. g., *pascor*, I feed myself; *versor*, I turn myself, and thence I find myself, or I am. The following deponents are in this manner derived from obsolete actives: *laetor*, I rejoice; *proficiscor*, I get myself forward, I travel; *vescor*, I feed myself, I eat. With regard to the greater number of deponents, however, we are obliged to believe that the Latin language, like the Greek, with its *verba media*, in forming these middle verbs, followed peculiar laws which are unknown to us. It must be especially observed that many deponents of the first conjugation are derived from nouns, and that they express *being* that which the noun denotes; e. g., *ancillor, architector, argutor, aucupor, auguror*, &c., as may be seen from the list in § 207.

[§ 148.] 4. Before proceeding, we must notice the following special irregularities. The three verbs *fio*, I become, or am made, *vapulo*, I am beaten, and *veneo*, I am sold, or for sale, have a passive signification, and may be used as the passives of *facio, verbero*, and *vendo;* but, like all neuter verbs, they have the active form, except that *fio* makes the perfect tense *factus sum*, so that form and meaning agree. They are called *neutralia passiva.* The verbs *audeo, fido, gaudeo*, and *soleo* have the passive form with an active signification in the participle of the preterite, and in the tenses formed from it; as, *ausus, fisus, gavisus, solitus sum, eram*, &c. They may, therefore, be called *semideponentia*, which is a more appropriate name than *neutro-passiva*, as they are usually termed, since the fact of their being neuters cannot come here into consideration. To these we must add, but merely with reference to the participle of the preterite, the verbs *jurare, coenare, prandere*, and *potare*, of which the participles *juratus, coenatus, pransus*, and *potus* have, like those of deponents, the signification: one that has sworn, dined, breakfasted, and drunk. The same is the case with some other intransitive verbs, which, as such, ought not to have a participle of the preterite at all; but still we sometimes find *conspiratus* and *coalitus*, and frequently *adultus* and *obsoletus* (grown up and obsolete), in an active, but intransitive sense, and the poets use *cretus* (from *cresco)* like *natus.*[*]

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[*] ["No allusion is made in this chapter to the more philosophical division of the conjugations adopted in all Greek grammars, the division, namely, into *contracted* and *uncontracted* verbs. The more correct name for the same division would be, verbs in which the crude form (that part independent of inflection) terminates in a vowel, and those in which it terminates in a consonant; contraction is not the criterion, as we see in the forms *fert, vult.* We believe such a division is preferable even for a beginner. One great advantage of a natural division over that which is artificial consists in the facility the former affords of explaining, on solid principles, those numerous irregularities which appear in every language.

CHAPTER XXXVIII.

MOODS.—TENSES.

[§ 149.] THERE are four general modes (moods, *modi*) in which an action or condition expressed by a verb may

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We would even carry the division first alluded to somewhat farther. Suppose, then, in Latin we were to assign one conjugation to those verbs in which a consonant is the characteristic, viz., the conjugation usually placed third in order, and five others to the respective vowels: 1st, *a*, (*amao*) *amo*; 2dly, *e*, *neo*; 3dly, *i*, *audio*; 4thly, *o*, as in the stem *no* or *gno*, whence the perfects *no-vi*, and *co-gno-vi*; and, 5thly, *u*, (stem *argu*), as in *arguo*. Let us press this system a little farther and judge of it by its results. If the perfects of these verbs are uniform, they will be *amavi*, *nevi*, *audivi*, *novi*, *arguvi*. The first four are the common forms; in the last, as the repetition of the same vowel was unnecessary, *argui* became the form in common use; but the perfect was still distinguished by the older writers from the present. Thus, we have a line of Ennius (*Priscian*, x., 2, *Krehl*, p. 480), as follows: '*Annŭit sese mecum decernere ferro.*' It may well be doubted whether, even in the age of Cicero, the present *arguit* was altogether confounded in pronunciation with the perfect of the same written form. All these perfects, too, were susceptible of contraction in some of the persons, so that we have no reason to be surprised at *monui*, *habui*. That *habevi* must once have existed is sufficiently proved by the form of *habessit*, which is contracted from *habeverit*, exactly as *cantassit* from *cantaverit*. Contractions are always more likely to occur in long than short words. Hence *neo*, *fleo*, with a few others, retained the original form, while the longer words could afford to spare one of their letters. The examination of the so-called supines would again confirm the simplicity of the system. To this mode of viewing the verbs it has been objected that if *amat* be really formed from *amait*, the last syllable should be long. The inference is legitimate, and, accordingly, we find in the earlier writers that such is the case. At the beginning of the *De Senectute* there occurs the line, '*Quæ nunc te coquit, et versāt in pectore fixa*,' where, in the old editions, as *Grævius* observes, some critic, alarmed for the metre, had substituted *sub pectore*. The same editor gives another line, quoted by Priscian from Livius Andronicus: '*Cum socios nostros mandissēt impius Cyclops*,' where the long *e* in *mandisset* corresponds with the long vowel in the other persons of the same tense. A second objection to the proposed division may be founded on the class of verbs *fugio*, *cupio*, *fodio*, &c. This objection, it might be replied, is equally applicable to every division. The true explanation is to be found in the fact that many of the Latin verbs had different forms at different periods of the language, or even at the same period in different places. That *cupio* was looked upon by many as of the fourth conjugation, we have the express authority of Priscian; *cupivi* and *cupitum* are formed according to the analogy of that conjugation, and in Plautus and Lucretius we find *cupīs* and *cupīri*. St. Augustin was in doubt whether to write *fugīre*. This is far below the age of pure Latinity. On the other hand, in the Marcian prophecy, given by Livy, it has been long perceived that the verses were originally hexameters. The word *fuge* at the end of the first line has been altered by some to *feuge*, to complete the metre. Perhaps it would be more correct to read *fugīto*, the more so as the imperative in *-to*, from its more solemn power (arising, probably, from its greater antiquity), is better suited to the dignified language of prophecy. Lastly, many of the verbs of this termibe represented: 1. Simply as a fact, though the action or condition may differ in regard to its relation and to time: this is the *Indicative*; 2. As an action or condition which is merely conceived by the mind, though with the same differences as the indicative, *Conjunctive*, or *Subjunctive*; 3. As a command, *Imperative*; 4. Indefinitely, without defining any person by whom, or the time at which, the action is performed, although the relation of the action is defined, *Infinitive*.*

[§ 150.] To these moods we may add the *Participle*, which is, in form, an adjective, but is more than an adjective by expressing, at the same time, the different relations of the action or suffering, that is, whether it is still lasting or terminated. A third participle, that of the future, expresses an action which is going to be performed, or a condition which is yet to come. The *Gerund*, which is in form like the neuter of the participle passive in *dus*, supplies by its cases the place of the infinitive present active. The two *Supines* are cases of verbal substantives, and likewise serve in certain connexions (which are explained in the syntax) to supply the cases for the infinitive.†

When an action or condition is to be expressed as a definite and individual fact, either in the indicative or subjunctive, we must know whether it belongs to the past, the present, or the future, or, in one word, its time, and time is expressed in a verb by its *Tenses*. We must farther know its position in the series of actions with which it is connected, that is, the relation of the action, viz., whether it took place while another was going on, or whether it was terminated before another began. If we

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nation; as, *morior*, *orior*, *fodio*, &c., are generally allowed to partake of both conjugations." (*Journal of Education*, vol. i., p. 99, *seq*. Consult, also, *Allen's Analysis of Latin Verbs*, London, 1836.)]—*Am. Ed.*

* [" The Latin language has *two* active infinitives: the one terminating in *-re* or *-se* (*dic-e-re*, *dic-si-s-se*, *es-se*); the other in *-tum* (*dic-tum*), which in the modern grammars is absurdly enough called the supine in *-um*. In the passive voice *-er* is subjoined to the former infinitive; thus, from *videre* we have *videri-er*; this full form, however, is generally contracted by the omission either of the active termination *-re*, as in *dici-er*; or of the last syllable *-er*, as in *videri*; or of both at once, as in *dici*. The latter infinitive is written *-tu* (*dic-tu*). Modern grammars call it the supine in *-u*. The Sanscrit infinitive is perfectly analogous to the Latin infinitive in *-tum*. Thus, the root *çru* (Greek κλυ-), ' to hear,' makes *çrô-tum*, ' to hear,' " &c. (*Donaldson*, *New Cratylus*, p. 492.)]—*Am. Ed.*

† [Consult previous note, as regards the true character of the Latin so-called *Supine*.]—*Am. Ed.*

connect these considerations, we shall obtain the following six tenses of the verb:

An action not terminated in the present time; I write, *scribo:* Present tense.
An action not terminated in the past time; I wrote, *scribebam:* Imperfect tense.
An action not terminated in the future; I shall write, *scribam:* Future tense.

An action terminated in the present time; I have written, *scripsi:* Perfect tense.
An action terminated in the past time; I had written, *scripseram:* Pluperfect tense.
An action terminated in the future; I shall have written, *scripsero:* Future perfect tense.

The same number of tenses occurs in the passive voice, but those which express the terminated state of an action, can be formed only by circumlocution, with the participle and the auxiliary verb *esse: scribor, scribebar, scribar, scriptus sum, scriptus eram, scriptus ero.* The subjunctive has no future tenses: respecting the manner in which their place is supplied, see § 496. The infinitive by itself does not express time, but only the relation of an action, that is, whether it is completed or not completed. By circumlocution we obtain, also, an infinitive for an action, or a suffering which is yet to come.

CHAPTER XXXIX.

NUMBERS.—PERSONS.

[§ 151.] The Latin verb has two numbers, singular and plural, and in each number three persons. These three persons, *I*, the one speaking, *thou*, the one spoken to, and *he* or *she*, the one spoken of, are not expressed in Latin by special words, but are implied in the forms of the verb itself. The same is the case in the plural with *we, you, they*, and these personal pronouns are added to the verb only when the person is to be indicated in an emphatic manner.

The following is a general scheme of the changes in termination, according to the persons, both in the indicative and subjunctive:

In the Active.

Person:	1.	2.	3.
Sing.	—	*s,*	*t.*
Plur.	*mus,*	*tis,*	*nt.*

The termination of the first person singular cannot be stated in a simple or general way, since it sometimes ends in *o*, sometimes in *m*, and sometimes in *i* (see the following chapter). In the second person singular the perfect indicative forms an exception, for it ends in *ti*. Respecting the vowel which precedes these terminations, nothing general can be said, except that it is *a* in the imperfect and pluperfect indicative.

In the Passive.

Person:	1.	2.	3.
Sing.	*r.*	*ris,*	*tur.*
Plur.	*mur,*	*mini,*	*ntur.*

This, however, does not apply to those tenses of the passive which are formed by a combination of the participle with a tense of the verb *esse*.

The imperative in the active and passive has two forms, viz., for that which is to be done at once, and for that which is to be done in future, or an imperative present and an imperative future. Neither of them has a first person, owing to the nature of the imperative. The imperative present has only a second person, both in the singular and plural; the imperative future has the second and the third persons, but in the singular they have both the same form, *to* in the active, and *tor* in the passive voice. The imperative future passive, on the other hand, has no second person plural, which is supplied by the future of the indicative, e. g., *laudabimini*.

CHAPTER XL.

FORMATION OF THE TENSES.

[§ 152.] 1. THERE are in Latin four conjugations, distinguished by the infinitive mood, which ends thus:

1. *āre.* 2. *ēre.* 3. *ĕre.* 4. *īre.*

The presents indicative of these conjugations end in,

1. *o, ās.* 2. *ĕo, ēs.* 3. *o, ĭs.* 4. *ĭo, īs.*

Note.—Attention must be paid to the difference of quantity in the termination of the second person in the third and fourth conjugations, in order to distinguish the presents of the verbs in *io*, which follow the third conjugation, e. g., *fodio, fugio, capio* (see Chap. XLVI.), from those verbs which follow the fourth, such as *audio, erudio.* This difference between the long and short *i* remains also in the other persons, with the exception of the third singular, which is short in all the four conjugations; e. g., *legĭmus*, *legĭtis*; *audīmus*, *audītis*; for when *i* is followed by another vowel, it is short according to the general rule that one vowel before another is short. The long *a* was mentioned above as the characteristic of the first conjugation, but the verb *dăre* is an exception, for the *a* here is not a mere part of the termination, as in *laudāre*, but belongs to the stem of the word. The syllable *da* in this verb is short throughout, *dămus*, *dătis*, *dăbam*, &c., with the only exception of the monosyllabic forms *dās* and *dā*.

[§ 153.] 2. In order to obtain the forms of the other tenses, we must farther know the perfect and the supine; for the three tenses of the completed action in the active are derived from the perfect; and the participle perfect passive, which is necessary for the formation of the same tenses in the passive, is derived from the supine. These four principal forms, viz., Present, Perfect, Supine, and Infinitive, end thus:

Praes.	Perf.	Supine.	Infinit.
1. *o*,	*āvi*,	*ātum*,	*āre*.
2. *ĕo*,	*ŭi*,	*ĭtum*,	*ēre*.
3. *o*,	*i*,	*tum*,	*ĕre*.
4. *ĭo*,	*īvi*,	*ītum*,	*īre*.

Note.—We have here followed the example of all Latin grammars and of the Roman grammarians themselves, in regarding the supine as one of the main forms, that must be known in order to derive others from it. But the beginner must beware of supposing that the two participles of the perfect passive and the future active are derived in the same manner from the supine as, for example, the pluperfect is from the perfect; and that the supine exists in all the verbs to which one is attributed in the dictionary or grammar. The whole derivation is merely formal; and the supine, in fact, occurs very rarely. But its existence is presupposed on account of the two participles which do occur, in order to show the changes which the stem of the verb undergoes. If we were to mention the participle of the perfect passive instead of the supine, we should do little better, since it is wanting in all intransitive verbs, though they may have the participle future active; and again, if we were to mention the future participle, we should find the same difficulty, for it cannot be proved to exist in all verbs, and, in addition to this, we ought not to mention among the main forms of the verb one which is obviously a derivative form. In dictionaries it would be necessary to mention, first, the participle perfect, or, where it does not occur, the participle future active; but if, as is the case in a grammar, we have to show in one form that which is the basis of several changes, a third form is necessary, and it is best to acquiesce in the supine. In making use of the list which will be given hereafter, the beginner must always bear in mind that the supine is scarcely ever mentioned for its own sake, but merely to enable him to form those two participles correctly.

3. With regard to the first, second, and fourth conjugations, no particular rule is needed as to how the perfec and supine are formed. According to the above schem they are:

1. *laud-o*,	*laud-avi*,	*laud-utum*,	*laud-are*.
2. *mon-eo*,	*mon-ui*,	*mon-ĭtum*,	*mon-ēre*.
4. *aud-is*,	*aud-ivi*,	*aud-ītum*,	*aud-ire*.

[§ 154.] 4. But in the third conjugation the formation of the perfect and supine presents some difficulty. The following general rules, therefore, must be observed (for the details, see the list of verbs of the third conjugation). When the termination of the infinitive *ĕre*, or the *o* of the present tense, is preceded by a vowel, the forms of the perfect and supine are simply those mentioned above, that is, *i* and *tum* are added to the stem of the verb, or to that portion of the verb which remains after the removal of the termination, e. g., *acu-ĕre*, *acŭ-o*, *acŭ-i*, *acū-tum*. The vowel becomes long in the supine, even when it is otherwise short. So, also, in *minuo*, *statuo*, *tribuo*, and *solvo*, *solūtum*, for *v* before a consonant is a vowel.

But when the *o* of the present is preceded by a consonant, the perfect ends in *si*. The *s* in this termination is changed into *x* when it is preceded by *c*, *g*, *h*, or *qu* (which is equal to *c*); when it is preceded by *b*, this letter is changed into *p*; if *d* precedes, one of the two consonants must give way, and either the *d* is dropped, which is the ordinary practice, or the *s*; e. g., *duco*, *duxi*; *rego*, *rexi*; *traho*, *traxi*; *coquo*, *coxi*; *scribo*, *scripsi*; *claudo*, *clausi*, but *defendo*, *defendi*. Verbs in *po* present no difficulty: *carpo*, *carpsi*; *sculpo*, *sculpsi*. That *lego* makes *legi*, *bibo*, *bibi*, and *emo*, *emi*, is irregular according to what was remarked above; but *figo*, *fixi*; *nubo*, *nupsi*; *demo*, *demsi* (or, according to § 12, *dempsi*), are perfectly in accordance with the rule.

5. The supine adds *tum* to the stem of the verb, with some change of the preceding consonants: *b* is changed into *p*; *g*, *h*, and *qu* into *c*; instead of *dtum* in the verbs in *do*, we find *sum*, e. g., *scribo*, *scriptum*; *rego*, *rectum*; *traho*, *tractum*; *coquo*, *coctum* (verbs in *co* remain unchanged; as, *dictum*, *ductum*); *defendo*, *defensum*; *claudo*, *clausum*. The supine in *xum* is a deviation from the rule, as in *figo*, *fixum*, and so, also, the throwing out of the *n* of the stem, as in *pingo*, *pictum*; *stringo*, *strictum*; although this is not done without reason; for in several verbs of the third conjugation the *n* is only an increase to strengthen the form of the present, and does not originally belong to the root; it is, therefore, thrown out, both in the perfect and in the supine, as in *vinco*, *fundo*, *relinquo*—*vici*, *victum*; *fudi*, *fusum*; *reliqui*, *relictum*; or in the supine alone, as in the two verbs mentioned before, and in *fingo*,

sup. *fictum*. Of the words in which *o* is preceded by *l*, *m*, *n*, *r*, or *s*, only a few in *mo* follow the ordinary rule; e. g., *como*, *demo;* perf. *compsi*, *dempsi;* sup. *comptum*, *demptum:* all the others have mixed forms.

6. Two irregularities are especially common in the formation of the perfect of the third conjugation. The first is the addition of a syllable at the beginning of the verb, called *reduplication*, in which the first consonant of the verb is repeated either with the vowel which follows it, or with an *ĕ*, e. g., *tundo*, *tutŭdi; tendo*, *tetendi; cano*, *cecĭni; curro*, *cucurri; fallo*, *fefelli; parco*, *peperci*. In the compounds of such words the reduplication is not used, except in those of *do*, *sto*, *disco*, *posco*, and in some of *curro*. The second irregularity is that many verbs of the third conjugation form their perfect like those of the second, just as many verbs of the second make that tense like those of the third. This is the case especially with many verbs in *lo* and *mo;* as, *alo*, *alui*, *alĭtum (altum); molo*, *molui*, *molĭtum; gemo*, *gemui*, *gemĭtum*. Concerning this and other special irregularities, see the list of verbs in Chap. L.

[§ 155.] 7. The derivation of the other tenses and forms of a verb from these four (present, perfect, supine, and infinitive), which are supposed to be known, is easy and without irregularity in the detail.

From the infinitive active are formed:

(a) The imperative passive, which has in all conjugations the same form as the infinitive active.

(b) The imperative active, by dropping the termination *re*. It thus ends in conjugation, 1, in *ā;* 2, *ē;* 3, *ĕ;* 4, *ī;* as, *ama*, *mone*, *lege*, *audi*.

(c) The imperfect subjunctive active, by the addition of *m*, so that it ends in the four conjugations in *ārem*, *ērem*, *ĕrem*, *īrem*, e. g., *amarem*, *monerem*, *legerem*, *audirem*.

(d) The imperfect subjunctive passive, by the addition of *r;* as in *amārer*, *monērer*, *legĕrer*, *audīrer*.

(e) The infinitive present passive, by changing *e* into *i*, e. g., *amari*, *moneri*, *audiri;* but in the third conjugation the whole termination *ĕre* is changed into *i*, as in *legĕre*, *legi*.

From the present indicative active are derived:

(a) The present indicative passive, by the addition of *r:* as, *amor*, *moneor*, *legor*, *audior*.

(b) The present subjunctive active, by changing the *o* into *em* in the first conjugation, and in the three others into *am;* as, *amem*, *moneam*, *legam*, *audiam*.

(c) The present subjunctive passive, by changing the *m* of the present subjunctive active into *r;* as, *amer*, *monear*, *legar*, *audiar*.

(d) The imperfect indicative active, by changing *o* into *abam* in the first conjugation, in the second into *bam*, and in the third and fourth into *ebam*. A change of the *m* into *r* makes the imperfect indicative passive, e. g., *amabam*, *amabar; monebam*, *monebar; legebam*, *legebar; audiebam*, *audiebar*.

(e) The first future active, by changing *o* into *abo* in the first conjugation, in the second into *bo*, and in the third and fourth into *am*. From this is formed the first future passive by adding *r* in the first and second conjugations, and by changing *m* into *r* in the third and fourth; e. g., *laudabo*, *laudabor; monebo*, *monebor; legam*, *legar; audiam*, *audiar*.

(f) The participle present active, by changing *o* in the first conjugations into *ans*, in the second into *ns*, and in the third and fourth into *ens;* e. g., *laudo*, *laudans; moneo*, *monens; lego*, *legens; audio*, *audiens*. From this participle is derived the participle future passive, by changing *ns* into *ndus;* e. g., *amandus*, *monendus*, *legendus*, *audiendus;* and the gerund: *amandum*, *monendum*, *legendum*, *audiendum*.

From the perfect indicative active are derived:

(a) The pluperfect indicative, by changing *i* into *ĕram:* *laudaveram*, *monueram*, *legeram*, *audiveram*.

(b) The future perfect, by changing *i* into *ĕro:* *laudavero*, *monuero*, *legero*, *audivero*.

(c) The perfect subjunctive,* by changing *i* into *ĕrim;* *laudaverim*, *monuerim*, *legerim*, *audiverim*.

(d) The pluperfect subjunctive, by changing *i* into *issem* (originally *essem*)*:* *laudavissem*, *monuissem*, *legissem*, *audivissem*.

(e) The perfect infinitive active, by changing *i* into *isse* (originally *esse*)*:* *laudavisse*, *monuisse*, *legisse*, *audivisse*.

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* We use this name because the tense is most commonly used in the sense of a perfect subjunctive, although its form shows that it is in reality the subjunctive of the future perfect, the termination *ĕro* being changed into *ĕrim*.

From the supine are derived:

(a) The participle perfect passive, by changing *um* into *us*, *a*, *um*: *laudatus*, *a*, *um*; *monitus*, *a*, *um*; *lectus*, *a*, *um*; *auditus*, *a*, *um*.

(b) The participle future active, by changing *um* into *ūrus*, *a*, *um*: *laudaturus*, *a*, *um*; *moniturus*, *a*, *um*; *lecturus*, *a*, *um*; *auditurus*, *a*, *um*.

By means of the former participle, we form the tenses of the passive, which express a completed action; and by means of the participle future we may form a new conjugation expressing actions which are to come. See Chap. XLIII.

CHAPTER XLI.

THE VERB "ESSE."

[§ 156.] The verb *esse* (to be) is called an auxiliary verb, because it is necessary for the formation of some tenses of the passive voice. It is also called a verb substantive, because it is the most general expression of existence. Its conjugation is very irregular, being made up of parts of two different verbs, the Greek εἰμί, ἐστί, ἔσομαι (from which *sim* and *sum*, *est*, *eso* or *ero*, were easily formed), and the obsolete *fuo*, the Greek φύω. The supine and gerund are wanting, but the inflection in the persons is regular.

	INDICATIVE.		SUBJUNCTIVE.
		Present.	
Sing.	*Sum*, I am.	Sing.	*Sim*, I may be.
	ĕs, thou art.		*sīs*, thou mayest be.
	est, he is.		*sit*, he may be.
Plur.	*sumus*, we are.	Plur.	*sīmus*, we may be.
	estis, ye are.		*sītis*, ye may be.
	sunt, they are.		*sint*, they may be.
		Imperfect.	
Sing.	*Eram*, I was.	Sing.	*Essem*, I might be.
	eras, thou wast.		*esses*, thou mightst be.
	erat, he was.		*esset*, he might be.
Plur.	*erāmus*, we were.	Plur.	*essemus*, we might be.
	erātis, ye were.		*essetis*, ye might be.
	erant, they were.		*essent*, they might be.
		Future.	
Sing.	*Ero*, I shall be.		Instead of a subjunctive, the participle *futurus* is used with *sim*.
	eris, thou wilt be.		
	erit, he will be.		
Plur.	*erimus*, we shall be.		*Futurus sim*, *sis*, &c., I may be about to be.
	eritis, ye will be.		
	erunt, they will be.		

	INDICATIVE.	SUBJUNCTIVE.
Perfect.[*]		
Sing.	*Fui*, I have been.	*Fuĕrim*, I may have been.
	fuisti, thou hast been.	*fueris*, thou mayest have been.
	fuit, he has been.	*fuerit*, he may have been.
Plur.	*fuĭmus*, we have been.	*fuerĭmus*, we may have been.
	fuistis, ye have been.	*fuerĭtis*, ye may have been.
	fuērunt, *fuēre*, they have been.	*fuerint*, they may have been.
Pluperfect.		
Sing.	*Fuĕram*, I had been.	*Fuissem*, I should, or would have been.
	fueras, thou hadst been.	*fuisses*, thou shouldst, &c.
	fuerat, he had been.	*fuisset*, he should, &c.
Plur.	*fuerāmus*, we had been.	*fuissēmus*, we should, &c.
	fuerātis, ye had been.	*fuissētis*, ye should, &c.
	fuerant, they had been.	*fuissent*, they should, &c.
Future Perfect.		
Sing.	*Fuĕro*, I shall have been.	No Subjunctive.
	fueris, thou wilt have been.	
	fuerit, he will have been.	
Plur.	*fuerĭmus*, we shall have been.	
	fuerĭtis, ye will have been.	
	fuerint, they will have been.	

IMPERATIVE

Present, Sing. *Es*, be thou. [†]Plur. *este*, be ye.
Future, Sing. *Esto*, thou shalt be. Plur. *estōte*, ye shall be.
esto, he shall be. *sunto*, they shall be.

INFINITIVE.

Present, state not terminated, *esse*, to be.
Perfect, terminated, *fuisse*, to have been.
Future, *futurum* (*am*, *um*) *esse*, or *fōre*, to be about to be.

PARTICIPLES.

Present, not terminated (*ens*), being.
Future, *futūrus*, *a*, *um*, one who is about to be.

Note.—The participle *ens* is only used as a substantive in philosophical language (see above, § 78, in fin.), and also in the two compounds, *absens* and *praesens*.

The compounds *absum*, *adsum*, *desum*, *insum*, *intersum*, *obsum*, *praesum*, *subsum*, *supersum*, have the same conjugation as *sum*. *Prosum* inserts a *d* when *pro* is followed by *e*; e. g., *prodes*, *prodest*, &c.[‡] *Possum*, I can (from *pot*, for *potis*, and *sum*), has an irregular conjugation. (See the irregular verbs, § 211.)

The *i* in *simus* and *sitis* is long, and the *e* in *eram*, *ero*, &c., is short, as is indicated above in the conjugation itself, and also in the compounds; *prosīmus*, *prodĕram*, *prodĕrant*, *prodĕrit*, &c.

Siem, *sies*, *siet*, *sient*, and *fuam*, *fuas*, *fuat*, *fuant* (from the obsolete *fuo*),[§]

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[*] [The Perfect has often the force of an aorist, and is to be translated accordingly. In some grammars the perfect and aorist are given separately in inflection. Compare § 500.]—*Am. Ed.*

[†] [For an explanation of this mode of translating the imperative, consult the author's remarks, § 583.]—*Am. Ed.*

[‡] [This "insertion of *d*," as it is commonly called, is nothing more than the bringing back of the full form of *pro*, which was anciently *prod*, and with which we may compare the Greek προτ-ί, for πρός, it being now admitted that πρό and πρός are, in fact, one and the same word.]—*Am. Ed.*

[§] [There is in Sanscrit the verb *bhavami*, from the root *bhu*, allied to the are antiquated forms for the corresponding persons of *sim*, and occur in the comic writers and in Lucretius. Instead of *essem* we have another form for the imperfect subjunctive, *fŏrem* (likewise from *fuo*), in the singular and the third person plural. The infinitive *fore* belongs to the same root. Cicero rarely uses the form *forem*, but Livy frequently, especially in the sense of the conditional mood, "I should be." Other writers, especially the poets and Tacitus, use it in all respects like *essem*. The perfect *fūvi*, and the tenses derived from it, *fūveram*, *fūvissem*, *fūvero*, are other forms of *fui*, &c., and occur in the earliest poets; and in like manner we find, in the ancient language, *escit*, *escunt*, for *erit* and *erunt*.

CHAPTER XLII.

THE FOUR CONJUGATIONS.

[§ 157.] In the following table the terminations are separated from the root of the verb, which renders it easy to conjugate any other verb according to these models. The verb *lego* (see Chap. XL.) is irregular in the formation of its perfect, but it has been retained as an example of verbs of the third conjugation, because the very absence of any peculiar termination in the perfect is a safeguard against misunderstandings which might arise; for example, from *duco*, *duxi*; *scribo*, *scripsi*; or *claudo*, *clausi*.

I. ACTIVE VOICE.

First Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
		Present.	
Sing.	*Am-o*, I love.	Sing.	*Am-em*, I may love.
	am-ās, thou lovest.		*am-ēs*, thou mayest love.
	am-at, he loves.		*am-et*, he may love.
Plur.	*am-āmus*, we love.	Plur.	*am-ēmus*, we may love.
	am-ātis, ye love.		*am-ētis*, ye may love.
	am-ant, they love.		*am-ent*, they may love.
		Imperfect.	
Sing.	*am-ābam*, I loved.	Sing.	*am-ārem*, I might love.
	am-abās.		*am-arēs*.
	am-abat.		*am-aret*.
Plur.	*am-abāmus*.	Plur.	*am-arēmus*.
	am-abātis.		*am-aretis*.
	am-abant.		*am-arent*.

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old Latin verb *fuo*, and in the sense of *oriri*, *nasci*. With this may be compared the Greek *φύω*, and the verb *to be* in English, together with the Celtic *bydh*, the Russian *budu*, and the Persian *budemi*. The Sanscrit has preserved the whole of *bhavami*, whereas the cognate verbs are defective in most other tongues.]—*Am. Ed.*

INDICATIVE.	SUBJUNCTIVE.
Future.	
Sing. *am-ābo*, I shall love.	
am-abis.	
am-abit.	
Plur. *am-abĭmus.*	
am-abĭtis.	
am-abunt.	
*Perfect.**	
Sing. *am-āvi*, I have loved.	Sing. *am-avĕrim*, I may have loved.
am-avisti.	*am-averis.*
am-avit.	*am-averit.*
Plur. *am-avĭmus.*	Plur. *am-averĭmus.*
am-avistis.	*am-averĭtis.*
am-avērunt (*e*).	*am-averint.*
Pluperfect.	
Sing. *am-avĕram*, I had loved.	Sing. *am-avissem*, I might have loved.
am-averās.	*am-avissēs.*
am-averat.	*am-avisset.*
Plur. *am-averāmus.*	Plur. *am-avissēmus.*
am-averatis.	*am-avissētis.*
am-averant.	*am-avissent.*
Second Future, or Future Perfect.	
Sing. *am-avĕro*, I shall have loved.	
am-averis.	
am-averit.	
Plur. *am-averĭmus.*	
am-averĭtis.	
am-averint.	

IMPERATIVE.†

Present, Sing. *am-ā*, love thou. Plur. *am-āte*, love ye.
Future, Sing. *am-āto*, thou shalt love. Plur. *am-atōte*, ye shall love.
am-āto, he shall love. *am-anto*, they shall love.

INFINITIVE.

Pres. and Imperf. (or of an action still going on), *am-āre*, to love.
Perf. and Pluperf. (or of an action completed), *am-avisse*, to have loved.
Future, *am-aturum esse*, to be about to love.

GERUND.

Gen. *am-andi*; Dat. *am-ando*; Acc. *am-andum*; Abl. *am-ando*.

SUPINE.

am-atum; *am-atu*.

PARTICIPLES.

Pres. and Imperf. (of an action still going on), *am-ans*, loving.
Future, *am-aturus*, about to love.

Second Conjugation.

INDICATIVE.	SUBJUNCTIVE.
Present.	
Sing. *Mon-eo*, I advise.	Sing. *Mon-eam*, I may advise.
mon-ēs.	*mon-eās.*
mon-et.	*mon-eat.*

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* [Vid. note on page 128.]—*Am. Ed.*
† [Vid. note on page 128.]—*Am. Ed.*

	INDICATIVE.		SUBJUNCTIVE.
Plur.	*mon-ēmus.*	Plur.	*mon-eāmus.*
	mon-ētis.		*mon-eatis.*
	mon-ent.		*mon-eant.*
	Imperfect.		
Sing.	*mon-ēbam*, I advised.	Sing.	*mon-ērem*, I might advise.
	mon-ebās.		*mon-erēs.*
	mon-ebat.		*mon-eret.*
Plur.	*mon-ebāmus*	Plur.	*mon-erēmus.*
	mon-ebātis.		*mon-eretis.*
	mon-ebant.		*mon-erent.*
	Future.		
Sing.	*mon-ēbo*, I shall advise.		
	mon-ebis.		
	mon-ebit.		
Plur.	*mon-ebĭmus.*		
	mon-ebĭtis.		
	mon-ebunt.		
	Perfect.		
Sing.	*mon-ŭi*, I have advised.	Sing.	*mon-uĕrim*, I may have advised
	mon-uisti.		*mon-ueris.*
	mon-uit.		*mon-uerit.*
Plur.	*mon-uĭmus.*	Plur.	*mon-uerĭmus.*
	mon-uistis.		*mon-uerĭtis.*
	mon-uērunt (*e*).		*mon-uerint.*
	Pluperfect.		
Sing.	*mon-uĕram*, I had advised.	Sing.	*mon-uissem*, I should have advised
	mon-uerās.		*mon-uissēs.*
	mon-uerat.		*mon-uisset.*
Plur.	*mon-uerāmus.*	Plur.	*mon-uissēmus.*
	mon-uerātis.		*mon-uissētis.*
	mon-uerant.		*mon-uissent.*
	Second Future, or Future Perfect.		
Sing.	*mon-uĕro*, I shall have advised.		
	mon-ueris.		
	mon-uerit.		
Plur.	*mon-uerĭmus.*		
	mon-uerĭtis.		
	mon-uerint.		

IMPERATIVE.

Present,	Sing.	*mon-ē*, advise thou.	Plur.	*mon-ēte*, advise ye.
Future,	Sing.	*mon-ēto*, thou shalt advise.	Plur.	*mon-etōte*, ye shall advise.
		mon-ēto, he shall advise.		*mon-ento*, they shall advise

INFINITIVE.

Pres. and Imperf., *mon-ēre*, to advise.
Perf. and Pluperf., *mon-uisse*, to have advised.
Future, *mon-iturum esse*, to be about to advise.

GERUND.

Gen. *mon-endi*, Dat. *mon-endo*; Acc. *mon-endum*; Abl. *mon-endo*.

SUPINE.

mon-ĭtum; *mon-ĭtu*.

PARTICIPLES.

Pres. and Imperf. *mon-ens*, advising.
Future, *mon-iturus*, about to advise.

Third Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
		Present.	
Sing.	*Leg-o*, I read.	Sing.	*Leg-am*, I may read.
	leg-ĭs.		*leg-ās.*
	leg-it.		*leg-at.*
Plur.	*leg-ĭmus.*	Plur.	*leg-āmus.*
	leg-ĭtis.		*leg-atis.*
	leg-unt.		*leg-ant.*
		Imperfect.	
Sing.	*leg-ēbam*, I read.	Sing.	*leg-ĕrem*, I might read.
	leg-ebās.		*leg-ĕrēs.*
	leg-ebat.		*leg-eret.*
Plur.	*leg-ebāmus.*	Plur.	*leg-erēmus.*
	leg-ebātis.		*leg-eretis.*
	leg-ebant.		*leg-erent.*
		Future.	
Sing.	*leg-am*, I shall read.		
	leg-ēs.		
	leg-et.		
Plur.	*leg-ēmus.*		
	leg-ētis.		
	leg-ent.		
		Perfect.	
Sing.	*leg-i*, I have read.	Sing.	*leg-ĕrim*, I may have read.
	leg-isti.		*leg-eris.*
	leg-it.		*leg-erit.*
Plur.	*leg-ĭmus.*	Plur.	*leg-erĭmus.*
	leg-istis.		*leg-erĭtis.*
	leg-ērunt (*e*).		*leg-erint.*
		Pluperfect.	
Sing.	*leg-ĕram*, I had read.	Sing.	*leg-issem*, I should have read.
	leg-erās.		*leg-issēs.*
	leg-erat.		*leg-isset.*
Plur.	*leg-erāmus.*	Plur.	*leg-issēmus.*
	leg-eratis.		*leg-issētis.*
	leg-erant.		*leg-issent.*
		Second Future, or Future Perfect.	
Sing.	*leg-ĕro*, I shall have read.		
	leg-eris.		
	leg-erit.		
Plur.	*leg-erĭmus.*		
	leg-erĭtis.		
	leg-erint.		

IMPERATIVE.

Present, Sing.	*leg-ĕ*, read thou.	Plur.	*leg-ĭte*, read ye.
Future, Sing.	*leg-ĭto*, thou shalt read.	Plur.	*leg-itōte*, ye shall read.
	leg-ĭto, he shall read.		*leg-unto*, they shall read.

INFINITIVE.

Pres. and Imperf. *leg-ĕre*, to read.
Perf. and Pluperf. *leg-isse*, to have read.
Future, *lec-turum esse*, to be about to read.

GERUND.

Gen. *leg-endi;* Dat. *leg-endo;* Acc. *leg-endum;* Abl. *leg-endo*

SUPINE.

lec-tum; lec-tu.

PARTICIPLES.

Pres. and Imperf. *leg-ens*, reading.
Future, *lec-turus*, about to read.

Fourth Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
	Present.		
Sing.	*Aud-io*, I hear.	Sing.	*Aud-iam*, I may hear.
	aud-īs.		*aud-iās.*
	aud-it.		*aud-iat.*
Plur.	*aud-īmus.*	Plur.	*aud-iāmus.*
	aud-ītis,		*aud-iatis.*
	aud-iunt.		*aud-iant.*
	Imperfect.		
Sing.	*aud-iēbam*, I heard.	Sing.	*aud-īrem*, I might hear.
	aud-iebās.		*aud-irēs.*
	aud-iebat.		*aud-iret.*
Plur.	*aud-iebāmus.*	Plur.	*aud-irēmus.*
	aud-iebātis.		*aud-iretis.*
	aud-iebant.		*aud-irent.*
	Future.		
Sing.	*aud-iam*, I shall hear.		
	aud-iēs.		
	aud-iet.		
Plur.	*aud-iēmus.*		
	aud-iētis.		
	aud-ient.		
	Perfect.		
Sing.	*aud-īvi*, I have heard.	Sing.	*aud-ivĕrim*, I may have heard.
	aud-ivisti.		*aud-iveris.*
	aud-ivit.		*aud-iverit.*
Plur.	*aud-ivĭmus.*	Plur.	*aud-iverĭ̄mus.*
	aud-ivistis.		*aud-iverĭ̄tis.*
	aud-ivērunt (*e*).		*aud-iverint.*
	Pluperfect.		
Sing.	*aud-ivĕram*, I had heard.	Sing.	*aud-ivissem*, I might have heard
	aud-iverās.		*aud-ivissēs.*
	aud-iverat.		*aud-ivisset.*
Plur.	*aud-iverāmus.*	Plur.	*aud-ivissēmus*
	aud-iveratis.		*aud-ivissētis.*
	aud-iverant.		*aud-ivissent.*
	Second Future, or Future Perfect.		
Sing.	*aud-ivĕro*, I shall have heard.		
	aud-iveris.		
	aud-iverit.		
Plur.	*aud-iverĭ̄mus.*		
	aud-iverĭ̄tis.		
	aud-iverint.		

IMPERATIVE.

Present,	Sing. *aud-ī*, hear thou.	Plur. *aud-īte*, hear ye.	
Future,	Sing. *aud-īto*, thou shalt hear.	Plur. *aud-itōte*, ye shall hear.	
	aud-īto, he shall hear.	*aud-iunto*, they shall hear.	

INFINITIVE.

Pres. and Imperf., *aud-īre*, to hear.
Perf. and Pluperf., *aud-ivisse*, to have heard.
Future, *aud-iturum esse*, to be about to hear.

GERUND.

Gen. *aud-iendi*; Dat. *aud-iendo*; Acc. *aud-iendum*; Abl. *aud-iendo*.

SUPINE.

aud-ītum; *aud-ītu*.

PARTICIPLES.

Pres. and Imperf., *aud-iens*, hearing.
Future, *aud-iturus*, about to hear.

[§ 158.] II. PASSIVE VOICE.

First Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
	Present.		
Sing.	*Am-er*, I am loved.	Sing.	*Am-er*, I may be loved.
	am-āris (*e*).		*am-ēris* (*e*).
	am-atur.		*am-etur*.
Plur.	*am-amur*.	Plur.	*am-emur*.
	am-amini.		*am-emini*.
	am-antur.		*am-entur*.
	Imperfect.		
Sing.	*am-ābar*, I was loved.	Sing.	*am-ārer*, I might be loved.
	am-abāris (*e*).		*am-arēris* (*e*).
	am-abatur.		*am-aretur*.
Plur.	*am-abamur*.	Plur.	*am-aremur*.
	am-abamini.		*am-aremini*.
	am-abantur.		*am-arentur*.
	Future.		
Sing.	*am-ābor*, I shall be loved.		
	am-abĕris (*e*).		
	am-abitur.		
Plur.	*am-abimur*.		
	am-abimini.		
	am-abuntur.		
	Perfect.		
Sing.	*am-atus* (*a*, *um*) *sum*, I have been loved.	Sing.	*am-ātus* (*a*, *um*) *sim*, I may have been loved.
	am-atus es.		*am-ātus sis*.
	am-atus est.		*am-ātus sit*.
Plur.	*am-ati* (*ae*, *a*) *sumus*.	Plur.	*am-āti* (*ae*, *a*) *simus*.
	am-ati estis.		*am-āti sitis*.
	am-ati sunt.		*am-āti sint*.
	Pluperfect.		
Sing.	*am-ātus* (*a*, *um*) *eram*, I had been loved.	Sing.	*am-ātus* (*a*, *um*) *essem*, I might have been loved.
	am-ātus eras.		*am-ātus esses*.
	am-ātus erat.		*am-ātus esset*.

	INDICATIVE.		SUBJUNCTIVE.
Plur.	*am-āti* (*ae, a*) *eramus.*	Plur.	*am-āti* (*ae, a*) *essemus.*
	am-āti eratis.		*am-āti essetis.*
	am-āti erant.		*am-āti essent.*

Second Future, or Future Perfect.

Sing. *am-ātus* (*a, um*) *ero,* I shall have been loved.
am-ātus eris.
am-ātus erit.
Plur. *am-āti* (*ae, a*) *erimus.*
am-āti eritis.
am-āti erunt.

IMPERATIVE.

Present, Sing. *am-are,* be thou loved. Plur. *am-amini,* be ye loved.
Future, Sing. *am-ator,* thou shalt be loved. Plur. *am-antor,* they shall be loved.*
am-ator, he shall be loved.

INFINITIVE.

Pres. and Imperf. (or of a passive state still going on), *am-ari,* to be loved.
Perf. and Pluperf. (or of a state completed), *am-ātum* (*am, um*) *esse,* to have been loved.
Future, *am-ātum iri,* to be about to be loved.

PARTICIPLES.

Perfect, *am-ātus, a, um,* loved.
In *dus* (commonly called Future, or Future of Necessity), *am-andus, a, um* deserving or requiring to be loved.

Second Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
		Present.	
Sing.	*Mon-eor,* I am advised.	Sing.	*Mon-ear,* I may be advised.
	mon-ēris (*e*).		*mon-eāris* (*e*).
	mon-etur.		*mon-eatur.*
Plur.	*mon-emur.*	Plur.	*mon-eamur.*
	mon-emini.		*mon-eamini.*
	mon-entur.		*mon-eantur.*
		Imperfect.	
Sing.	*mon-ēbar,* I was advised.	Sing.	*mon-ērer,* I might be advised.
	mon-ebāris (*e*).		*mon-erēris* (*e*).
	mon-ebatur.		*mon-eretur.*
Plur.	*mon-ebamur.*	Plur.	*mon-eremur.*
	mon-ebamini.		*mon-eremini.*
	mon-ebantur.		*mon-erentur.*

Future.

Sing. *mon-ēbor,* I shall be advised.
mon-ebĕris (*e*).
mon-ebitur.
Plur. *mon-ebimur.*
mon-ebimini.
mon-ebuntur.

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* [No second person plural (*amaminor*) of the imperative future passive occurs. Its place is supplied by the future indicative. Vid. § 151.] —*Am. Ed.*

Perfect.

INDICATIVE.	SUBJUNCTIVE.
Sing. *mon-ĭtus* (*a, um*) *sum*, I have been advised.	Sing. *mon-ĭtus*, (*a, um*) *sim*, I may have been advised.
mon-ĭtus es.	*mon-ĭtus sis.*
mon-ĭtus est.	*mon-ĭtus sit.*
Plur. *mon-ĭti* (*ae, a*) *sumus.*	Plur. *mon-ĭti* (*ae, a*) *simus.*
mon-ĭti estis.	*mon-ĭti sitis.*
mon-ĭti sunt.	*mon-ĭti sint.*

Pluperfect.

INDICATIVE.	SUBJUNCTIVE.
Sing. *mon-ĭtus* (*a, um*) *eram*, I had been advised.	Sing. *mon-ĭtus* (*a, um*) *essem*, I should have been advised.
mon-ĭtus eras.	*mon-ĭtus esses.*
mon-ĭtus erat.	*mon-ĭtus esset.*
Plur. *mon-ĭti* (*ae, a*) *eramus.*	Plur. *mon-ĭti* (*ae, a*) *essemus.*
mon-ĭti eratis.	*mon-ĭti essetis.*
mon-ĭti erant.	*mon-ĭti essent.*

Second Future, or Future Perfect.

Sing. *mon-ĭtus* (*a, um*) *ero*, I shall have been advised.
mon-ĭtus eris.
mon-ĭtus erit.
Plur. *mon-ĭti* (*ae, a*) *erimus.*
mon-ĭti eritis.
mon-ĭti erunt.

IMPERATIVE.

Present,	Sing. *mon-ēre*, be thou advised.	Plur. *mon-emini*, be ye advised.
Future,	Sing. *mon-ētor*, thou shalt be advised. *monētor*, he shall be, &c.	Plur. *mon-entor*, they shall be advised.

INFINITIVE.

Pres. and Imperf., *mon-eri*, to be advised.
Perf. and Pluperf., *mon-ĭtum*, (*am, um*) *esse*, to have been advised
Future, *mon-ĭtum iri*, to be about to be advised.

PARTICIPLES.

Perfect, *mon-ĭtus*, advised.
In *dus* (commonly called Future, or Future of Necessity), *mon-endus*, deserving or requiring to be advised.

Third Conjugation.

Present.

INDICATIVE.	SUBJUNCTIVE.
Sing. *Leg-or*, I am read.	Sing. *Leg-ar*, I may be read.
leg-ĕris (*e*).	*leg-āris* (*e*).
leg-ĭtur.	*leg-atur.*
Plur. *leg-ĭmur.*	Plur. *leg-amur.*
leg-imini.	*leg-amini.*
leg-untur.	*leg-antur.*

Imperfect.

INDICATIVE.	SUBJUNCTIVE.
Sing. *leg-ēbar*, I was read.	Sing. *leg-ĕrer*, I might be read.
leg-ebāris (*e*).	*leg-erēris* (*e*).
leg-ebatur.	*leg-eretur.*

	INDICATIVE.		SUBJUNCTIVE
Plur.	*leg-ebamur.*	Plur.	*leg-eremur.*
	leg-ebamini.		*leg-eremini.*
	leg-ebantur.		*leg-erentur.*
	Future.		
Sing.	*leg-ar*, I shall be read.		
	leg-ēris (*e*).		
	leg-ētur.		
Plur.	*leg-ēmur.*		
	leg-emini.		
	leg-entur.		
	Perfect.		
Sing.	*lec-tus* (*a, um*) *sum*, I have been read.	Sing.	*lec-tus* (*a, um*) *sim*, I may have been read.
	lec-tus es.		*lec-tus sis.*
	lec-tus est.		*lec-tus sit.*
Plur.	*lec-ti* (*ae, a*) *sumus.*	Plur.	*lec-ti* (*ae, a*) *simus.*
	lec-ti estis.		*lec-ti sitis.*
	lec-ti sunt.		*lecti-sint.*
	Pluperfect.		
Sing.	*lec-tus* (*a, um*) *eram* I had been read.	Sing.	*lec-tus* (*a, um*) *essem*, I should have been read.
	lec-tus eras.		*lec-tus esses.*
	lec-tus erat.		*lec-tus esset.*
Plur.	*lec-ti* (*ae, a*) *eramus*	Plur.	*lec-ti* (*ae, a*) *essemus.*
	lec-ti eratis.		*lec-ti essetis.*
	lec-ti erant.		*lect-ti essent.*
	Second Future, or Future Perfect.		
Sing.	*lec-tus* (*a, um*) *ero*, I shall have been read.		
	lec-tus eris.		
	lec-tus erit.		
Plur.	*lec-ti erimus.*		
	lec-ti eritis.		
	lec-ti erunt.		

IMPERATIVE.

Present,	Sing. *leg-ĕre*, be thou read.	Plur.	*leg-imini*, be ye read.
Future,	Sing. *leg-ĭtor*, thou shalt be read. *leg-ĭtor*, he shall be read.	Plur.	*leg-untor*, they shall be read.

INFINITIVE.

Pres. and Imperf., *leg-i*, to be read.
Perf. and Pluperf., *lec-tum* (*am, um*) *esse*, to have been read.
Future, *lec-tum iri*, to be about to be read.

PARTICIPLES.

Perfect, *lec-tus*, read.
In *dus* (commonly called Future, or Future of Necessity), *leg-endus*, deserving or requiring to be read.

Fourth Conjugation.

	INDICATIVE.		SUBJUNCTIVE.
	Present.		
Sing.	*Aud-ior*, I am heard.	Sing.	*Aud-iar*, I may be heard.
	aud-īris (*e*).		*aud-iāris* (*e*).
	aud-ītur.		*aud-iatur.*

	INDICATIVE.		SUBJUNCTIVE.
Plur.	*aud-īmur.*	Plur.	*aud-iamur.*
	aud-imini.		*aud-iamini.*
	aud-iuntur.		*aud-iantur.*

Imperfect.

Sing.	*aud-iēbar*, I was heard.	Sing.	*aud-īrer*, I might be heard.
	aud-iebāris (*e*).		*aud-irēris* (*e*).
	aud-iebatur.		*aud-iretur.*
Plur.	*aud-iebamur.*	Plur.	*aud-iremur.*
	aud-iebamini.		*aud-iremini.*
	aud-iebantur.		*aud-irentur.*

Future.

Sing. *aud-iar*, I shall be heard.
aud-iēris (*e*).
aud-iētur.
Plur. *aud-iēmur.*
aud-iemini.
aud-ientur.

Perfect.

Sing.	*aud-ītus* (*a, um*) *sum*, I have been heard.	Sing.	*aud-ītus* (*a, um*) *sim*, I may have been heard.
	aud-ītus es.		*aud-ītus sis.*
	aud-ītus est.		*aud-ītus sit.*
Plur.	*aud-īti* (*ae, a*) *sumus.*	Plur.	*aud-īti* (*ae, a*) *simus.*
	aud-īti estis.		*aud-īti sitis.*
	aud-īti sunt.		*aud-īti sint.*

Pluperfect.

Sing.	*aud-ītus* (*a, um*) *eram*, I had been heard.	Sing.	*aud-ītus* (*a, um*) *essem*, I might have been heard.
	aud-ītus eras.		*aud-ītus esses.*
	aud-ītus erat.		*aud-ītus esset.*
Plur.	*aud-īti* (*ae, a*) *eramus.*	Plur.	*aud-īti* (*ae, a*) *essemus.*
	aud-īti eratis.		*aud-īti essetis.*
	aud-īti erant.		*aud-īti essent.*

Second Future, or Future Perfect.

Sing. *aud-ītus* (*a, um*) *ero*, I shall have been heard.
aud-ītus eris.
aud-ītus erit.
Plur. *aud-īti* (*ae, a*) *erimus.*
aud-īti eritis.
aud-īti erunt.

IMPERATIVE.

Present,	Sing. *aud-īre*, be thou heard.	Plur. *aud-imini*, be ye heard.
Future,	Sing. *aud-ītor*, thou shalt be heard.	Plur. *aud-iuntor*, they shall be heard.
	aud-ītor, he shall be heard.	

INFINITIVE.

Pres. and Imperf. *aud-īri*, to be heard.
Perf. and Pluperf. *aud-ītum* (*am, um*) *esse*, to have been heard.
Future, *aud-ītum iri*, to be about to be heard.

PARTICIPLES.

Perfect, *aud-ītus*, heard.
In *dus* (commonly called Future, or Future of Necessity), *aud-iendus*, deserving or requiring to be heard.

III. DEPONENTS.

[§ 159.] With regard to conjugation, the deponent differs from the passive only by the fact that it has both the participles of the active and of the passive voice, that is, for all the three states of an action: that in *ns* for an action not completed; that *us*, *a*, *um* for an action completed; and that in *urus*, *a*, *um* for one about to take place. The fourth participle in *ndus*, with a passive signification, is an irregularity, and is used only in those deponents which have a transitive signification; e. g., *hortandus*, one who should be exhorted. Of deponents which have an intransitive meaning, e. g., *loqui*, this participle is used only sometimes, chiefly in the neuter gender (often, but erroneously, called the gerund), and in a somewhat different sense, e. g., *loquendum est*, there is a necessity for speaking. It will be sufficient, in the following table, to give the first persons of each tense, for there is no difficulty, except that these verbs with a passive form have an active meaning.

A. Indicative.

	1st Conjug.	2d Conjug.	3d Conjug.	4th Conjug.
		Present.		
S.	*hort-or*, I exhort.	*ver-eor*, I fear.	*sequ-or*, I follow.	*bland-ior*, I flatter.
P.	*hort-amur.*	*ver-emur.*	*sequ-imur.*	*bland-imur.*
		Imperfect.		
S.	*hort-abar.*	*ver-ebar.*	*sequ-ebar.*	*bland-iebar.*
P.	*hort-abamur.*	*ver-ebamur.*	*sequ-ebamur.*	*bland-iebamur.*
		First Future.		
S.	*hort-abor.*	*ver-ebor.*	*sequ-ar.*	*bland-iar.*
P.	*hort-abimur.*	*ver-ebimur.*	*sequ-ēmur*	*bland-iēmur.*
		Perfect.		
S.	*hort-atus* (*a*, *um*) *sum.*	*ver-ĭtus* (*a*, *um*) *sum.*	*secŭ-tus* (*a*, *um*) *sum.*	*bland-ītus* (*a*, *um*) *sum*
P.	*hort-ati* (*ae*, *a*) *sumus.*	*ver-ĭti* (*ae*, *a*) *sumus.*	*secŭ-ti* (*ae*, *a*) *sumus.*	*bland-īti* (*ae*, *a*) *sumus.*
		Pluperfect.		
S.	*hort-atus* (*a*, *um*) *eram.*	*ver-itus* (*a*, *um*) *eram.*	*secu-tus* (*a*, *um*) *eram.*	*bland-itus* (*a*, *um*) *eram.*
P.	*hort-ati* (*ae*, *a*) *eramus.*	*ver-iti* (*ae*, *a*) *eramus.*	*secu-ti* (*ae*, *a*) *eramus.*	*bland-iti* (*ae*, *a*) *eramus.*
		Future Perfect.		
S.	*hort-atus* (*a*, *um*) *ero.*	*ver-itus* (*a*, *um*) *ero.*	*secu-tus* (*a*, *um*) *ero.*	*bland-itus* (*a*, *um*) *ero.*
P.	*hort-ati* (*ae*, *a*) *erimus.*	*ver-iti* (*ae*, *a*) *erimus.*	*secu-ti* (*ae*, *a*) *erimus.*	*bland-iti* (*ae*, *a*) *erimus.*

B. SUBJUNCTIVE.

Present.

	1st Conjug.	2d Conjug.	3d Conjug.	4th Conjug.
S.	*hort-er.*	*ver-ear.*	*sequ-ar.*	*bland-iar.*
P.	*hort-emur.*	*ver-eamur.*	*sequ-amur.*	*bland-iamur*

Imperfect.

S.	*hort-ārer.*	*ver-ērer.*	*sequ-ĕrer.*	*bland-īrer.*
P.	*hort-aremur.*	*ver-eremur.*	*sequ-eremur.*	*bland-iremur.*

Perfect.

S.	*hort-atus (a, um) sim.*	*ver-itus (a, um) sim.*	*secu-tus (a, um) sim.*	*bland-itus (a, um) sim.*
P.	*hort-ati (ae, a) simus.*	*ver-iti (ae, a) simus.*	*secu-ti (ae, a) simus.*	*bland-iti (ae, a) simus.*

Pluperfect.

S.	*hort-atus (a, um) essem.*	*ver-itus (a, um) essem.*	*secu-tus (a, um) essem.*	*bland-itus (a, um) essem.*
P.	*hort-ati (ae, a) essemus.*	*ver-iti (ae, a) essemus.*	*secu-ti (ae, a) essemus.*	*bland-iti (ae, a) essemus.*

C. IMPERATIVE.

Present.

S. 2.	*hort-are.*	*ver-ēre.*	*sequ-ĕre.*	*bland-īre.*
P. 2.	*hort-amini.*	*ver-emini.*	*sequ-imini.*	*bland-imini.*

Future.

S. 2.	*hort-ator.*	*ver-ētor.*	*sequ-ĭtor.*	*bland-ītor.*
3.	*hort-ator.*	*ver-etor.*	*sequ-itor.*	*bland-itor.*
P. 2.	(is wanting, but is supplied by the Future Indicative.)			
3.	*hort-antor.*	*ver-entor.*	*sequ-untor.*	*bland-iuntor.*

D. INFINITIVE.

Present and Imperfect.

hort-ari.	*ver-ēri.*	*sequ-i.*	*bland-iri.*

Perfect and Pluperfect.

hort-atum (am, um) esse.	*ver-itum (am, um) esse.*	*secu-tum (am, um) esse.*	*bland-itum (am, um) esse.*

Future.

hort-aturum (am, um) esse.	*ver-iturum (am, um) esse.*	*secu-turum (am, um) esse.*	*bland-iturum (am, um) esse.*

E. GERUND.

Gen.	*hort-andi.*	*ver-endi.*	*sequ-endi.*	*bland-iendi.*
Dat.	*hort-ando.*	*ver-endo.*	*sequ-endo.*	*bland-iendo.*
Acc.	*hort-andum.*	*ver-endum.*	*sequ-endum.*	*bland-iendum.*
Abl.	*hort-ando.*	*ver-endo.*	*sequ-endo.*	*bland-iendo.*

F. PARTICIPLES.

Present and Imperfect.

hort-ans.	*ver-ens.*	*sequ-ens.*	*bland-iens.*

Perfect and Pluperfect.

hort-atus, a, um.	*ver-ĭtus, a, um.*	*secū-tus, a, um.*	*bland-ītus, a, um.*

Future.

hort-aturus, a, um.	*ver-iturus, a, um.*	*secu-turus, a, um.*	*bland-iturus, a, um.*

Future, with Passive Signification.

hort-andus, a. um.	*ver-endus, a, um.*	*sequ-endus, a, um.*	*bland-iendus, a, um*

G. SUPINE.

1.	*hort-atum.*	*ver-ĭtum.*	*secū-tum.*	*bland-ītum.*
2.	*hort-atu.*	*ver-ĭtu.*	*secū-tu.*	*bland-ītu.*

Note.—The supine *secutum* and the participle *secutus* are analogous to *solutum* and *solutus*, from *solvo*, in pronunciation and orthography; for the consonant *v*, which is audible in the present *sequor*, is softened into the vowel *u*, and lengthened according to the rule mentioned above, § 154. In *sequutum*, as some persons write, the additional vowel *u* cannot be explained in any way. The same is the case with *locutum*, from *loquor*. (Compare above, § 5, in fin.)

CHAPTER XLIII.

REMARKS ON THE CONJUGATIONS.

[§ 160.] 1. IN the terminations *avi*, *evi*, and *ivi* of the tenses expressing a completed action, viz., of the perfect and pluperfect, indicative and subjunctive, and of the future perfect, as well as of the infinitive perfect active, a syncopation takes place.

(a) In the first conjugation the *v* is dropped and the vowels *a-i* and *a-e* are contracted into a long *a*. This is the case wherever *avi* is followed by an *s*, or *ave* by an *r;* e. g., *amavisti*, *amâsti ; amavissem*, *amâssem ; amavisse*, *amâsse ; amaverunt*, *amârunt ; amaverim*, *amârim ; amaveram*, *amâram ; amavero*, *amâro*, &c. Both forms, the entire and the contracted one, are, on the whole, of the same value, but the latter seems to be chiefly used when the contracted vowel is followed by an *s;* whereas the entire form was preferred in those cases where an *r* follows, although even in this case Livy is rather partial to the contracted form; e. g., *vindicarimus*, *oppugnarimus*, *necarimus*, *maturarimus ;* in Cicero, too, it is not uncommon. A contracted form of the verb *juvare (adjuvare)* occurs only in the more ancient language; e. g., *adjuro* for *adjuvero* in a verse of Ennius (ap. Cic., *Cat. Maj.*, 1).

(b) The termination *evi* in the second and third conjugations is treated in the same manner; e. g., *neo*, I spin, *nevi*, *nêsti*, *nêstis*, *nerunt*. Thus we often find *complêssem*, *delêram*, and in the third conjugation *consuerunt* for *consueverunt*, *quiêssem*, *decrêssem*, *decrêsse* for *decrevisse ; siris*, *sirit*, for *siveris* and *siverit*. The termination *ovi*, however, is contracted only in *novi*, *novisse*, with its compounds, and in the compounds of *moveo*, *movi ;* e. g., *norunt*, *nôsse*, *cognôram*, *cognôro*, *commôssem*.

(c) In the fourth conjugation *ivi* is frequently contracted before *s;* hence, instead of *audivisse*, *audivisti*, *audivis-*

sem, we find *audîsse*, *audîsti*, *audîssem*, and in the time of Quintilian the latter forms must have been more commonly used than the others. But there is another form of the tenses expressing a completed action, which arises from simply throwing out the *v*: *audii*, *audiissem*, *audieram*, *audiero*. But it must be observed that those forms in which two *i*'s meet are not used at all in good prose (as in Cicero), except in the compounds of the verb *īre* (see § 205), and are found only here and there in poetry, as in Virgil: *audiit*, *mugiit*, *muniit*, especially when the word would not otherwise suit the dactylic hexameter; as, for example, *oppĕtii*, *impĕdiit*. In those forms, on the other hand, where *i* and *e* meet, the *v* is frequently thrown out even in good prose; e. g., *audierunt*, *desierunt*, *definieram*, *quaesieram*.

Note.—A contraction occurs in the perfect of the first, second, and fourth conjugations when a *t* or *m* follows; the forms of the perfect then become externally like those of the present tense, and can be distinguished only in some cases by the length of the vowel. This contraction occurs only in poetry, but not very commonly. Some grammarians have denied it altogether, and have endeavoured to explain such passages by supposing that they contain an *enallage*, that is, an interchange of tenses; but such a supposition involves still greater difficulties. Priscian, in several passages, mentions the contracted forms *fumāt*, *audīt*, *cupīt*, for *fumavit*, *audivit*, *cupivit*, as of common occurrence, which at least supports, in general, the view of the ancient grammarians, although it does not render an examination of the particular passages superfluous. We shall pass over the less decisive passages; but *it* for *iit* is undeniable in *petit* (in Virg., *Aen.*, ix., 9); *desit* (in Martial, iii., 75, 1; and x., 86, 4); *abit*, *obit*, and *perit* (in Juvenal, vi., 128, 559, 295, 563, and x., 118). We accordingly consider that *quum edormit*, in Horace (*Serm.*, ii., 3, 61), is likewise a perfect. In the first and second conjugations there are some instances which cannot be denied. To view *donat* in Horace (*Serm.*, i., 2, 56) as a present would be exceedingly forced; but if we consider it as a contracted perfect, it quite agrees with the construction. Compare Terent., *Adelph.*, iii., 3, 10: *omnem rem modo seni quo pacto habere enarramus ordine*; Propert., ii., 7, 2; *flemus uterque diu ne nos divideret.* Lastly, the first person in *ii* is found contracted into *i*: Persius, iii., 97, *sepeli*: Seneca, *Herc. Oet.*, 48, *redi*: Claudian, *in Rufin.*, ii., 387, *unde redi nescis.*

2. Another syncopation, which frequently occurs in early Latin, and is made use of even in the later poetical language of Virgil and Horace, consists in the throwing out of the syllable *is* in the perfect and pluperfect of the third conjugation after an *s* or an *x*; e. g., *evasti*, for *evasisti*; *dixti*, for *dixisti*; *divisse*, for *divisisse*, *admisse*, for *admisisse*; *iss*, too, is rejected in forms like *surrexe*, for *surrexisse*; *consumpse*, for *consumpsisse*; so, also, *abstraxe*, for *abstraxisse*; *abscessem*, for *abscessissem*; *erepsemus*, for *erepsissemus*, and others.

[§ 161.] 3. The forms of the future perfect and of the perfect subjunctive in the first conjugation in *asso* and *assim*, for *avero* and *averim;* in the second in *esso* and *essim*, for *uero* and *uerim;* and in the third in *so* and *sim*, for *ero* and *erim*, are obsolete. Numerous instances of these occur in ancient forms of law (and in later imitations of such forms), and in Plautus and Terence.

Note.—In this manner are formed *commonstrasso*, *levasso*, *peccasso*, *creassit*, *cooptassit*, *imperassit*, and many others of the first conjugation. The following belong to the second: *licessit*, *cohibessit*, *prohibessis*, and *ausim*. *Capso*, *capsis*, *capsit*, *capsimus*, *accepso*, *rapsit*, *surrepsit*, *occisit*, *incensit*, *adempsit*, *axim*, *adaxint*, *taxis*, *objexim*, *objexis*, and others, occur in the third conjugation. The following forms deserve especial mention: *faxo*, *faxim*, *fasit*, *fasimus*. (Plaut., *Truc.*, i., 1, 40), *faxitis*, *faxint*. But there is no instance of such a syncopation in the fourth conjugation. We believe that this form is to be explained by the ancient interchange of *r* and *s* (compare § 7) and a syncopation; hence the transition would be this: *levavero—levaveso—levasso; accepero—accepeso—accepso; ademero—ademeso—adempso; occiderit—occidesit—occisit*, where the *d* before the *s* is dropped, as in *incenderit*, *incensit*. The few words of the second conjugation seem to have been formed in this manner, on the model of the very numerous words of the third. The irregularity in forming the perfect of words of the third conjugation (*capso*, *accepso*, *faxo*, and *axim*, instead of *fexo*, *exim*) is in accordance with the ancient language; thus, *taxis* is derived from *tago*, *tango*, and *ausim* from the perfect *ausi*, which has fallen into disuse. The form in *so* is acknowledged to have the meaning of a future perfect; one example may suffice: Ennius ap. Cic., *Cat. Maj.*, 1: *si quid ego adjuro* (for *adjuvero*) *curamve levasso, ecquid erit praemi?* For this and other reasons we cannot adopt Madvig's view (*Opusc.*, tom. ii., nr. 2), that this form is a future made according to the Greek fashion: *levo*, *levasso*, like *γελάω*, *γελάσω*.

A few remnants only of this formation remained in use in the best period of the Latin language; e. g., *jusso* for *jussero*, in Virg., *Aen.*, xi., 467; and *faxo*, in the sense of "I will," or "am determined to do" (see § 511), in poetry, and in Livy, vi., 35, *faxo ne juvet vox ista Veto*, I will take care that this word *Veto* shall be of no avail to you. But especially the subjunctive *faxit*, *faxint*, expressing a solemn wish, as Cicero (*in Verr.*, iii., 35) says in a prayer, *dii immortales faxint;* and Livy (xxix., 27) in a prayer says, *dii—faxitis—auxitis;* and in a subordinate sentence in Horace, *Serm.*, ii., 6, 15, *oro ut faxis;* and in Persius, i., 112, *veto quisquam faxit*. Lastly, *ausim* and *ausit*, as a subjunctive expressive of doubt or hesitation, "I might venture," occurs in Cicero, *Brut.*, 5, and frequently in Livy and Tacitus. From these and the numerous passages in Plautus and Terence, however, it is clear that this subjunctive in *sim* never has the signification of a perfect subjunctive, but, in accordance with its formation, it retains the meaning of a future subjunctive.

Note.—In the ancient Latin language we find a passive voice of this form of the future; viz., *turbassitur*, in a law in Cic., *de Leg.*, iii., 4, and *jussitur* in Cato, *de Re Rust.*, 14, instead of *turbatum fuerit* and *jussus fuerit*; and the deponent *mercassitur* in an inscription (Gruter, p. 512, line 20), for *mercatus fuerit*. An infinitive also, with the signification of a first future active, is formed from it: as in Plautus: *expugnassere*, *impetrassere*, *reconciliassere*; and in Lucretius (*Fragm. Non.*, ii., 218): *depeculassere et deargentassere* (consequently only in verbs of the first conjugation); for which, in later times, the circumlocution *expugnaturum esse*, &c., was used exclusively.

[§ 162.] In the remains of the early Latin language, and sometimes also in the poetical productions of the best age, the infinitive passive is lengthened by annexing the syllable *er*;* e. g., *amarier*, *mercarier*, *labier*, *legier*, *mittier*; the *e* in the termination of the imperfect of the fourth conjugation is thrown out; e. g., *nutribam*, *lenibam*, *scibam*, *largibar*, for *nutriebam*, *leniebam*, *sciebam*, *largiebar*, and the future of the same conjugation is formed in *ibo* instead of *iam*; e. g., *scibo*, *servibo*, for *sciam*, *serviam* (the last two peculiarities are retained in ordinary language only in the verb *ire*); and, lastly, the termination *im* is used for *em* and *am* in the present subjunctive of the first and third conjugations, but only in a few verbs; e. g., *edim* and *comedim* for *edam* and *comedam*, frequently occur in Plautus; also in Cicero, *ad Fam.*, ix., 20, in fin., and Horace, *Epod.*, iii., 3, and *Serm.*, ii., 8, 90. *Duim* for *dem*, and *perduim* for *perdam*, from *duo* and *perduo*, ancient forms of these verbs, are found, also, in prose in forms of prayers and imprecations; e. g., Cic., *in Catil.*, i., 9, *pro Deiot.*, 7. The same form has been preserved in the irregular verb *volo*, with its compounds, and in *sum*: *velim*, *nolim*, *malim*, and *sim*.

[§ 163.] 5. For the third person plural of the perfect active in *erunt* there is in all the conjugations another form, *ēre*, which, indeed, does not occur at all in Nepos, and in the prose of Cicero very rarely (see Cic., *Orat.*, 47, and my note on Cic., *in Verr.*, i., 6), but is very frequently used by Sallust and later writers, especially by the historians Curtius and Tacitus. In the contracted forms of the perfect this termination cannot well be used, because the third person plural of the perfect would, in most cases, become the same as the infinitive; e. g., if we were to form *amaverunt*, *amarunt*, *amare*, or *deleverunt*, *delerunt*, *delere*.

The vowel *e*, in the uncontracted termination *ĕrunt*, is sometimes shortened by poets, as in Horace, *Epist.*, i., 4,

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* [Consult note on page 120.]—*Am. Ed.*

7; *Di tibi divitias dedĕrunt artemque fruendi:* and Virg., *Aen.*, ii., 774, *obstupui stetĕruntque comae, vox faucibus haesit.*

[§ 164.] 6. The four verbs *dicere, ducere, facere,* and *ferre* usually reject the *e* in the imperative (to avoid ambiguity); hence we say *dic, duc, fac, fer,* and so, also, in their compounds; as, *educ, effer, perfer, calefac,* with the exception of those compounds of *facere* which change *a* into *ĭ;* e. g., *confice, perfice. Inger,* for *ingere,* is rare and antiquated.

Of *scire* the imperative *sci* is not in use, and its place is supplied by the imperative future *scito. Scitote* is preferred to *scite,* in order to avoid the possible confusion with *scite,* the adverb, which signifies "skilfully."

Note.—The imperative future of the passive voice, but more especially of deponents, has some irregularities in the early language and later imitations of it: (*a*) The active form is used instead of the passive one; thus we find *arbitrato, amplexato, utito, nitito,* for *arbitrator, amplexator,* &c.; and *censento* for *censentor; utunto, tuento, patiunto,* in laws. (See Cic., *de Leg.,* iii., 3, fol.) (*b*) In the second and third persons singular we not uncommonly find the forms *hortamino, veremino,* and others, for *hortator, verator,* &c. The forms *antestamino, arbitramino, praefamino, profitemino, fruimino,* and *progredimino* occur in Cato, Plautus, and in laws; and passages of this kind have given rise to the erroneous opinion that there is a second person plural in *minor,* such as *hortaminor.*

[§ 165.] 7. Respecting the quantity of the *i* in the terminations *rimus* and *ritis,* in the future perfect and the perfect subjunctive, the statements of the ancient grammarians not only differ, but contradict one another. The poets use it long or short according as the verse requires it, though, to judge from the analogy of *erimus, eritis,* it seems to be naturally short. In connexion with this (comp. § 29), it must be observed that the termination *ris* of the second person singular is used by poets both long and short, as in Horace, *Carm.,* III., 23, 3, and IV., 7, 20, and 21, and in the following distich of Ovid, *Am.,* I., 4, 31:

Quae tu reddideris, ego primus pocula sumam,
Et qua tu biberis, hac ego parte bibam:

where, however, the influence of the caesura may of itself lengthen the syllable.

[§ 166.] 8. Instead of the termination *ris* in the second person in the passive, *re* is also used, and with Cicero this is the common termination in the present and imperfect subjunctive, and in the imperfect and future indicative, even in cases where the repetition of the syllable *re* produces a disagreeable sound, as in *vererere, pro Quint.,* 16; *in Verr.*, iii., 18: *mererere, Divin.*, 18; *de Fin.*, ii., 35. In the present indicative, on the other hand, *re* is used for *ris* only in the following passages: *Divin.*, 12, in fin., and *in Verr.*, iii., 80, init., *arbitrare; pro Balb.*, 18, *delectare; Philip.*, ii., 43, *inaugurare; ad Fam.*, vi., 21, *recordare;* and v., 13, *videre.* Such forms as *amere, moneare, loquare, audiare, amarere, amabare, amabĕre, monerēre, loquerēre*, &c., are of common occurrence in all the conjugations.

[§ 167.] 9. The participle future passive of the third and fourth conjugations (including the deponents) is formed in *undus* instead of *endus*, especially when *i* precedes. In the verb *potior potiundus* is the usual form. In other verbs it seems to have been indifferent which of the two forms was used, though in some phrases, such as *in finibus dividundis* or *regundis, in jure dicundo*, there seems to have been something conventional in the use of these forms. We must leave it to the student's own observation to collect other peculiarities of this kind. Respecting the verbal adjectives in *bundus*, see § 248.

[§ 168.] 10. This is the place to speak of what is called the *conjugatio periphrastica*, or the conjugation by circumlocution. This name is applied in general to any conjugation formed by means of a participle and the auxiliary verb *esse;* but it is usually limited to the conjugation formed by means of the two participles future in the active and passive, and of the verb *esse*, for a conjugation made up of the participle present and *esse* does not occur in Latin (e. g., *amans sum* would be the same as *amo)*, and the combinations of the participle perfect passive with *sum, sim, eram, essem, ero, esse*, are considered as a part of the ordinary conjugation of a verb in the passive voice; as, for example, *amatus eram*, which is the pluperfect passive of *amo.* But it must be observed that in the conjugation of the passive the perfects of *esse* are sometimes used instead of the above-mentioned forms for an incomplete action, such as *sum, eram, ero*, &c. *Amatum fuisse*, therefore, is equal to *amatum esse* as an infinitive perfect passive; *amatus fueram* is equivalent to *amatus eram*, and *amatus fuero* to *amatus ero. Amatus fuero*, in particular, is used so frequently for *amatus ero* that formerly it was looked upon as the ordinary future perfect passive, and was marked as such in the tables of the four conjugations.* But when the participle is used in the sense of an adjective, and expresses a permanent state, a difference is clearly discernible; e. g., *epistola scripta est*, when it is in a perfect tense, signifies the letter *has been* written; but if *scripta* is conceived as an adjective (in contradistinction to a letter not written), the meaning is, the letter *is* written, and *epistola scripta fuit*, in this case, would signify the letter *has been* written (has been a written one), or *has existed* as a written one, meaning that at present it no longer exists. And this is the usual sense in which *fui* is used with the participle perfect; e. g., Liv., xxxviii., 56, *Literni monumentum monumentoque statua superimposita fuit* (is there no longer), *quam tempestate dejectam nuper vidimus ipsi;* Martial, i., 44, *bis tibi triceni fuimus vocati*, that is, "we were invited, but got nothing to eat;" *tantum spectavimus omnes.* The passages, therefore, in which *amatus fui* is found as an ordinary perfect in the sense of *amatus sum* may be doubted in good authors.

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* We have abandoned the common practice, partly on account of the

Note.—Justin (i., 19), however, writes: *Itaque grave bellum natum, in quo et diu et varia victoria proeliatum fuit* (passive): Gellius (v., 10); *Sic magister eloquentiae confutatus est, et captionis versute excogitatae frustratus fuit* (passive): and Plautus several times in deponents; e. g., *oblitus fui, Poenul. Prolog.*, 40; *miratus fui*, ibid. v., 6, 10; and other passages.

[§ 169.] But by the combination of the participle future active with the tenses of *esse* a really new conjugation is formed denoting an intention to do something. This intention may arise either from the person's own will, or from outward circumstances, so that, e. g., *scripturus sum* may either mean "I have a mind to write, or I am to write," or "I have to write." The former sense is also expressed by "I am on the point of writing," or "I am about to write," and this signification is carried through all the tenses of *esse.*

Scripturus sum, I am about to write.	*Scripturus fui*, I was or have been about to write.
Scripturus eram, I was about to write.	*Scripturus fueram*, I had been about to write.
Scripturus ero, I shall be about to write.	*Scripturus fuero*, I shall have been about to write.

But the last of these forms was very seldom used, and occurs only in one passage of Seneca, *Epist.*, ix., § 14, *sapiens non vivet si fuerit sine homine victurus*, that is, if he

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analogy, and partly because the number of instances in which the regular future perfect with *ero* occurs is so considerable that there can be no doubt about it. We do not quote any passages, because this truth is now universally recognised.

should be obliged to live without human society. The subjunctive occurs in the same manner.

Scripturus sim.	*Scripturus fuerim.*
Scripturus essem.	*Scripturus fuissem.*

Scripturus sim and *scripturus essem* serve, at the same time, as subjunctives to the future *scribam;* but *scripturus fuerim* and *scripturus fuissem* are not used as subjunctives to the future perfect, *scripsero.* The infinitive *scripturum fuisse* denotes an action to which a person was formerly disposed, and answers to the English "I should have written," so that in hypothetical sentences it supplies the place of an infinitive of the pluperfect subjunctive; e. g., in Sueton., *Caes.*, 56; *Pollio Asinius Caesarem existimat suos rescripturum et correcturum commentarios fuisse*, that is, that he would have re-written and corrected if he had lived longer. The infinitive with *esse* likewise first denotes an intention: *scripturum esse*, to intend writing, or to be on the point of writing; but it then assumes, in ordinary language, the nature of a simple infinitive future, for which reason it is incorporated in the table of conjugations. For the particulars, see the Syntax, Chap. LXXVI.

Note.—In the passive these gerundive tenses (*tempora gerundiva*), as they may be called, are expressed by longer circumlocutions: *in eo est*, or *futurum est ut epistola scribatur*, the letter is to be written, or about to be written; *in eo erat*, or *futurum erat ut epistola scriberetur*, the letter was to be written, or about to be written; *in eo erit*, or *futurum erit ut epistola scribatur*, it will then be necessary for the letter to be written.

[§ 170.] The participle future passive expresses (in the nominative) the necessity of suffering an action, and in combination with the tenses of *esse* it likewise forms a new and complete conjugation *(tempora necessitatis);* e. g., *amandus sum*, I must be loved; *amandus eram*, it was necessary for me to be loved, and so on with all the tenses of *esse*. Its neuter, combined with *esse* and the dative of a person, expresses the necessity of performing the action on the part of that person, and may likewise be carried through all the tenses; as,

mihi scribendum est, I must write.	*mihi scribendum fuit*, I have been obliged to write.
mihi scribendum erat, I was obliged to write.	*mihi scribendum fuerat*, I had been obliged to write.
mihi scribendum erit, I shall be obliged to write.	*mihi scribendum fuerit*, I shall have been obliged to write.

And so, also, in the subjunctive and infinitive: *mihi scribendum esse; mihi scribendum fuisse.*

LIST OF VERBS

WHICH ARE

IRREGULAR IN THE FORMATION OF THEIR PERFECT AND SUPINE

CHAPTER XLIV.

FIRST CONJUGATION.

[§ 171.] The irregularity of the verbs of this conjugation consists chiefly in this, that they take *ui* in the perfect and *ĭtum* in the supine, like verbs of the second; which *i*, however, is sometimes thrown out. It will be seen from the following list* that some verbs, in some form or other, again incline towards a regular formation of their tenses.

Crĕpo, crepui, crepĭtum, make a noise, rattle, creak.

Compounds: *concrĕpo*, make an intense noise; *discrĕpo*, differ; *incrĕpo*, chide, rattle.

Cŭbo, cubui, cubĭtum, cubare, lie.

There is some authority for the perfect *cubavi, incubavi.* (See Oudendorp on Caes., *B. Civ.*, iii., 63.) Compounds: *accŭbo*, recline at table; *excŭbo*, keep watch; *incubo*, lie upon; *recubo*, lie upon the back; *secubo*, lie apart, and some others. When the compounds take an *m* before *b*, they are conjugated after the third, but keep their perfect and supine in *ui, itum*. (See Chap. XLVIII.)

Domo, ui, itum, tame, subdue.

Edŏmo and *perdŏmo* strengthen the meaning.

Sono, ui, itum, resound. (Participle *sonaturus.*)

Consŏno, agree in sound; *dissŏno*, disagree in sound; *persŏno*, sound through; *resŏno*, resound. (*Resonavit*, Manil., v., 566.)

Tŏno, ui (itum), thunder.

Attŏno (active), strike with astonishment (participle *attonitus*); *intŏno*, commonly intransitive, make a sound (participle *intonatus*); *circumtŏno*.

Vĕto, ui, ĭtum, forbid. (*Vetavit*, only in Persius, V., 90.)

Mico, ui (without supine), dart out, glitter.

Emĭco, ui, atum, dart forth rays; but *dimico*, fight, makes *dimicavi, atum*.

Frĭco, fricui, fricatum, and *frictum*, rub.

Defrico, infrico, perfrico, refrico, are formed in the same way.

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* It has not been the object to include in this list every irregular verb, especially compounds, but those only which are necessary in good prose. When no meaning is assigned to a compound verb, it is because the sense is easily discoverable from that of the root and the preposition with which it is compounded.

Seco, ui, sectum, cut. (Part.

Desĕco, reseco, cut off; *dissĕco*, cut in

Jŭvo, jūvi, support, assist; the supine *jūtum* is rare (see Tac., *Ann.*, xiv., 4); but the participle *juvaturus* is found in Sallust, *Jug.*, 47; and Plin., *Epist.*, iv., 15.

So, also, the compound *adjŭvo, adjūvi, adjūtum*, in the participle *adjuturus* (Liv., xxxiv., 37), and *adjuvaturus*, in Petron., 18. Frequentative, *adjūto*.

Lăvo, lāvi, lavatum, lautum, lotum, lavare, wash, or bathe, which is properly *lavari*.

The infinitive *lavĕre*, whence the perfect *lavi* seems to come, is preserved in old Latin, and is found in poetry, e. g., Hor., *Carm.*, iii., 12, init., *mala vino lavere.*

Nĕco, kill, is regular; but from it are formed, with the same meaning, *enĕco, avi, atum*, and *enecui, enectum*, both of which forms are equally well established, but the participle is usually *enectus; interneco* has *internecatus.*

From *Plico*, fold, are formed *applĭco, avi, atum*, and *ui, ĭtum;* so *explico, avi, atum*, unfold, explain; *implico*, implicate. Cicero regularly uses *applicavi* and *explicavi;* otherwise usage, on the whole, decides in favour of the perfect *ui* and the supine *atum.* But those derived from nouns in *plex* form the perf. and sup. regularly: *supplico, duplico, multiplico.* Of *replico*, whose perfect *replicavi* occurs in the Vulgate, *replicatus* only is in use (*replictus* is an isolated form in Statius, *Silv.*, iv., 9, 29).

Pōto, drink, is regular, except that the supine usually, instead of *potatum*, is *potum*, whence *potus*, which is both active and passive, having been drunk, and having drunk. Compounds, *appōtus*, active; and *epōtus*, passive.

Do, dĕdi, dătum, dăre, give.

Circumdo, surround; *pessundo*, ruin; *satisdo*, give security; *venundo*, sell, are formed like *do.* The other compounds, *addo, condo, reddo*, belong to the third conjugation. (See Chap. XLVII.) From a second form *duo*, we find in early Latin the subjunctive *duim, duis, duit*, also in the compounds *credo* and *perdo—creduam* and *creduim, perduim.* Cic., *p. Reg. Deiot.*, 7: *di te perduint.* See § 162.

Sto, stĕti, stātum, stāre, stand.

The compounds have *ĭti* in the perfect; e. g., *consto*, to consist of; *exsto*, exist, or am visible; *insto*, insist; *obsto*, hinder; *persto*, persevere; *praesto*, surpass; *resto*, remain over and above. Only those compounded with a preposition of two syllables retain *ĕti* in the perfect, viz., *antesto, circumsto, intersto, supersto.* The supine, which is mentioned especially on account of the participle future, does not exist in all the compounds, but wherever it is found it is *ātum.* The supine *praestitum* of *praesto* is certain in late authors only, whereas *praestaturus* is frequent. Of *disto*, the perfect and supine are wanting.

The active verbs *juro* and *coeno* have a participle with a passive form, but an active signification: *juratus* (with the compounds *conjuratus* and *injuratus*), one who has sworn; and *coenatus*, one who has dined. From the analogy of *conjuratus*, the same active signification was afterward given to *conspiratus*, one who has formed a conspiracy or joined a conspiracy.

CHAPTER XLV.

SECOND CONJUGATION.

[§ 172.] THE irregularity of verbs of the second conjugation consists partly in their being defective in their forms, and partly in their forming the perfect and supine, or one of them, like verbs of the third conjugation. With regard to the first irregularity, there are a great many verbs in this conjugation which have no supine, that is, which not only have no participle perfect passive (which cannot be a matter of surprise, since their meaning does not admit of it), but also no participle future active. (See § 153.) The regular form of the perfect is *ŭi*, and of the supine *ĭtum*; but it must be observed, at the same time, that some verbs throw out the short *i* in the supine; and all verbs which in the present have a *v* before *eo* undergo a sort of contraction, since, e. g., we find *cāvi*, *cautum*, instead of *căvui*, *căvitum*, from *caveo*; but this can scarcely be considered as an irregularity, since *v* and *u* was only one letter with the Romans. Respecting the lengthening of the vowel in dissyllabic perfects, see § 18.

We shall subjoin a list of the regular verbs of this conjugation as exercises for the beginner, confining ourselves to the form of the present.

Căleo, am warm.
Inchoat. *calesco*.
Căreo, am without.
Dēbeo, owe.
Dŏleo, feel pain.
Hăbeo, have.
Compounds: *adhibeo*, *cohibeo*, &c., *a* being changed into *i*.
Jăceo, lie.
Liceo, am to be sold.
Not to be confounded with the impersonal *licet*, it is permitted. See Chap. LX.

Mĕreo, merit.
Mŏneo, admonish.
Nŏceo, injure.
Pāreo, obey (appear).
Compound: *appāreo*, appear
Plăceo, please.
Praebeo, offer, afford.
Tăceo, am silent.
The partic. *tacitus*, is commonly an adjective.
Terreo, terrify.
Văleo, am well.

To these regular verbs we may first add those of which we spoke shortly before, viz.:

[§ 173.] *(a) Those which make the Perfect in* vi *instead of* vui.

Căveo, cāvi, cautum, cavere, take care.

Praecaveo, take precaution.

Connīveo, nivi, or *nixi* (neither very common), no supine; close the eyes.

Făveo, fāvi, fautum, am favourable.

Fŏveo, fōvi, fotum, cherish.

Mŏveo, mōvi, mōtum, move.

Commŏveo and *permoveo* strengthen the meaning; *amoveo* and *submoveo,* remove; *admoveo,* bring to; *promoveo,* bring forward; *removeo,* bring back, or remove.

Păveo, pāvi (no supine), dread.

Hence the compound inchoat. *expavesco, expavi,* is more commonly used, especially in the perfect.

Vŏveo, vōvi, vōtum, vow; *devoveo,* devote with imprecation.

Ferveo, fervi, and *ferbui* (no supine), glow, am hot.

Fervit, fervat, fervĕre, after the third (comp. Virg., *Georg.*, i., 455, with Quintil., i., 6, 7), is an archaism. The inchoatives of the third conjugation, *effervesco, refervesco,* have the perfect in *vi* and *bui* (*vi* is more frequent in Cicero); in *confervesco, bui* alone is known.

[§ 174.] *(b) Those which make the Perfect in* evi *instead of* ui.

Deleo, delevi, deletum, extinguish, destroy.

Fleo, flevi, fletum, weep.

Neo, nevi, netum, spin.

(From *Pleo*), *compleo, complevi, completum,* fill up; *expleo, impleo.*

From *ŏleo,* grow, we have the compounds, *aboleo,* abolish; *abolesco,* cease; *adoleo, adolesco,* grow up; *exoleo* or *exolesco,* and *obsoleo* or *obsolesco,* grow obsolete; all of which have *ēvi* in the perfect; but the supine of *aboleo* is *abolitum,* of *adolesco, adultum,* and the rest have *ētum: exoletum, obsoletum.* Besides *abolitum,* however, there exist only the adjectives *adultus, exoletus, obsoletus.*

[§ 175.] *(c) Those which throw out the short* i *in the Supine.*

Dŏceo, docui, doctum, teach.

Compounds: *edoceo* and *perdoceo,* strengthen the meaning; *dedoceo,* teach otherwise.

Tĕneo, *tenui* (*tentum*, rare), hold, keep.

Abstineo, abstain; *attineo*, keep occupied by or at a thing; *contineo*, keep together; *detineo*, keep back; *distineo*, keep asunder; *retineo*, retain; *sustineo*, keep upright. All these have in the supine *tentum*. *Pertineo*, belong to, has no supine.

Misceo, *miscui*, *mixtum* or *mistum*, mix.

Mixtum is better attested by MSS. than *mistum*. Compounds are, *admisceo*, *commisceo*, *immisceo*, *permisceo*.

Torreo, *torrui*, *tostum*, roast.

To these we may add,

Censeo, *censui*, *censum* (participle also *censĭtus*), estimate, believe.

Percenseo, enumerate, without supine. Of *accenseo*, reckon with, we find *accensus*; of *succenseo*, am angry, *succensurus*; and *recenseo*, examine, makes both *recensum* and *recensĭtum*, the latter of which is, perhaps, better attested.

[§ 176.] *(d) Those which make the Perfect regularly in* ui, *but have no Supine.*

Arceo, *arcui*, *arcere*, keep off.

But the compounds *coerceo*, coerce; *exerceo*, exercise, have a supine in *ĭtum*.

Calleo, have a hard skin, am skilled in (*callidus*).
Candeo, shine, glow (*candidus*).
Egeo, want. Compound, *indigeo*.
(From *mineo*), *emĭneo*, stand forth.
Floreo, flourish.
Frondeo, have foliage; *effrondui*.
Horreo, shudder, am horrified (*horridus*).

Compounds: *abhorreo*, and a number of inchoatives; as, *horresco*, *perhorresco*.

Langueo, am languid (*languidus*).
Lăteo, am concealed.

Compounds: *interlateo*, *perlateo*, *sublateo*.

Mădeo, am wet (*madidus*).
Nĭteo, shine (*nitidus*).

Compounds: *eniteo*, *interniteo*, *praeniteo*.

Oleo, smell.

Compounds: *obŏleo* and *redŏleo*, have the smell of; *suboleo*, smell a little.

Palleo, am pale.
Păteo, am open.
Rĭgeo, am stiff (*rigidus*).
Rŭbeo, am red (*rubidus*).
Sĭleo, am silent.
Sorbeo, *sorbui*, sip.

Perf. *sorpsi*, very rare. Compounds: *absorbeo* and *exsorbeo*.

Sordeo, am dirty (*sordidus*).
Splendeo, am splendid (*splendidus*).
Stŭdeo, endeavour, study.
Stŭpeo, am startled, astonished (*stupidus*).
Tĭmeo, fear (*timidus*).
Torpeo, am torpid.
Tŭmeo, swell, am swollen (*tumidus*).
Vĭgeo, am animated.
Vĭreo, am green, or flourish.

Besides these, there is a number of similar verbs which are derived from adjectives, and occur more rarely, and chiefly in the form of inchoatives, for the Latin language has great freedom in the formation of these intransitive verbs, and in that of inchoatives either with or without a primary form. Compare Chap. LII.

The following are really irregular verbs, and follow the analogy of the third conjugation:

[§ 177.] 1. *Verbs which make the Perfect in* si *and the Supine in* sum.

Ardeo, arsi, arsum, ardere, burn.

Haereo, haesi, haesum, cleave.

Compounds: *adhaereo, cohaereo, inhaereo.*

Jŭbeo, jussi, jussum, command.

Măneo, mansi, mansum, remain. (But *māno, as*, flow.)

Permaneo (*permānes*), wait; *remaneo*, remain behind.

Mulceo, mulsi, mulsum, stroke, caress.

The compounds *demulceo* and *permulceo* strengthen the meaning. The participle *permulsus* is certain, but *demulctus* and *permulctus* likewise occur.

Mulgeo, mulsi, mulsum, milk.

Participle comp. *emulsus*. The derivative nouns *mulctus, ūs*, the milking, *mulctra*, and *mulctrale*, show that formerly *mulctum* also existed.

Rīdeo, risi, risum, laugh.

Compounds: *arrideo* (*arrīdes*), smile upon or please: *derideo* and *irrideo*, laugh at, scorn; *subrideo*, smile.

Suadeo, suasi, suasum, advise.

Dissuadeo, dissuade; *persuadeo*, persuade; but, like *suadeo*, with the dative.

Tergeo, tersi, tersum, tergēre, wipe; is used also as a verb of the third conjugation: *tergo, tersi, tersum, tergĕre.*

Cicero uses *tergo* more frequently as a verb of the third conjugation, whereas the compounds *abstergeo, detergeo, extergeo*, incline more towards the second (*abstergebo*, Cic., *ad Q. Frat.*, ii., 10), although in these compounds, too, the forms of the third are not uncommon.

Of *denseo*, the ancient and poetical form for *denso, densare* condense (see Bentley on Horace, *Carm.*, i., 28, 19), the perfect *densi* is mentioned by the grammarians, and the existence of a supine is attested by the adjective *densus*.

[§ 178.] 2. *Verbs which make the Perfect in* si, *but have no Supine.*

Algeo, *alsi*, *algere*, shiver with cold.

The supine is wanting, but from it is derived the adjective *alsus*, *a*, *um*, cold.

Fulgeo, *fulsi*, *fulgere*, shine, am bright. (*Fulgĕre* is poetical.)

Turgeo, *tursi* (rare), swell.

Urgeo or *urgueo*, *ursi*, press.

3. *Verbs with the Perfect in* si *and the Supine in* tum.

Indulgeo, *indulsi*, *indultum*, indulge.

Torqueo, *torsi*, *tortum*, twist.

Compounds: *contorqueo*, twist together; *distorqueo*, twist away; *extorqueo*, wrest out or from.

4. *Verbs with the Perfect in* xi *and the Supine in* tum.

Augeo, *auxi*, *auctum*, increase.

Lūceo, *luxi*, *lucere*, shine; has no supine.

Lūgeo, *luxi*, *lugere*, mourn; has no supine.

Frīgeo, *frixi*, *frigere*, am cold; has no supine.

[§ 179.] 5. *Verbs with the Perfect in* i *and the Supine in* sum.

Prandeo, *prandi*, *pransum*, dine. The participle *pransus* has an active signification: one who has dined.

Sĕdeo, *sēdi*, *sessum*, sit.

Assideo (*assides*), sit by; *desideo*, sit down; *circumsedeo* or *circumsideo*, surround; *insideo*, sit upon; *supersedeo*, do without; *possideo*, possess; *dissideo*, dissent; *praesideo*, preside; *resideo*, settle down. The last three have no supine.

Vĭdeo, *vīdi*, *visum*, see.

Invideo (*invides*), envy, *alicui*; *pervideo*, see through; *praevideo*, foresee; *provideo*, provide.

Strīdeo, *strīdi*, without supine. In poetry *stridĕre*.

6. *Verbs with a Reduplication in the Perfect.*

Mordeo, *mŏmordi*, *morsum*, bite.

Pendeo, *pĕpendi*, *pensum*, am suspended.

Dependeo, depend, and *impendeo*, soar above, am impending, lose the reduplication.

Spondeo, *spŏspondi*, *sponsum*, vow.

Despondeo, *despondi*, promise; *respondeo*, *respondi*, answer, are likewise without the reduplication.

Tondeo, *tŏtondi*, *tonsum*, shear.

The compounds lose the reduplication; as, *attondeo*, *detondeo*.

[§ 180.] 7. *Verbs without Perfect and Supine.*

Aveo, desire. Compare Chap. LIX., 9.

Calveo, am bald *(calvus)*.

Cāneo, am gray *(canus)*.

Clueo (also in the passive *clueor*, and after the third conjugation, *cluo*, *cluĕre)*, am called, is obsolete.

Flāveo, am yellow *(flavus)*.

Foeteo, stink *(foetidus)*.

Hĕbeo, am dull, stupid *(hebes)*.

Hūmeo, am damp *(humidus)*.

Līveo, am pale or envious *(lividus)*.

(Mĭneo) immineo, to be imminent, threatening. *Promineo*, am prominent.

Maereo, mourn *(maestus)*.

Polleo, am strong.

Renīdeo, shine, smile.

Scăteo, gush forth *(Scatĕre* in Lucretius).

Squāleo, am dirty *(squalidus)*.

Vĕgeo, am gay *(vegĕtus)*.

Cieo, *ciēre*, is the same word as the rare and obsolete *cio*, *cire*, stir up; both make the perfect *civi*, according to the fourth conjugation; in the supine they differ in quantity, *cieo* making *cĭtum*, and *cio*, *cītum*.

Note.—In the compounds, too, e. g., *concieo*, *excieo*, the forms of the second and fourth conjugation cannot be separated; but we must observe that, in the signification of "to call," the forms of the fourth are preferred, e. g., imperf. *cibam*, *cirem*; infinit. *ciri*; the participles *concĭtus* and *excĭtus* signify "excited;" whereas *excītus* means "called out." *Percieo* and *incieo* retain the signification of "to excite," hence *percĭtus* and *incĭtus*; but *accīre*, to call towards, summon or invite (of which the present indicative does not occur), has only *accītus*. Derived from *cĭtum* are: *cĭto*, quick; the frequentative *cĭtare*, and hence *excĭto*, *incĭto*, and *suscĭto*.

[§ 181.] 8. *Semideponents.* (See above, § 148.)

Audeo, *ausus sum*, venture. (Partic. future *ausūrus.)*

The ancient future subjunctive (see § 162) *ausim*, *ausis*, *ausit*, *ausint*, is a remnant of the obsolete perfect *ausi*. The participle *ausus* and its compound *inausus* are used in poetical language with a passive signification.

Gaudeo, *gavīsus sum*, rejoice. (Partic. fut. *gavisurus.)*

Soleo, *solĭtus sum*, am accustomed (to do something).

The impersonal compound *assŏlet* signifies "it usually happens."

CHAPTER XLVI.

THIRD CONJUGATION.

In the list of verbs of this conjugation it seems to be still more necessary than in the preceding one to include those verbs which, according to Chapter XL., form their perfect and supine regularly. We divide them into several classes according to the characteristic letter which precedes the *o* in the present, agreeably to the method which has long since been adopted in Greek grammars.

[§ 182.] 1. *Verbs which have a Vowel before* o, *including those in* vo.

The following have the Perfect and Supine regular:

Acŭo, acŭi, acūtum, sharpen.

Exacuo and *peracuo*, strengthen the meaning; *praeacuo*, sharpen at the end.

Arguo, accuse, convict of (perf. passive in the latter sense usually *convictus*, from *convincere*). *Argūtus*, as an adjective, signifies "clear."

Coarguo, the same; *redarguo*, refute a charge.

Imbuo, to dip, imbue.

Induo, put on; *exuo*, strip off.

Luo (participle *luiturus*), pay, atone for.

Abluo and *eluo*, wash off; *polluo*, defile; *diluo*, refute, are derived from another *luo* (*lavo*), and all make the supine in *lūtum*.

Minuo, lessen.

Comminuo, *deminuo*, *diminuo*, *imminuo*, strengthen the meaning.

(*Nuo*, nod, does not occur; from it are formed)

Abnuo, refuse; *annuo*, assent; *innuo*, allude, or refer to; *renuo*, decline; all of which have no supine; *abnuo* alone has a participle future, *abnuiturus*.

Ruo (supine *ruitum*, *ruiturus*, at least is derived from it: *rŭtum* occurs only in compounds, and is otherwise obsolete), fall.

Diruo, *dirui*, *dirutum*, destroy; *obruo*, overwhelm; *proruo*, rush forward. *Corruo*, fall down; and *irruo*, rush on, have no supine.

Spuo, spit.

Conspuo, spit on; *despuo*, reject with disgust.

Statuo, establish.

Constituo and *instituo*, institute; *restituo*, re-establish; *substituo*, establish instead of; *destituo*, abandon.

Sternuo, sneeze (without supine); the frequentative *sternūto* is more commonly used.

Suo, sew.

Consuo, sew together; *dissuo* and *resuo*, unsew.

Tribuo, allot to.

Attribuo, the same; *distribuo*, divide; *contribuo*, contribute.

Solvo, solvi, solūtum, loosen.

Absolvo, acquit; *dissolvo*, dissolve; *exsolvo*, release; *persolvo*, pay.

Volvo, roll (frequentative *volūto*).

volvo, unroll; *involvo*, roll up; *pervolvo*, read through.

The following are without a Supine:

Congruo, congrui, agree, and *ingruo*, penetrate. The simple verb (*gruo* or *ruo?*) does not exist.

Metuo, metui, fear. (*Timeo*, likewise without supine.) So Priscian. But *metutum* occurs in Lucret., v., 1139.

Pluo, pluvi, usually impersonal, it rains. Priscian knows only the perfect *plui*, which often occurs in Livy. Charisius mentions *pluxi*. *Impluvi* or *implui* are doubtful. The comp. *compluo* and *perpluo* do not occur in the perfect.

The following are irregular:

[§ 183.] *Capio, cēpi, captum, capere*, take hold of.

The compounds change ă into ĭ, and in the supine ă into *e*, except *antecapio*. *Accĭpio*, receive; *excipio*, receive as a guest, succeed; *recipio*, recover; *suscipio*, undertake; *decipio*, deceive; *percipio*, comprehend; *praecipio*, give a precept.

Făcio, fēci, factum, do, make.

Arefacio, dry up; *assuefacio* and *consuefacio*, accustom; *calefacio* and *tepefacio*, warm; *frigefacio*, cool; *labefacio*, make to totter; *patefacio*, open; *satisfacio*, satisfy. These have, in the passive, *-fio*, *-factus sum*, *-fieri*. But those which change *a* into ĭ form their own passive in *-ficior*, and make the supine in *-fectum*: *affĭcio*, affect; *conficio* and *perficio*, complete; *deficio*, fall off, am wanting; *interficio*, kill; *proficio*, make progress; *reficio*, revive, repair; *officio*, stand in the way, injure. *Confit*, *confieri*, however, is used as a passive of *conficio*, but only in the third person, and not by Cicero. *Defit*, it is wanting, is common in the comic writers.

Other compounds of *facio* follow the first conjugation: *amplifico*, *sacrifico*, and the deponents *gratificor*, *ludificor*.

Jăcio, jēci, jactum, throw.

The compounds change ă into ĭ, and in the supine into *e*, except *superjacio*, of which, however, *superjectum* also is found. *Abjĭcio*, throw away; *adjicio*, add; *dejicio*, throw down; *ejicio*, throw out; *injicio*, throw in; *objicio*, throw against; *rejicio*, throw back; *transjicio* or *trajicio*, throw or carry across. These compounds are sometimes found with ĭ instead of *ji*: *abicere*, *inicere*, *reicere* (in the last *ei* is a diphthong in Virg., *Ecl.*, iii, 96: *a flumine reice capellas*); and this pronunciation was with the ancients much more frequent, or, perhaps, the common one, for in MSS. it is written so almost everywhere; and Priscian mentions a form use as synonymous with *jacio*. No certain conclusion, however, can be come to, as the most ancient MSS., such as the *Codex Mediceus* of Virgil, have a simple *i* where the length of the preceding syllable shows the existence of the consonant *j*.

[§ 184.] The following have *x* in the Perfect:

(From the obsolete *lacio*, entice, of which *lacto* is the frequentative), ***allicio, exi, ectum***, allure; ***illicio***, entice in; ***pellicio***, lead astray; but ***elicio*** makes ***elicui, elicitum***, draw out.

(From ***specio, xi, ctum***, see, of which the frequentative is ***specto***), ***aspicio, exi, ectum***, look on; ***conspicio***, the same; ***despicio***, look down, despise; ***dispicio*** and ***perspicio***, understand; ***inspicio***, look into; ***respicio***, look back; ***suspicio***, look up, reverence.

Fluo, fluxi, fluctum, flow.

Affluo, flow in; *confluo*, flow together; *effluo*, flow out; *interfluo*, flow between.

Struo, struxi, structum, build, pile.

Construo and *exstruo*, build up; *destruo*, pull down; *instruo*, set in order.

Vivo, vixi, victum, live.

[§ 185.] Other Irregularities.

Fŏdio, fōdi, fossum, dig.

Effŏdio, dig out; *confodio* and *perfodio*, dig, pierce through; *suffodio*, undermine.

Fŭgio, fūgi, fugĭtum, flee.

Aufŭgio and *effugio*, flee away, escape; *confugio* and *perfugio*, take refuge.

Cŭpio, -īvi, -ītum, desire.

Discupio, percupio, strengthen the meaning. *Concupio* only in the participle *concupiens*, otherwise *concupisco*.

Răpio, rapui, raptum, rob, snatch.

Arrĭpio, arripui, arreptum, seize; *abripio* and *eripio*, snatch away; *deripio*, plunder; *surripio*, steal clandestinely.

Părio, pepĕri, partum, bring forth. (But the particip. fut. act. ***parituru*s.**) Lucretius has ***pariri***.

Quătio (***quassi*** is not found), ***quassum***, shake.

Concŭtio, ussi, ussum, shake violently; *discutio*, shake asunder; *excutio*, shake out, off (fig. examine); *incutio*, drive into; *percutio*, strike; *repercutio*, rebound.

Săpio, ivi and ***ui*** (no supine), am wise.

Desipio (without perfect), am foolish; *resipio*, have a taste of, or become wise again.

(From the obsolete present ***coepio***), ***coepi*** and ***coeptus sum, coeptum*** (***coepere***), have begun. See § 221.

CHAPTER XLVII.

[§ 186.] 2. VERBS IN "DO" AND "TO."

The following are regular:

Claudo, clausi, clausum, claudere, close.

Conclūdo, shut up, conclude; *excludo* and *secludo*, shut out, *includo*, shut in, are all derived from a form *cludo* which is still in use.

Divĭdo, divīsi, divīsum, divide.

Laedo, injure.

Allīdo, strike against; *illīdo*, strike upon; *collīdo*, strike together, *elīdo*, strike out.

Lūdo, sport.

Collūdo, play with; *allūdo*, play upon; *eludo, deludo*, and *illudo*, ridicule.

Plaudo, si, sum, clap.

Applaudo, applaud. The other compounds (with a different pronunciation) have *-ōdo, -ōsi, -ōsum*; as, *explodo*, explode; *complodo*, clap the hands; *supplodo*, stamp with the feet.

Rādo, shave, scrape; so in *abrādo, circumrādo, derādo, erādo; corrādo*, scrape together.

Rōdo, gnaw.

Abrōdo and *derodo*, gnaw off; *arrodo*, nibble; *circumrodo*, nibble all round; *perrodo*, gnaw through.

Trūdo, thrust, with its compounds; *detrudo*, thrust down; *extrudo*, thrust out; *protrudo*, thrust forward.

Vādo (no perfect or supine), go.

But *evādo, evasi, evasum*, escape; *invado*, attack; *pervado*, go through.

[§ 187.] The following are irregular:

(a) With a Reduplication in the Perfect.

Cădo, cecĭdi, cāsum, fall.

Of the compounds, these have a supine: *incĭdo, incĭdi, incāsum*, fall in or upon; *occĭdo*, set; *recĭdo*, fall back. The rest have none: *concĭdo*, sink together; *decĭdo*, fall down; *excĭdo*, fall out of; *accĭdit*, it happens (used most commonly of a misfortune).

Caedo, cecīdi, caesum, cut.

Abscīdo, abscīdi, abscīsum, cut off; *concīdo*, cut to pieces; *incīdo*, cut into; *occīdo*, kill; *recīdo*, cut away. So *decīdo, excīdo, praecīdo*, and others.

Pedo, pepēdi (peditum), πέρδεσθαι.

Pendo, pependi, pensum, weigh.

Appendo, appendi, appensum, weigh out to; *expendo*, spend, also consider, like *perpendo*; *suspendo*, hang from; *dependo*, pay; *impendo*, employ upon or in something. See § 179.

Tendo, tetendi, tensum and *tentum*, stretch.

Extendo, *ostendo*, *protendo*, and *retendo* have both supines; but *ex-* and *protentum* are more frequent; but *ostensum*. *Retentus* is found only in Ovid, *Metam.*, iii., 166, *retensus* only in Phaedrus, iii., 14, 5. *Detendo* has *detensus*, in Caes., B. C., iii., 85: this participle does not elsewhere occur. The other compounds have only *tum* in the supine: *attendo* (sc. *animum*), attend; *contendo* (sc. *me*), strive; *distendo*, separate, or enlarge by stretching; *intendo*, strain; *obtendo* and *praetendo*, commonly used in the figurative sense of alleging; *subtendo*, stretch beneath.

Tundo, *tutŭdi*, *tunsum* and *tūsum*, beat, pound.

The compounds have only *tūsum*; *contundo*, *contŭdi*, *contusum*, pound small; *extundo* (figurative), elaborate; *obtundo* and *retundo*, blunt.

Crēdo, *credĭdi*, *creditum*, believe.

Accrēdo, *accredĭdi*, give credit to.

The compounds of *do*, except those mentioned in § 171.

Condo, *condĭdi*, *condĭtum*, build, conceal; *abdo*, *abdĭdi*, hide. So *addo*, add; *dedo*, give up; *edo*, give out, publish; *perdo*, ruin, lose; *reddo*, give back, render, with an adjective of quality; *trado*, deliver; *vendo*, sell. (The passive *vendi*, except the participles *venditus* and *vendendus*, is rare, and occurs only in late writers; *venire* is used instead. See § 215. But *abscondo* appears in the perfect more frequently without the reduplication, *abscondi*, than with it, *abscondidi*.)

[§ 188.] *(b) Making* di *in the Perfect, and* sum *in the Supine.*

Accendo, *incendo*, *succendo*, *-cendi*, *-censum*, light, kindle.

Cūdo, forge.

Excūdo and *procūdo*, fashion, hammer out.

Defendo, defend, ward off.

Edo, eat. See § 212.

Exĕdo and *comĕdo*, *-ēdi*, *-ēsum* (but also *comestus*), consume. Ibid.

Mando (perfect very rare), chew.

Offendo, offend.

Prehendo, seize; in early times frequently contracted into *prendo*.

Apprehendo, *comprehendo*, lay hold of (figurative), understand; *deprehendo*, detect, seize in the fact; *reprehendo*, blame.

Scando, climb.

Ascendo and *escendo*, climb up; *descendo*, descend; *conscendo* and *inscendo*, mount, embark.

Strīdo (also *strīdeo*), *strīdi* (no supine), grate, make a harsh noise.

Fundo, *fūdi*, *fūsum*, pour.

Diffundo, pour out, spread abroad; *offundo*, pour over; *profundo*, waste; *affundo*, *confundo*, *effundo*, *infundo*.

[§ 189.] *(c) Other Irregularities, especially that of a double* s *in the Supine.*

Cēdo, *cessi*, *cessum*, yield, go.

Abscēdo, go away; *accēdo*, go to; *antecedo*, surpass; *concedo*, give way; *decedo*, go away; *discedo*, separate myself; *excedo*, go out; *incedo*, march;

intercedo, come between, interpose; *recedo*, retreat; *succedo*, come into one's place.

Findo, *fīdi*, *fissum*, split.

Diffindo, *diffīdi*, split asunder.

Scindo, *scĭdi*, *scissum*, cut.

Conscindo, *conscĭdi*, *conscissum*, tear to pieces; e. g., *vestem*, *epistolam*; *discindo*, *interscindo* (e. g., *pontem*), *perscindo*, and *proscindo* have similar meanings. *Rescindo*, annul. Respecting the forms of *abscindo*, cut off, and *exscindo*, destroy, there is considerable doubt. According to Gronovius on Livy, xliv., 5, and Drakenborch on Silius Ital., xv., 473, two analogous formations are now generally distinguished: *abscindo*, *abscĭdi*, *abscissum*, and *exscindo*, *exscĭdi*, *exscissum*; and *abscissum* and *excissum* are said to occur where the present is *abscindo*, *exscindo*; but *abscīsum* and *excisum* where *abscīdo* and *excīdo* are derived from *caedo*. But this supposition is contradicted by usage; for we find, e. g., *urbes excisæ*, although *exscindere urbem* is a frequent expression; and all the MSS. of Horace, *Serm.*, ii., 3, 303, have *caput abscisum*, although we may say *abscindere caput*. In short, our opinion is, that the forms *abscissum* and *exscissum* do not exist at all, because in pronunciation they are the same as *abscīsum* and *excisum*, from *abscidere* and *excidere*, whose signification is not very different; and, moreover, that the perfect *exscĭdi*, also, is not founded on any authority, since the *s* by which it is distinguished is not heard in pronunciation, and is better not introduced in writing. Respecting the pronunciation and orthography, see § 6, and Chap. LXVI. Thus there remain only *abscindo*, *abscĭdi*, *abscindere*, and *excindo*, *excindere*.

Frendo (the perfect does not occur), *fressum* and *fresum*, gnash with the teeth; also *frendeo*, *frendēre*.

Mĕto, *messui*, *messum*, cut, reap.

Demĕto, cut off. The perfects *messui* and *demessui* are not common; in the sense of reaping, *messem feci* is more commonly used.

Mitto, *mīsi*, *missum*, send.

Admitto, admit, commit; *amitto*, lose; *committo*, intrust, commit a fault; *demitto* and *dimitto*, dismiss; *emitto*, send forth; *immitto*, send in, against; *intermitto*, omit; *omitto* and *praetermitto*, leave out; *permitto*, permit; *promitto*, promise; *remitto*, send back; *submitto*, send up, send aid.

Pando, *pandi*, *passum* (*pansum* rare), spread abroad.

Expando has *expansum* and *expassum*; *dispando* only *dispansum*.

Pĕto, *petīvi* (in poetry, especially in compounds, *petii*), *petītum*, ask, seek.

Appĕto and *expĕto*, strive for; *oppeto*, encounter; *repeto*, repeat, seek again; *competo*, meet together, correspond.

Sīdo (the perfect and supine usually from *sedeo*), sit down.

The compounds, too, usually take the perfect and supine from *sedeo*: *consīdo*, *consēdi*, *consessum*; so *assido*, seat myself beside; *subsido*, sink; *insido*, sit upon; *desido* and *resido*, seat myself down. But the form *sīdi* cannot be entirely denied, either in the simple verb or its compounds.

Sisto, *stĭti* (obsolete), *stătum*, stop (whence *stătus*), but *sisto*, in a neutral sense, makes the perfect and supine from *stare*.

The compounds are all intransitive, and have *stĭti*, *stĭtum*; *subsisto*, *substĭti*, *substĭtum*, stand still; *absisto* (no supine) and *desisto*, desist; *assisto*, place myself beside; *consisto*, halt, consist; *exsisto*, come forth (perf. exist); *insisto*, tread upon; *obsisto* and *resisto*, resist; *persisto*, persist. Those compounded with dissyllabic prepositions may make the perfect in *steti*, e. g., *circumstĕti* in Suet., *Caes.*, 82; Tacit., *Ann.*, xiii., 52.

Sterto, *stertui* (no supine), snore; the perf. *sterti* rests on the authority of the old reading in Ov., *Her.*, viii., 21.

Verto, *verti*, *versum*, turn.

Adverto and *converto*, turn towards; *animadverto* (*animum adverto*), turn attention to; *averto*, turn from; *everto*, destroy; *perverto* and *subverto*, overturn.

Deverto, turn in to a house of entertainment; *praeverto*, anticipate and *reverto*, turn back; are used in the present, imperfect, and future as deponents more commonly than as actives.

Fīdo, *fisus sum*, *fidere*, trust.

So *confīdo*, confide; *diffīdo*, distrust; which have rarely *confīdi*, *diffīdi*, in the perfect.

CHAPTER XLVIII.

[§ 190.] 3. VERBS IN "BO" AND "PO."

Regular are:

Glūbo (*glupsi*), *gluptum*, (at least, *degluptum* is found), *glubere*, peel.

Nūbo, cover, am married (applied only to the female), participle *nupta*, one who is married.

Obnūbo, cover over.

Scribo, write.

Describo, copy; *adscribo*, *inscribo*, *praescribo*, &c.

Carpo, pluck.

Concerpo and *discerpo*, tear asunder; *decerpo*, gather.

Rēpo, creep.

Arrēpo, creep up to; *irrēpo*, *obrepo*, *subrepo*, *prorepo*.

Scalpo, grave with a pointed tool, or scratch with the finger.

Sculpo, work with the chisel.

Exsculpo, cut out; *insculpo*, engrave.

Serpo, creep. The supine has not yet been found.

Inserpo, *proserpo*.

[§ 191.] The following are irregular:

The compounds of *cubare*, to lie, which take an *m* with a change of meaning; those which do not change the simple *cubare* denote "to lie;" the compounds of the 3d Conjugation commonly signify "to lay one's self down."

Accumbo, *-cubui*, *-cubitum*, recline at table; *incumbo*, lean upon, apply to something; *procumbo*, lie down; *succumbo*, fall under; *occumbo* (suppl. *mortem*), die.

Bibo, bibi, bibĭtum, drink.

Ebĭbo, imbĭbo.

Lambo, lambi (lambitum, Priscian), *lambĕre*, lick.

Rumpo, rūpi, ruptum, break, tear.

Abrumpo, break off; *erumpo*, break out; *corrumpo*, destroy; *interrumpo*, interrupt; *irrumpo*, break in; *perrumpo*, break through; *prorumpo*, break forth.

Scăbo, scabi, scabere, scratch with the finger.

Strepo, strepui, strepĭtum, make a noise.

CHAPTER XLIX.

[§ 192.] 4. VERBS WITH A PALATAL LETTER, "G, C, CT, H, QU," AND "GU" (IN WHICH "U" IS NOT CONSIDERED AS A VOWEL), BEFORE "O."

Regular are:

Cingo, cinxi, cinctum, cingere, gird, surround.

Accingo, in the passive, or *me*, has the same meaning; *discingo*, ungird, and others.

From *fligo*, which rarely occurs, are formed:

Affligo, strike to the ground; *confligo*, fight; *infligo*, strike upon. *Profligo* belongs to the first conjugation.

Frīgo (supine regular, *frictum*, rarely *frixum)*, roast, parch.

Jungo, join.

Adjungo and *conjungo*, join to, with; *disjungo* and *sejungo*, separate; *subjungo*, annex.

Lingo, lick. (Hence *ligūrio* or *ligurrio.)*

Mungo, blow the nose (rare); *emungo.*

Plango, beat, lament.

Rĕgo, rule, guide.

Arrĭgo, arrexi, arrectum, and *erĭgo*, raise on high; *corrigo*, amend; *dirigo*, direct; *porrigo*, stretch out. *Pergo* (for *perrigo*), *perrexi, perrectum*, go on; *surgo* (for *surrigo*), *surrexi, surrectum*, rise; and hence *assurgo, consurgo, exurgo, insurgo.*

Sūgo, suck, *exugo.*

Tĕgo, cover.

Contĕgo and *obtĕgo*, cover up; *detego* and *retego*, uncover; *protego*, protect.

Tingo or *tinguo*, dip, dye.

Ungo or *unguo*, anoint.

Perungo strengthens the meaning; *inungo*, anoint.

Stinguo, put out (has no perfect or supine, and is of rare occurrence).

Compounds: *extinguo* and *restinguo*, *-inxi*, *-inctum*; so *distinguo* and *instinguo*, though from a different root, the Greek στίζω. Only the participle *instinctus* is used in the sense of "spurred on, inspired," and no other tense is found (otherwise *instigare* is used).

Trăho, draw.

Pertrăho strengthens the meaning; *attraho*, *contraho*, *detraho*, *extraho*, *praetraho*, *retraho*; *subtraho*, withdraw secretly.

Vĕho, carry (active); frequent., *vecto*, *-as*.

Advĕho, carry to; *inveho*, carry or bring in. The passive of this verb *vehor*, *vectus sum*, *vehi*, is best rendered by a neuter verb of motion. So *circumvĕhor*, travel round; *praetervĕhor*, sail past; *invĕhor*, inveigh against. These verbs, therefore, are classed among the deponents.

Dīco, say.

Addīco, adjudge; *contradico*, *edico*, *indico*; *interdíco*, forbid; *praedico*.

Dūco, guide, lead, draw.

Abdūco, *adduco*, *circumduco*; *conduco*, hire; *deduco*, *diduco*, *educo*, *induco*, *introduco*, *obduco*, *perduco*, *produco*, *reduco*; *seduco*, lead aside; *subduco*, *traduco*.

Cŏquo, ***coxi***, ***coctum***, dress.

Concŏquo, digest; *decoquo*, boil down, squander.

[§ 193.] Irregular in the Supine, throwing out *n*, or assuming *x*.

Fingo, ***finxi***, ***fictum***, feign.

Confingo, the same; *affingo*, falsely ascribe; *effingo*, imitate; *refingo*, fashion anew.

Mingo (a more common form of the present is *meio*), ***minxi***, ***mictum***, make water.

Pingo, ***pinxi***, ***pictum***, paint.

Depingo, represent by painting; *appingo*, *expingo*.

Stringo, ***strinxi***, ***strictum***, squeeze together.

Astringo, draw close; *constringo*, draw together; *destringo*, draw out; *distringo*, draw asunder; *obstringo*, bind by obligation; *perstringo*, ridicule.

Figo, ***fixi***, ***fixum***, fasten.

Affigo, affix; *transfigo*, pierce through.

Verbs in cto, *in which* t *only strengthens the form of the Present.*

Flecto, ***flexi***, ***flexum***, bend. Comp. *inflecto*.

Necto, ***nexi*** and ***nexui***, ***nexum***, bind.

Pecto, ***pexi***, ***pexum***, comb.

Plecto, without perfect and supine, from the Greek πλήσσω, strike; usually only in the passive, *plector*, am punished, smart for. Another *plecto*, from the Greek πλέκω, twist, is obsolete as an active, but forms the foundation of the deponents: *amplector*, *complector*; participle *amplexus*, *complexus*.

Of *ango*, *anxi*, torment; and *ningo*, *ninxi*, snow, no supine is found.

Of *clango*, ring loudly, neither perfect nor supine; according to analogy, the former would be *clanxi*.

[§ 194.] The following are irregular in the formation of the Perfect:

(a) Taking a Reduplication.

Parco, *peperci*, *parsum*, spare; *parsi* is rare, and an archaism; *parcitum* is uncertain.

The distinction is commonly made, that, in the sense of sparing life, health, *peperci*, *parcitum*, in that of sparing money, *parsi*, *parsum*, are used; but the distinction cannot be carried out, for the sense is, in fact, the same, viz., to consume as little as possible of anything. *Parco* or *comparco*, *-parsi* or *-persi*, *-parsum*, to accumulate by saving, with the accus., occurs, indeed, in comedy; but this use of the word is very rare, and does not seem to have been common in ordinary life, where other expressions were used, such as *pecuniam facere*, or *in futuros usus colligere*, and *parco* retained its dative and its ordinary meaning.

Pungo, *pupŭgi*, *punctum*, pierce.

The compounds have in the perfect *punxi*; as, *compungo*, *dispungo*, and *interpungo*, distinguish with points.

Tango, *tetĭgi*, *tactum*, touch.

Attingo and *contingo*, *-tigi*, *-tactum*, touch; *contingit*, *contĭgit*; *obtingit*, *obtĭgit* (as impersonals), it falls to the lot; usually in a good sense.

Pango, in the sense of strike, drive in, *panxi*, (obsolete *pegi)*, *panctum;* in the sense of bargain, *pepĭgi*, *pactum*. In this sense *paciscor* is employed in the present.

The compounds have *pēgi*, *pactum*; as, *compingo*, fasten together; *impingo*. So, also, *oppango*, *oppēgi*, strike upon. Of *depango* and *repango*, the perfect and supine are found in the classics.

[§ 195.] *(b) Without changing the Characteristic Letter.*

Ago, *ēgi*, *actum*, *agere*, drive.

Cōgo (*coăgo*), *cŏēgi*, *coactum*, drive together, force; *perăgo*, carry through; *abĭgo*, drive away; *adigo*, *exigo*, *redigo*, *subigo*, *transigo*. *Prodigo*, *-egi* (without supine), squander; *ambigo*, am irresolute, doubt, and *satago* (*satis ago*), am busy, are both without perfect and supine.

Dēgo, *dēgi* (rare), no supine, spend *(vitam, aetatem)*.

Frango, *frēgi* *fractum*, break.

Confringo and *perfringo* strengthen the meaning; *effringo* and *refringo*, break open.

Lĕgo, *lēgi*, *lectum*, read. (But *lēgo*, *as*, send off.)

So *perlĕgo*, *praelĕgo*, with those changing *ĕ* into *ĭ*; as, *collĭgo*, *deligo*, *eligo*, and *seligo*, are conjugated. But *diligo*, *intelligo* (obsolete *intellĕgo*), and *negligo* (obsolete *neglĕgo*), have *-exi* in the perfect. The perfects *intellēgi* and *neglēgi* are uncertain or unclassical.

Ico or *icio*, *īci*, *ictum*, strike, in connexion with *foedus*. Priscian (p. 877 and 886) mentions both forms, but nothing can be decided, as *icit* only occurs in the present, and *iciunt* in Tacitus (*Ann.*, xi., 9) is only a wrong conjecture for *faciunt*. Otherwise *ferio* is used in the present instead.

Vinco, vīci, victum, conquer.

Convinco, persuade; *devinco*, overcome; *evinco*, carry a point, establish by argument.

Linquo, liqui, leave (no supine), chiefly used in poetry.

The compounds *relinquo, derelinquo, delinquo*, have *lictum* in the supine

[§ 196.] (*c*) *Perfect* si, *Supine* sum.

Mergo, mersi, mersum, dip.

Emergo, demergo, and *immergo*, *submergo*.

Spargo, sparsi, sparsum, scatter.

Aspergo, conspergo, and *respergo, -ersi, -ersum*, besprinkle; *expergo*, sprinkle abroad.

Tergo, tersi, tersum, wipe. (See above, § 177.)

Vergo, vergere, incline towards, without perfect and supine.

CHAPTER L.

[§ 197.] 5. VERBS WHICH HAVE "L, M, N, R" BEFORE "O"

Regular verbs in *mo*.

Cōmo, compsi, comptum, comere, adorn.

Dēmo, take away.

Prōmo, bring out.

Deprōmo, exprōmo, the same in signification.

Sūmo, take.

Absūmo and *consumo*, consume; *assumo, desumo*.

Temno, temnere, despise (poetical).

Contemno, contempsi, contemptum, the same meaning.

Irregular.

[§ 198.] (*a*) *Conjugated according to the Analogy of the Second Conjugation.*

Alo, alui, alitum (or *altum*), *alere*, nourish.

Altus occurs in Cicero and Sallust; afterward *alitus* becomes the common form, as in Livy and Val. Maximus. See Garatoni on Cic., *p. Planc.*, 33.

Cŏlo, colui, cultum, till.

Excŏlo and *percolo* strengthen the meaning; *incŏlo*, inhabit a country.

Consŭlo, consului, consultum, ask advice.

Mŏlo, molui. molitum, grind.

Occŭlo, occului, occultum, **conceal.**

Frĕmo, fremui, fremitum, **murmur.**

Adfrĕmo, confrĕmo.

Gĕmo, gemui, gemitum, **groan.**

Congĕmo (*congemisco*), *ingĕmo* (*ingemisco*), *ui*, no supine, lament.

Trĕmo, tremui **(no supine), tremble.**

Contrĕmo strengthens the meaning.

Vŏmo, vomui, vomitum, **vomit.**

Evŏmo, revŏmo.

Gigno, **beget, has (from the obsolete** ***gĕno), genui, genitum.***

Ingigno, implant; *progigno*, bring forth.

Pōno, pŏsui (posivi **obs.),** ***pŏsitum,*** **place.**

Antepōno, prefer; *appono*, place by; *compono*, arrange; *depono*, lay down; *dispono*, set out, or in order; *expono*, explain; *oppono*, oppose; *postpono*, to place after; *praepono*, prefer; *sepono*, set on one side. Respecting the short *o* in the perfect and supine, see § 18, 3.

(From the obsolete ***cello)***—

Antecello, excello, praecello, ui (without supine), surpass; but *percello percŭli, perculsum*, strike down.

[§ 199.] *(b) Forming the Perfect with Reduplication.*

Căno, cecĭni, cantum, canere, **sing.**

Succino, succinui, succentum, sing to; so *occino* (or *occano*), sing, sound against; *concino, ui*, harmonize, or, in an active sense, begin a song, without supine, but the substantive *concentus* is derived from it. Of *accino, intercino*, and *recino* (or *recano*) no perfect or supine is found; but from *accino* we have the substantive *accentus*.

Curro, cucurri, cursum, **run.**

The compounds *accurro, decurro, excurro, incurro, percurro, praecurro*, and others, sometimes retain, but more frequently drop the reduplication in the perfect.

Fallo, fefelli, falsum, **cheat.**

Refello, refelli (no supine), refute.

Pello, pepŭli, pulsum, **drive away.**

Appello, appŭli, appulsum, come to land. In the same way are conjugated *compello*, urge, compel; *depello, propello, repello*, drive away; *expello*, drive out; *impello* and *perpello*, urge on.

[§ 200.] *(c) Making* vi *in the Perfect.*

Cerno, crevi, cretum, **separate, see, perceive. In the sense of seeing, perceiving, the verb has neither perfect nor supine. The perfect** ***crevi*** **is used in juristical language in the sense of** ***decrevi,*** **and in the phrase** ***hereditatem cernere,*** **for** ***hereditatem adire.***

Compounds: *Decerno, decrevi, decretum*, decree; so *discerno, excerno, secerno*, separate, distinguish.

Lĭno, lēvi **(or** ***livi), lĭtum,*** **smear.**

Collĭno, illino, perlino, oblino (participle *oblitus*, not to be confounded with *oblītus*, from *obliviscor*), *perlino*, besmear. There is also a regular verb of the fourth conjugation of the same meaning, from which the compounds *allinio*, *circumlinio*, *illinio*, and others used by later writers, are derived.

Sino, sivi, sĭtum, allow. In the perfect subjunctive we find ***sirim, siris, sirit,*** along with ***siverit.*** (*Sĭtus*, situated, is perhaps derived from this verb.)

Desino, *desivi* and *desii* (at least, *desit* for *desiit* in Martial, see § 160, note, for *desierunt* is no proof), *desitum*, cease. *Desitus est* is also used as a perfect with the infin. passive, like *coeptus est*. (See § 221.)

Sperno, sprevi, spretum, despise.

Sterno, strāvi, stratum, stretch out on the ground.

Consterno, *insterno*, spread out (but *consterno, as*, frighten); *prosterno*, throw down; *substerno*, spread under.

Sĕro, in the sense of sowing, has ***sēvi, sătum;*** in that of arranging and connecting together it is said to have ***serui, sertum,*** but these forms of the simple verb do not occur, though ***serta,*** garlands, is derived from ***sertum.***

The compounds are variously conjugated according to their meaning. *Consĕro* and *insero* make *-ui, -ertum*, in the sense of joining; *-evi, -itum*, in the sense of sowing. The following compounds are used only in the sense of joining: *Desero, dissero, exsero*, and accordingly make only *serui, sertum*. That the verbs *sero, sevi*, and *sero, serui*, are really the same, is proved by the interchange of *inserere* and *conserere* in good authors, of which any dictionary may furnish examples.

Tĕro, trīvi, tritum, rub.

Contĕro, rub to pieces; *attĕro*, rub away, injure (perfect also *atterui*); *extero*, remove by rubbing.

[§ 201.] *(d) Other Irregularities.*

Vello, velli, and ***vulsi*** (but more frequently ***velli***), ***vulsum,*** pluck out.

The compounds *convello*, *revello*, and *divello* have only *velli* in the perfect; but *avello* and *evello* have also *avulsi* and *evulsi*.

Psallo, psalli, psallere, play on a stringed instrument.

Emo, emi, emptum, buy.

Coëmo, collect by purchase; *redimo*, purchase back. The signification "take" appears in the compounds *adimo*, take away; *dirimo*, divide; *eximo*, take out; *interimo*, take away, kill; *perimo*, destroy.

Prĕmo, pressi, pressum, press.

Comprĭmo, press together; *deprimo*, *opprimo*, *supprimo*, press down; *exprimo*, press out.

Gĕro, gessi, gestum, carry, transact.

Congĕro, bring together; *digero*, arrange; *ingero*, introduce.

Uro, ussi, ustum, burn.

Adūro, kindle; *combūro*, consume by fire; *inūro*, burn in, brand; *exūro*, burn out.

Verro, verri, versum, sweep out.

Quaero, quaesīvi, quaesitum, seek.

Another pronunciation of the same word is *quaeso.* (See § 224.) *Acquīro,* acquire; *conquīro,* collect; *anquiro, exquiro, inquiro, perquiro,* examine; *requiro,* miss, require.

(Fŭro), furere, rage (without perfect or supine); *insanivi* is used as a perfect instead. Even the first person present is not found, though *furis* and *furit* are common.

Fĕro, tŭli, lātum, ferre, is irregular in several points. See below, § 213.

CHAPTER LI.

[§ 202.] 6. VERBS IN "SO" AND "XO."

Depso, depsui, depsitum, and *depstum,* knead.

Pinso, pinsui and *pinsi, pinsitum* and *pistum* (also *pinsum),* pound, grind.

Viso, visi, visĕre, visit. The supine *visum* belongs to *videre,* from which *visere* itself is derived.

Texo, texui, textum, weave.

Compounds frequently with a figurative signification: *attexo,* add; *contexo,* put together; *obtexo,* cover; *pertexo,* carry out; *praetexo,* add a hem; *retexo,* to undo that which is woven, destroy.

After the Analogy of the Fourth Conjugation:

Arcesso, or *accerso, -īvi, -ītum,* summon.

Both modes of writing this word are found in good MSS. and editions; compare Schneider's *Elementarlehre,* p. 257, foll., and the quotations in Kritz on Sallust, *Catil.,* 40. The infinitive passive *arcessiri* occurs sometimes, as in Caes., *Bell. Gall.,* v., 11, Oudendorp.

Capesso, undertake.

Facesso, give trouble, especially with *negotium* and *periculum,* also equivalent to *proficiscor,* get off *(facesseris,* in Cic., *Div., in Q. Caec.,* 14).

Incesso, attack; no supine. Perfect, *incessivi: incessi* is doubtful (Tac., *Hist.,* iii., 77), unless we refer to this root, and not to *incedo,* the frequently occurring phrase, *cura, desperatio,* &c., *incessit animos.*

Lacesso, provoke.

[§ 203.] 7. *Verbs in* sco, *either not Inchoatives,** *or of which the Simple is no longer found.*

Cresco, crēvi, crētum, grow.

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* [On an accurate examination of their meaning, however, such verbs as *cresco, nosco,* &c., will be found to be actual inchoatives, and might as well have been arranged under the succeeding chapter.]—*Am. Ed.*

So, also, *con-*, *de-*, *excresco*, and without a supine, *accresco*, *incresco*, grow up, and *succresco*, grow up gradually.

Nosco, *nōvi*, *nōtum*, become acquainted with. The original form is *gnosco* (Greek γιγνώσκω), and the *g* reappears in the compounds, if possible.

The perfect *novi* takes the signification of the present, "I know" (§ 221); the supine is mentioned only on account of the compounds for the participle *notus* has become an adjective, and the participle future does not occur. The comp. *agnosco*, recognise, *cognosco* (perf. *cognovi*, I know), and *recognosco*, recognise, have, in the supine, *agnĭtum cognĭtum*, *recognĭtum*; *ignosco*, pardon, has *ignotum*; *dignosco* and *internosco* have no supine.

Pasco, *pavi*, *pastum*, feed.

Depasco, feed down. The deponent *pascor*, feed or eat.

Quiesco, *quiēvi*, *quietum*, rest.

Acquiesco, repose with satisfaction; *conquiesco*, *requiesco*, rest.

Suesco, *suevi*, *suetum*, mostly intransitive, grow accustomed, or, more rarely, accustom another. But *suetus* signifies "accustomed."

So, also, *assuesco*, *consuesco*, *insuesco*, generally accustom one's self *desuesco*, disaccustom one's self. Some passages where they occur in a transitive sense (in which otherwise the compounds with *facio* are used, see § 183) are referred to by Bentley on Horace, *Serm.*, i., 4, 105.

Compesco, *compescui* (no supine), restrain.

Dispesco, *dispescui* (no supine), divide.

Disco, *didici* (no supine: *disciturus* in Appuleius), learn

Addisco, *addidici*, learn in addition; *dedisco*, unlearn; *edisco*, learn by heart.

Posco, *poposci* (no supine), demand.

Deposco, *depoposci*, and *reposco*, demand back; *exposco*, *expoposci*, challenge.

Glisco, *gliscere*, increase.

Hisco, *hiscere*, open the mouth, gape.

CHAPTER LII.

INCHOATIVES.

[§ 204.] The inchoatives (see § 234) in *sco* are partly formed from verbs (chiefly of the second conjugation*), and partly from nouns (substantives or adjectives), and are accordingly called *inchoativa verbalia*, or *inchoativa nominalia*, that is, verbal or nominal inchoatives. The first have no other perfect than that of the simple verb;

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* According to a passage in Gellius, vi., 15, they were probably pronounced with a naturally long *e*; as, *calēsco*, *pallēsco*.

the others either have none, or form it in a similar way in *ui*. Few of the verbal inchoatives have the supine of the simple verb.

Only those which are of most frequent occurrence are given in the following list. There are a great many more, but their formation is easy and analogous. Thus we may form inchoatives to the intransitive verbs in Chap. XLV., if there is any occasion for it, and we may be assured that it occurs in some passage or other of the ancients.

1. *Verbal Inchoatives with the Perfect of the Simple Verb.*

Acesco (*aceo*), *acui*, grow sour; *coacesco*, *peracesco*.
Albesco and *exalbesco* (*albeo*), *exalbui*, grow white.
Aresco (*areo*), *arui*, grow dry.
Calesco (*caleo*), *calui*, become warm.
Canesco (*caneo*), *canui*, become gray.
Conticesco (*taceo*), *conticui*, am reduced to silence.
Contremisco (*tremo*), *contremui*, tremble.
Defervesco (*ferveo*), *deferbui*, gradually lose my heat.
Delitesco (*lateo*), *delitui*, lurk.
Effervesco (*ferveo*), *efferbui*, grow hot.
Excandesco (*candeo*), *excandui*, grow of a white heat; figuratively, am enraged.
Extimesco, *pertimesco* (*timeo*), *extimui*, am terrified.
Floresco, *de-*, *effloresco* (*floreo*), *efflorui*, bloom.
Haeresco, and *ad-*, *inhaeresco* (*haereo*), *ad-*, *inhaesi*, adhere to.
Horresco, *exhorresco*, *perhorresco* (*horreo*), *exhorrui*, am struck with horror.
Ingemisco (*gemo*), *ingemui*, groan.
Intumesco (*tumeo*), *intumui*, swell up.
Irraucisco (*raucio*), *irrausi*, become hoarse.
Languesco, *elanguesco*, *relanguesco* (*langueo*), *elangui*, become feeble.
Liquesco (*liqueo*), *licui*, melt away.
Madesco (*madeo*), *madui*, become wet.
Marcesco (*marceo*), comp. *commarcesco*, *emarcesco*, *emarcui*, fade.
Occallesco (*calleo*), *occallui*, acquire a callous surface.
Pallesco, *expallesco* (*palleo*), *pallui*, turn pale.
Putresco (*putreo*), *putrui*, moulder.
Resipisco (*sapio*), *resipui* and *resipivi*, recover wisdom.
Rubesco, *erubesco* (*rubeo*), grow red, blush.
Senesco, *consenesco* (*seneo*), *consenui*, grow old. The participle *senectus*, grown old, is little used.
Stupesco and *obstupesco* (*stupeo*), *obstupui*, am struck.
Tabesco (*tabeo*), *tabui*, pine, waste away.
Tepesco (*tepeo*), *tepui*, grow lukewarm.
Viresco, comp. *conviresco*, *eviresco*, *reviresco* (*vireo*), *virui*, grow green.

2. *Verbal Inchoatives which have the Supine as well as Perfect of the Simple Verb.*

Abolesco, *abolevi*, *abolitum*, cease, am annihilated.
Exolesco, *exolevi*, *exolētum*, grow useless by age. So, also, *obsolesco*.
Adolesco, *adolevi*, *adultum*, grow up. See § 174, *Oleo*.
Coalesco (*alĕre*), *coalui*, *coalitum*, grow together.
Concupisco (*cupĕre*), *concupivi*, *concupītum*, desire.
Convalesco (*valēre*), *convalui*, *convalitum*, recover health.

Exardesco (*ardēre*), *exarsi*, *exarsum*, am inflamed.
Indolesco (*dolēre*), *indolui*, *ĭtum*, feel pain.
Inveterasco (*inveterare*), *inveteravi*, *atum*, grow old.
Obdormisco (*dormire*), *ivi*, *itum*, fall asleep; *edormisco*, sleep out.
Revivisco (*vivĕre*), *revixi*, *revictum*, recover life.
Scisco, (*scire*), *scivi*, *scitum*, resolve, decree. Hence *plebiscītum*, *populiscītum*

[§ 205.] 3. *Inchoatives derived from Nouns.*

(a) Without a Perfect.

Aegresco (*aeger*), grow sick.
Ditesco (*dives*), grow rich.
Dulcesco (*dulcis*), grow sweet.
Grandesco (*grandis*), grow large.
Gravesco and *ingravesco* (*gravis*), grow heavy.
Incurvesco (*curvus*), become crooked.
Integrasco (*integer*), become renovated.
Juvenesco (*juvenis*), grow young.
Mitesco (*mitis*), grow mild.
Mollesco (*mollis*), grow soft.
Pinguesco (*pinguis*), grow fat.
Plumesco (*pluma*), get feathers.
Puerasco, *repuerasco* (*puer*), become a child (again).
Sterilesco (*sterilis*), become barren.
Teneresco, *tenerasco* (*tener*), become tender.

(b) With a Perfect.

Crebresco, *increbresco*, and *percrebresco* (*creber*), *crebrui*, grow frequent or current.
Duresco, *obduresco* (*durus*), *durui*, grow hard.
Evanesco (*vanus*), *evanui*, disappear.
Innotesco (*notus*), *innotui*, become known.
Macresco (*macer*), *macrui*, grow lean.
Mansuesco (*mansuetus*), *mansuevi*, grow tame.
Maturesco (*maturus*), *maturui*, grow ripe.
Nigresco (*niger*), *nigrui*, grow black.
Obmutesco (*mutus*), *obmutui*, become dumb.
Obsurdesco (*surdus*), *obsurdui*, become deaf.
Recrudesco (*crudus*), *recrudui*, to open again (of a wound that had been closed).
Vilesco and *evilesco* (*vilis*), *evilui*, become cheap or worthless.

CHAPTER LIII.

FOURTH CONJUGATION.

[§ 206.] The *desiderative* verbs (see § 232) in *ŭrio*, e. g., *coenaturio*, *dormiturio*, *empturio*, have neither perfect nor supine, with the exception of *esurio*, desire to eat, perfect *esurivi*, participle *esuriturus*; *nupturio*, desire to marry, and *parturio*, am in labour, have only perfects, *nupturivi* and *parturivi*, but no supine.

The following verbs vary, either in the perfect or in the supine, or in both, from the regular form *(īvi, ītum)*.

Cio, *civi*, *citum*, regular; but see § 180.

Eo, *ivi*, *ĭtum*, with its compounds. See Defective Verbs, § 215.

Farcio, *farsi*, *fartum* (also written *farctum*), *farcire*, stuff. The supine *farsum* is more rare, and not as good.

Confercio and *refercio*, *fersi*, *fertum*, fill up; *effercio*, *infercio*, are conjugated like the simple verb.

Fulcio, *fulsi*, *fultum*, *fulcire*, prop.

The perfect thus presents no external difference from the perfect of *fulgeo*.

Haurio, *hausi*, *haustum*, *haurire*, draw.

The supine *hausum* is rare, but the participle *hausurus* is as common as *hausturus*.

Queo, *quivi* or *quii*, *quĭtum*, *quire*. See § 216.

Raucio, *rausi*, *rausum*, *raucire*, am hoarse (*raucus*).

The compound *irrauserit*, in Cic., *de Orat.*, i., 61. See § 204.

Saepio, *saepsi*, *saeptum*, *saepire* (some write *sepio*), hedge in.

Sălio, *salui*, more rarely *salii* (*saltum*), *salire*, spring.

In the comp. *desĭlio*, *exilio*, *insilio*, &c., the perf. *-silui* is far better than the forms in *silii* and *salivi*, and must be restored in the authors of the best age from the MSS. See Drakenb. on Liv., ii., 10, and Schwarz on Pliny, *Paneg.*, 66. The supine does not exist either in the simple verb or in the compounds, though the derivatives *saltus*, *ûs*, *desultor*, *insultare*, lead us to a form *saltum*, and in compounds *sultum*. The regular verb *salire*, salt, must not be confounded with *salire*, spring. The former is synonymous with the obsolete *salĕre* or *sallĕre*, from which *salsus* is derived.

Sancio, *sanxi*, *sancĭtum* and *sanctum*, *sancire*, decree, sanction. *Sanctus* is found as a participle, though it is commonly an adjective, but *sancitus* is more common.

Sarcio, *sarsi*, *sartum*, *sarcire*, patch.

Resarcio, repair.

Sentio, *sensi*, *sensum*, *sentire*, feel, think.

Consentio, agree; *dissentio*, disagree; *praesentio*, perceive beforehand. The compound *assentio* is not as common as the deponent *assentior*, but is founded on good authority, e. g., Cic., *ad Att.*, ix., 9, *assentio*: *ad Fam.*, v., 2, *assensi*; and three other instances of the perfect, which are quoted by Bünemann on Lactant., i., 15, 19.

Sepelio, *-ivi*, *sepultum*, *sepelire*, bury.

Vĕnio, *vēni*, *ventum*, *venire*, come.

Advenio, arrive; *convenio*, meet; *obvenio*, encounter; *pervenio*, reach; *invenio*, find.

Vincio, *vinxi*, *vinctum*, *vincire*, bind.

Devincio, bind closely, bind by duty.

Amicio, *amictum*, *amicire*, clothe. (The perfects *amixi* and *amicui* are attested by the grammarian Diomedes, p. 364, but are not found in our authors. *Amicivi* (*amicisse*), on the other hand, occurs in Fronto.)

***Aperio*, *ui*, *rtum*, *aperire*, open.**

So *operio* and *cooperio*, cover. But *comperio* makes *compĕri*, *compertum*, *comperire* (is used in the present and infinitive, also as a deponent, *comperior*, *comperiri*), experience, and *reperio*, *repĕri* (or *repperi*), *repertum*, find.

Ferio—*ferire*, strike. (In the active *percussi* is used as a perfect, and in the passive *ictus sum.*)

Ferocio—*ferocire*, am wild or insolent.

Visio—*visire*, βδέω.

Punio, punish, is regular, but is sometimes used by Cicero as a deponent, *de Off.*, i., 25, *punitur*: *Tuscul.*, i., 44, *puniantur*: *Philip.*, viii., 3, *puniretur*: *p. Milon.*, 13, *punitus es*: *de Invent.*, ii., 27, *punitus sis*.

CHAPTER LIV.

LIST OF DEPONENT VERBS.*†

[§ 207.] DEPONENT VERBS OF THE FIRST CONJUGATION.

Adminiculor, aid.
Adversor, oppose myself.
Adūlor, flatter.
Aemulor, rival.
**Altercor*, quarrel.
Alucinor, (also *alluc.* and *halluc.*), dote, talk idly.
Amplexor, embrace.
Ancillor, am a handmaid.
Aprīcor, sun myself.
Aquor, fetch water; *frumentor*, collect corn; *lignor*, collect wood; *materior*, fell timber; *pabulor*, forage.
Arbitror, think.
Architector, build (*amarchitectus*).
Argumentor, prove.
Argūtor, chatter, am *argutus*.
Aspernor, despise.
Assentor, agree, flatter.
Auctiōnor, sell at auction.
Aucŭpor, catch birds, am *auceps*.
Aversor, dislike, avoid with horror.
Auguror (*augur*),
**Auspicor* (*auspex*),
Hariolor (*hariolus*),
Vaticinor (*vates*), } practise soothsaying.
Auxilior, aid.
Bacchor, revel as a Bacchanal.
Calumnior, cavil.
Cavillor, ridicule.
Caupōnor, deal, retail.
Causor, allege.
Circulor, form a circle around me.
Comissor, feast.
Comitor, accompany (*comes*, active only in the poets).
Commentor, reflect upon, dispute.
Contionor, harangue.
**Conflictor*, contend.
Conor, attempt.
Consilior, advise.
Conspicor, behold.
Contemplor, contemplate.
Convicior, revile.
Convīvor, feast (*conviva*).
Cornīcor, chatter as a crow.
Criminor, accuse.
Cunctor, delay.
Depecūlor, plunder.
Despicor, despise; *despicio*, but *despicatus* is passive, despised.
Deversor, lodge.

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* The words to which an asterisk is prefixed are used also as actives, but better as deponents. Some deponents have been omitted in the list, which are either of very rare occurrence or more commonly used as actives. Respecting the latter, see the note at the end.

† [The Latin deponents are in fact middle verbs, the active voices of which have passed out of use. Many of these old actives may be found in the fragments of the early writers; as, for example, Ennius. What are called *common* verbs are, in fact, nothing more than verbs which have the middle and passive voice, each more or less in use, but have lost the active.]—*Am. Ed.*

Digladior, fight.
Dignor, think worthy. Cicero, however, sometimes uses it in a passive sense, "I am thought worthy."
Dedignor, disdain.
Dominor, rule (*dominus*).
Elucūbror, produce by dint of labour.
Epulor, feast.
Exĕcror, execrate.
**Fabrĭcor*, fashion.
Fabulor, *confabulor*, talk.
Famulor, serve (*famulus*).
Feneror, lend at interest (the active, "to restore with interest," occurs in Terence; in later writers it is the same as the deponent).
Ferior, keep holyday.
Frustror, disappoint.
Furor, *suffuror*, steal.
Glorior, boast.
Graecor, live in the Greek style, that is, luxuriously.
Grassor, advance, attack.
Gratificor, comply with.
Grator and *gratūlor*, give thanks, present congratulations.
(*Gravor*, think heavy, is the passive of *gravo*.)
Helluor, gluttonize (*helluo*).
Hortor, exhort; *adhortor*, *exhortor*, *dehortor*.
Hospitor, am a guest (*hospes*), lodge.
Imaginor, imagine.
Imitor, imitate.
Indignor, am indignant, spurn.
Infitior, deny.
Insidior, plot.
Interpretor, explain, am an *interpres*.
Jaculor, throw, dart.
Jocor, jest.
Laetor, rejoice (*laetus*).
Lamentor, lament.
Latrocinor, rob, am a *latro*.
Lenocinor (*alicui*), flatter.
Libidinor, am voluptuous.
Licitor, bid at an auction.
Lucror, gain.
Luctor, strive, wrestle (*obluctor* and *reluctor*, resist).
**Ludificor*, ridicule.
Machĭnor, devise.
Medicor, heal.
Meditor, meditate.
Mercor, buy.
**Meridior*, repose at noon.
Metor, measure out.
Minor and *minitor*, threaten.
Miror, wonder; *demiror*, the same; *admiror*, admire.
Miseror, *commiseror*, pity.
Mŏderor, restrain, temper.
Modulor, modulate.
Morigeror, comply, am *morigerus*.
Moror, delay; trans. and intrans.; comp. *commoror*.
**Muneror*, *remuneror*, *aliquem aliqua re*, reward.
Mutuor, borrow.
Negotior, carry on business.
Nidūlor, build a nest.
Nugor, trifle.
Nundinor, deal in buying and selling.
Nutrĭcor, nourish.
Odōror, smell out.
Ominor, prophesy; *abominor*, abominate.
Operor, bestow labour on.
Opīnor, think.
Opitulor, lend help.
**Oscitor*, yawn.
Osculor, kiss.
Otior, have leisure.
**Palpor*, stroke, flatter.
Parasītor, act the parasite (*parasitus*).
Patrocinor, patronise.
Percontor, inquire.
Peregrīnor, dwell as a stranger.
Periclītor, try, in later writers, am in danger.
Philosophor, philosophize.
**Pigneror*, take a pledge, bind by a pledge.
Pigror, am idle (*piger*).
Piscor, fish.
**Populor*, lay waste.
Praedor, plunder.
Praestolor, wait for, with the dat. or accus. (the quantity of the *o* is uncertain, though probably short).
Praevaricor, walk with crooked legs, act dishonestly, as a *praevaricator*, that is, as a false accuser.
Prĕcor, pray; *comprecor*, invoke; *deprecor*, deprecate; *imprecor*, imprecate.
Proelior, fight a battle.
Ratiocinor, reason.
Recordor, remember.
Refrāgor, oppose.
Rimor, examine minutely.
Rixor, wrangle.
Rusticor, live in the country.
Scitor and *sciscitor*, inquire.
Scrutor, *perscrūtor*, search.
Sector, the frequentative of *sequor*, follow; *assector*, *consector*, *insector*.
Sermocinor, hold discourse.
Solor, *consōlor*, comfort.
Spatior, *expatior*, walk.

Speculor, keep a look out.
Stipulor, make a bargain; *adstipulor*, agree.
Stomăchor, am indignant.
Suavior, kiss.
Suffrāgor (the contrary of *refragor*), assent to.
Suspicor, suspect.
Tergiversor, shuffle.
Testor and *testificor*, bear witness.
Tricor, make unreasonable difficulties (*tricas*).
Tristor, am sad.
Trutĭnor, weigh.
Tumultuor, make uproar.
Tutor, defend.
Vador, summon to trial.
Văgor and *pălor*, wander.
Velificor, steer towards (figuratively, gain a purpose), whence it is construed with the dative; as, *honori meo*.
Velĭtor, skirmish with light troops.
Veneror, venerate.
Venor, hunt.
Verecundor, feel shame at doing.
Versor (properly the passive of *verso*), dwell, am occupied in; *aversor*, detest; *obversor*, float before.
Vociferor, vociferate.
Urīnor, dip under water (to void urine is *urinam facere* or *reddere*).

Note.—We must here notice some verbs which are commonly used as actives, but by some writers, and of good authority, as deponents also. Such are: *communicor*, *commurmuror* (Cic., *in Pis.*, 25), *fluctuor*, *fruticor* (Cic.), *lacrimor*, *luxurior*, *nictor*. *Velificor*, in the figurative sense of striving after, is used by Cicero as a deponent, but in the primary sense of "sailing" it is much more usually active. *Adulor*, *arbitror*, *criminor*, and more especially *dignor*, are used by Cicero as passives, as well as deponents, throughout, and not merely in the participle, as is the case with many others. See the Chapter on the Participle, in the Syntax.

CHAPTER LV.

[§ 208.] DEPONENTS OF THE SECOND CONJUGATION.

Fateor, *fassus sum*, *fateri*, acknowledge.

Confiteor, *confessus sum*, the same, but usually, confess a crime; *profiteor*, profess; *diffiteor* (no participle), deny.

Liceor, *licĭtus sum*, with the accus., bid at an auction.

Polliceor, promise.

Mĕdeor, without a participle, for which *medicatus*, from *medicari*, is commonly used.

* *Mĕreor*, *meritus sum*, deserve. The active is used in the sense of serving or earning, as *merere stipendia*; but the forms are not kept distinct.

Commereor, *demereor*, *promereor*, have the same meaning.

Misereor, *misĕrĭtus* or *misertus sum*, pity.

Respecting the impersonal verb *miseret* or *miseretur me*, see § 225.

Reor, *rătus sum*, *reri*, think.

Tueor, *tuĭtus sum*, look upon, fig. defend.

Contueor, *intueor*, look upon. There was an old form *tuor*, after the third conjugation, of which examples are found in the comic writers and in Lucretius; and in Nep., *Chabr.*, 1, 3, *intuuntur* is found for the common *intuentur*. The adject. *tutus* is derived from the form *tuor*.

Vereor, *verĭtus sum*, fear.

Revereor, reverence; *subvereor*, slightly fear.

CHAPTER LVI.

[§209.] DEPONENTS OF THE THIRD CONJUGATION.

From the obsolete *apiscor, aptus sum, apisci*, are derived:

Adipiscor, adeptus sum, and *indipiscor*, obtain.

Expergiscor, experrectus sum, expergisci, awake.

The verb *expergefacere* signifies to awaken, whence *expergefactus*, awakened. *Expergo*, with its participle *expergĭtus*, is obsolete.

Fruor, fructus and *fruĭtus sum, frui*, enjoy. (Particip. *fruiturus*).

Perfruor, perfructus sum, strengthens the meaning.

Fungor, functus sum, fungi, perform, discharge.

Defungor, perfungor, completely discharge, finish.

Gradior, gressus sum, grădi, proceed.

Aggredior, aggressus sum, aggrĕdi, assail; *congredior*, meet; *digredior*, depart; *egredior*, go out of; *ingredior*, enter on; *progredior*, advance; *regredior*, return.

Irascor, irasci, properly an inchoative, grow angry; *iratus sum* means only, I *am* angry. I have been or was angry may be expressed by *succensui*.

Lābor, lapsus sum, lābi, fall.

Collābor, sink together; *dilābor*, fall in pieces; *prolabor*, fall down; *delabor, relabor*.

Lŏquor, locutus sum, lŏqui, speak.

Allŏquor, address; *colloquor*, speak with; *eloquor, interloquor; obloquor*, speak against, revile.

(From the obsolete *miniscor*),

Comminiscor, commentus sum, comminisci, devise, imagine (the participle *commentus* usually in a passive sense, feigned); *reminiscor, reminisci*, has no perfect; *recordatus sum* is used instead of it.

Mŏrior, mortuus sum (participle future, *moriturus*), *mori*, die (*moriri* is obsolete, but still occurs in Ovid, *Metam*., xiv., 215).

Emorior, commorior, demorior.

Nanciscor, nactus sum, nancisci, obtain. The participle is also found written *nanctus*, as in many passages of Livy.

Nascor, natus sum, nasci (*nasciturus* only in late writers), am born; passive in sense, but without an active. It was originally *gnascor*, and the *g* reappears in *agnatus, cognatus*.

Enascor, innascor, renascor.

Nitor, nisus or *nixus sum, niti*, lean upon, strive.

Adnītor, strive for; *connītor* and *enitor*, exert myself; in the sense of "bring forth," or "give birth," *enixa est* is preferable; *obnitor*, strive against.

Obliviscor, *oblītus sum*, *oblivisci*, forget.

Paciscor, *pactus sum* (or *pepigi)*, make a bargain.

Comp. *compaciscor*, *depaciscor*, or *compeciscor* and *depeciscor*, *compactus*, *depactus sum*, whence the adverb *compacto* or *compecto* for *ex* or *de compacto*, according to contract.

Pascor, *pastus sum*, feed; intransitive. Properly the passive of *pasco*, *pavi*, *pastum*, give food; see above, Chap. LI.

Patior, *passus sum*, *păti*, suffer.

Perpetior, *perpessus sum*, *perpĕti*, endure.

(From *plecto*, twine),

Amplector and *complector*, *complexus sum*, embrace.

Proficiscor, *profectus sum*, *proficisci*, travel.

Quĕror, *questus sum*, *quĕri*, complain.

Conquĕror, lament.

Ringor, *ringi*, grin, show the teeth, whence *rictus*.

Sĕquor, *secutus sum*, *sĕqui*, follow.

Assĕquor and *consequor*, overtake, attain; *exequor*, execute; *insequor*, follow; *obsequor*, comply with; *persequor*, pursue; *prosequor*, attend; *subsequor*, follow close after.

Vehor, see § 192.

Vescor, *vesci*, eat. *Edi* is used as the perfect.

Ulciscor, *ultus sum*, *ulcisci*, revenge, punish.

Utor, *usus sum*, *ūti*, use.

Abūtor, abuse; *deutor* only in Nepos, *Eum.*, 11.

Devertor, *praevertor*, and *revertor*, see under *verto*. They take their perfects from the active form: *reverti*, *reverteram*, *revertissem*; only the participle *reversus* is used in an active sense, one who has returned.

Reversus sum for *reverti* is very rare, but occurs in Nep., *Them.*, 5; Vell., ii., 42; Quintil., vii., 8, 2; xi., 2, 17, and other less classic authors, but never in Cicero.

CHAPTER LVII.

[§ 210.] DEPONENTS OF THE FOURTH CONJUGATION.

Assentior, *assensus sum*, *assentiri*, assent. (As an active, *assentio*, *assensi*, *assensum*, *assentire*, it is not so common; see above, § 206.)

Blandior, *blanditus sum*, *blandiri*, flatter.

Expĕrior, *expertus sum*, *experiri*, experience, try.

Comperior, am informed, is used only in the present tense, along with *comperio*; the perfect, therefore, is *comperi*.

Largior, *largitus sum*, *largiri*, give money; *dilargio*, distribute money.

Mentior, *mentitus sum*, *mentiri*, lie; *ementior*, the same.
Mĕtior, *mensus sum*, *metiri*, measure.

Dimetior, measure out; *emetior*, measure completely; *permetior*.

Mōlior, *molitus sum*, *moliri*, move a mass (*mōles*); plan.

Amolior, remove from the way; *demolior*, demolish, and others.

Opperior, *oppertus sum*, in Terence, and *opperitus sum* in Plautus, *opperiri*, wait for.
Ordior, *orsus sum*, *ordiri*, begin.

Exordior, the same; *redordior*, begin over again.

Orior, *ortus sum*, *oriri* (partic. *oriturus*), rise. (The partic. fut. pass. *oriundus* has a peculiar signification "descended" from a place or person.) The present indicat. follows the third conjugation: *orĕris*, *orĭtur orimur*. In the imperf. subjunct. both forms *orerer* and *orirer* are found. See Liv., xxiii., 16; Tac., *Ann.*, ii., 47; comp. xi., 23.

So, also, the compounds *coorior* and *exorior* (*exoreretur* in Lucretius, ii., 506); but of *adorior*, undertake, the forms *adoriris* and *adorītur* are certain, whereas *adorĕris* and *adorĭtur* are only probable; *adoreretur* is commonly edited in Sueton., *Claud.*, 12.

Partior, *partitus sum*, *partiri*, divide (rarely active).

Dispertior, *dispertitus sum* (more frequently active), distribute; *impertior* (also *impertio*, *impartio*, *impartior*), communicate.

Potior, *potitus sum*, *potiri*, possess myself of.

It is not uncommon, especially in the poets, for the present indicative and the imperfect subjunctive to be formed after the third conjugation; *potitur*, *potimur*, *poteretur*, *poteremur*.

Sortior, *sortitus sum*, *sortiri*, cast lots.
Punior, for *punio*. See § 206, in fin.

CHAPTER LVIII.

IRREGULAR VERBS.

[§ 211.] The term Irregular Verbs is here applied to those which depart from the rule not only in the formation of their perfect and supine, but have something anomalous in their conjugation itself. They are, besides *sum* (treated of before, § 156), *possum*, *edo*, *fero*, *volo*, *nolo*, *malo*, *eo*, *queo*, *nequeo*, *fio*.

1. *Possum*, I am able.

Possum is composed of *pŏtis* and *sum*, often found separately in early Latin; by dropping the termination of *potis*, we obtain *potsum*, *possum*. It therefore follows the conjugation of *sum* in its terminations, but the consonants *t*, *s*, and *f*, produce some changes when they come together.

INDICATIVE.		SUBJUNCTIVE.
	Present.	
Possum, potĕs, potest. *possŭmus, potestis, possunt.*		*possim, possīs, possit.* *possīmus, possītis, possint.*
	Imperfect.	
potĕram, poteras, poterat. *poteramus, -eratis, -erant.*		*possem, posses, posset.* *possemus, possetis, possent.*
	Future.	
potĕro, poteris, poterit. *poterĭmus, -erĭtis, -ĕrunt.*		
	Perfect.	
potui, potuisti, potuit. *potuimus, -istis, -ĕrunt.*		*potuerim, -eris, -erit,* *potuerĭmus, -ĭtis, -int.*
	Pluperfect.	
potuĕram, -eras, -erat. *potueramus, -eratis, -erant.*		*potuissem, -isses, -isset.* *potuissemus, -issetis, -issent.*
	Future Perfect.	
potuĕro, potueris, potuerit. *potuerĭmus, potuerĭtis, potuerint.*		

(NO IMPERATIVE.)

INFINITIVE.	PARTICIPLE.
Pres. and Imp. *posse.* Perf. and Plup. *potuisse.*	*Potens* (has become an adjective).

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2. *Edo*, I eat.

[§ 212.] The verb *ĕdo, ēdi, ēsum, edere*, is declined regularly according to the third conjugation, but here and there it has syncopated forms, besides its regular ones, similar to the corresponding tenses of *sum*, except that the quantity of the vowel in the second person singular of the indic. present and of the imperative makes a difference, the *e* in *es*, from *edo*, being long by nature. The tenses in which this resemblance occurs are seen in the following table:

INDICATIVE.	SUBJUNCTIVE.
Present.	*Imperfect.*
Sing. *Edo, edis, edit* (or *ēs, ēst*).	Sing. *ederem, ederes, ederet* (or *ēssem, ēsses, ēsset*).
Plur. *edĭmus, edĭtis, edunt.* (*ēstis.*)	Plur. *ederemus, ederetis, ederent* (or *ēssemus, ēssetis, ēssent*).
IMPERATIVE.	INFINITIVE.
Sing. *ede, ēs.* Plur. *edite, ēste.*	*edere* or *ēsse.*
Sing. *edito, ēsto.* Plur. *edite, ēste, editote, ēstote. edunto.*	In the Passive only *editur, ēstur ; ederetur, ēssetur.*

In the same way the compounds *abĕdo, ambĕdo, comĕdo, exĕdo*, and *perĕdo* are conjugated.

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3. *Fero*, I bear.

[§ 213.] *Fĕro* consists of very different parts, perfect *tŭli* (originally *tĕtuli*, which is still found in Plautus and Terence); supine, *lātum;* infinitive, *ferre;* passive, *ferri*. But with the exception of the present indicat. and the imperative, the detail is regular.

	Active. Sing.	*Active.* Plur.	*Passive.* Sing.	*Passive.* Plur.
INDICATIVE.				
Pres.	*Fero, fers, fert.*	*ferĭmus, fertis, ferunt.*	*feror, ferris, fertur.*	*ferĭmur, ferimini, feruntur.*
IMPERATIVE.				
Pres.	*fer.*	*ferte.*	*ferre.*	*ferimini.*
Fut.	*ferto.* *ferto.*	*fertote.* *ferunto.*	*fertor.* *fertor.*	*feruntor.*

Note.—The rest is regular; imperfect, *ferebam;* future, *feram, -es;* future passive, *ferar, ferēris* (*ferēre*), *feretur*, &c.; present subjunctive, *feram, feras;* passive, *ferar, feraris, feratur;* imperfect subjunctive, *ferrem;* passive, *ferrer*.

The compounds of *fero*—*affĕro, antefĕro, circumfĕro, confĕro, defĕro*, and others, have little that is remarkable. *Aufĕro* (originally *abfero*) makes *abstuli*,[*] *ablatum, auferre*. *Suffĕro* has no perfect or supine, for *sustuli, sublatum*, belong to *tollo*. Cicero, however (*N. D.*, iii., 33), has *poenas sustulit*, but *sustinui* is commonly used in this sense. *Differo* is used only in the present tense, and those derived from it in the sense of "differ;" *distuli* and *dilatum* have the sense of "delay."

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4. *Volo*, I will. 5. *Nolo*, I will not. 6. *Malo*, I will rather.

[§ 214. *Nolo* is compounded of *ne* (for *non*) and *volo*. The obsolete *ne* appears in three persons of the present in the usual form of *non; malo* is compounded of *mage* (i. e., *magis*) and *volo*, properly *măvŏlo, măvellem*, contracted *mālo, māllem*.

INDICATIVE.

Present.

Sing.	*Vŏlo.*	*Nōlo.*	*Mālo.*
	vis.	*non vis.*	*mavis.*
	vult.	*non vult.*	*mavult.*
Plur.	*volŭmus.*	*nolŭmus.*	*malŭmus.*
	vultis.	*non vultis.*	*mavultis.*
	volunt.	*nolunt.*	*malunt.*

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[*] [This apparent anomaly may easily be explained by supposing the *au* in *aufero* to have been originally *ab*, and to have been softened down in pronunciation before *f*. This would be the more easy, since *ab* must have had a sound approximating to *av* in English.]—*Am. Ed.*

INDICATIVE.

Imperfect.

Sing.	*volebam*, &c.	*nolebam*, &c.	*malebam*, &c.
Plur.	*volebamus*, &c.	*nolebamus*, &c.	*malebamus*, &c.

Future.

Sing.	*volam, voles, et.*	*nolam, noles, et.*	*malam, males, et.*
Plur.	*volemus, etis, ent.*	*nolemus, etis, ent.*	*mālemus, etis, ent.*

Perfect

Sing.	*volui.*	*nolui.*	*malui.*
	voluisti, &c.	*noluisti*, &c.	*maluisti*, &c.

Pluperfect.

	volueram, &c.	*nolueram*, &c.	*malueram*, &c.

Future Perfect.

	voluero, is, &c.	*noluero, is*, &c.	*maluero, is*, &c.

SUBJUNCTIVE.

Present.

Sing.	*vĕlim.*	*nolim.*	*malim.*
	velīs.	*nolīs.*	*malīs.*
	velit.	*nolit.*	*malit.*
Plur.	*velīmus.*	*nolīmus.*	*malīmus.*
	velītis.	*nolītis.*	*malītis.*
	velint.	*nolint.*	*malint.*

Imperfect.

Sing.	*vellem*, &c.	*nollem*, &c.	*mallem*, &c.
Plur.	*vellēmus*, &c.	*nollēmus*, &c.	*mallēmus*, &c.

Perfect.

Sing.	*voluerim*, &c.	*noluerim*, &c.	*maluerim*, &c.
Plur.	*voluerĭmus*, &c.	*noluerĭmus*, &c.	*maluerĭmus*, &c.

Pluperfect.

Sing.	*voluissem*, &c.	*noluissem*, &c.	*maluissem*, &c.
Plur.	*voluissemus*, &c.	*noluissemus*, &c.	*maluissemus*, &c.

IMPERATIVE.

Present.			*Future.*			
Sing. 2d Pers.	*noli.*	Plur. *nolite.*	Sing. 2d Pers.	*nolito.*	Plur.	*nolitote.*
			3d Pers.	*nolito,*		*nolunto.*

INFINITIVE.

Pres.	*velle.*	*nolle.*	*malle.*
Perf.	*voluisse.*	*noluisse.*	*maluisse.*

PARTICIPLE.

volens.	*nolens.*	

GERUND.

volendi.	*nolendi.*	
volendo.		

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7. *Eo*, I go.

[§ 215.] The verb *eo, īvi, ĭtum, ire*, is for the most part formed regularly, according to the fourth conjugation; only the present, and the tenses derived from it, are irregular.

INDICATIVE.	SUBJUNCTIVE.
Present.	
Sing. *Eo, is, it.*	Sing. *eam, eas, eat.*
Plur. *īmus, ītis, eunt.*	Plur. *eāmus, eātis, eant.*
Imperfect.	
Sing. *ībam, ibas, ibat.*	Sing. *irem, ires, iret.*
Plur. *ibamus, ibatis, ibant.*	Plur. *iremus, iretis, irent.*
Future.	IMPERATIVE.
Sing. *ībo, ibis, ibit.*	*Pres.* Sing. 2, *i.* Plur. *ite,*
Plur. *ibimus, ibitis, ibunt.*	*Fut.* 2, *ito.* *itote.*
	3, *ito.* *eunto.*

INFINITIVE.

Pres. *ire.*
Perf. *ivisse* or *isse.*
Fut. *iturum* (*-am, -um*) *esse.*

GERUND.	SUPINE.
Gen. *eundi.* Dat. *eundo,* &c.	*itum, itu.*

PARTICIPLES.

Pres. *iens, euntis.*	Fut. *iturus, -a, -um.*

In the passive voice it exists only as an impersonal, *itur, itum est.* Some compounds, however, acquire a transitive meaning; they accordingly have an accusative in the active, and may also have a complete passive: e. gr., *adeo,* I approach; *ineo,* I enter; *praetereo,* I pass by. Thus the present indic. pass. *adeor, adīris, adĭtur, adīmur, adimini, adeuntur;* subjunct. *adear;* imperf. *adibar;* subj. *adirer;* fut. *adibor, adiberis (e), adibitur,* &c.; imperat. pres. *adire, adimini;* fut. *adĭtor, adeuntor;* participles, *adĭtus, adeundus.*

These and all other compounds, *abeo, coëo, exeo, intereo* and *pereo* (perish), *prodeo, redeo,* have usually only *ii* in the perfect: *perii, redii. Circumeo* and *circueo,* I go round something, differ only in their orthography, for in pronunciation the *m* was lost; in the derivatives, *circuitus* and *circuĭtio,* it is, therefore, with more consistency, not written. *Vēneo,* I am sold, a neutral passive verb without a supine, is compounded of *venum* and *eo,* and is accordingly declined like *ire;* whereas *ambio,* I go about, which changes the vowel even in the present, is declined regularly according to the fourth conjugation, and has the participle *ambiens, ambientis,* and the gerund *ambiendi.* The part. perf. pass. is *ambītus,* but the substantive *ambitus* has a short *i.* See the Commentators on Ovid, *Metam.,* i., 37.

Note.—A second form of the future, *eam* instead of *ibo,* is mentioned by Priscian, but is not found in any other writer. It is only in compounds though chiefly in late and unclassical authors, that we find *-eam, ies, iet ient,* along with, *ibo, ibis,* &c. See Bünemann on Lactant., iv., 13, 20

Transiet in Tibull., I., 4, 27, is surprising.* *Veneo*, I am sold, sometimes abandons the conjugation of *eo*, and makes the imperfect *veniebam* instead of *venibam*, for so, at least, we find in good MSS. of Cicero, *Philip.*, ii., 37, and in *Verr.*, III., 47. *Ambio* sometimes follows *eo*; e. g., *ambibat* in Ovid, *Metam.*. v., 361: Liv., xxvii., 18: Plin., *Epist.*, vi., 33: Tac., *Ann.*, ii., 19; and *ambibunt*, for *ambient*, is said to occur in Pliny (*H. N.*, viii., 35?).

[§ 216.] 8. *Queo*, I can. 9. *Nequeo*, I cannot.

These two verbs are both conjugated like *eo:* perfect, *quivi, nequivi;* supine, *quĭtum, nequĭtum*. Most of their forms occur; but, with the exception of the present, they are not very frequent in prose, and some authors, such as Nepos and Cæsar, never use this verb at all.† Instead of *nequeo, non queo* also was used, and in Cicero the latter is even more frequent. *Quis* and *quit* are found only with *non*.

INDICATIVE.

	Present.	
Sing.	*Queo, quis, quit.*	*Nequĕo, non quis, non quit.*
Plur.	*quimus, quitis, queunt.*	*nequīmus, nequītis, nequĕunt.*
	Imperfect.	
Sing.	*Quibam, quibat,* &c.	*nequībam, nequibat, -ant.*
	Future.	
Sing.	*Quibo.* Plur. *quibunt.*	Sing. —— Plur. *nequibunt.*
	Perfect.	
Sing.	*Quivi, quivit.*	*nequivi, nequisti, nequivit* (*iit*).
Plur.	—— *quiverunt.*	—— —— *nequiverunt* or *nequierunt* (*e*).
	Pluperfect.	
		nequierat, nequierant.

SUBJUNCTIVE.

	Present.	
Sing.	*Queam, queas, queat.*	*nequeam, nequeas, nequeat.*
Plur.	*queamus, queatis, queant.*	*nequeamus, nequeatis, nequeant.*
	Imperfect.	
Sing.	*Quirem, quiret.*	*nequirem, nequiret.*
Plur.	—— *quirent.*	*nequīremus, nequirent.*
	Perfect.	
Sing.	—— *quiverit.*	*nequiverim, nequierit, nequierint.*
	Pluperfect.	
Sing.	——————	—— *nequisset.*
Plur.	—— *quissent.*	—— *nequissent.*

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* [We ought very probably to read *transiit* with *Heinsius*, on MS. authority, making, at the same time, a change in the punctuation. (Consult *Lachmann, ad loc.*]—*Am. Ed.*

† [*Queo* is much weaker than *possum*, and appears to denote mere possibility under existing circumstances. Compare *Döderlein, Lat. Syn.*, vol. iv., p. 160.]—*Am. Ed.*

INFINITIVE.

Quire, quivisse (quisse). *nequire, nequivisse (nequisse).*

PARTICIPLE.

Quiens (gen. *queuntis*). *nequiens* (gen. *nequeuntis*).

There is also a passive form of these verbs; *quitur, nequitur, quita est, nequitum est*, but it occurs very rarely, and is used, like *coeptus sum*, only when an infinitive passive follows: e. g., in Terence; *forma in tenebris nosci non quita est*, the figure could not be recognised.

[§ 217.] 10. *Fio*, I become, or am made.*

Fio is properly an intransitive verb, the Greek φύω, without a supine. But owing to the affinity existing between the ideas of *becoming* and *being made*, it was used also as a passive of *facio*, from which it took the perfect *factus sum*, and the latter then received the meaning "I have become," along with that of "I have been made." In consequence of this transition into the passive, the infinitive became *fieri* instead of the original form *fiere*. Hence, with the exception of the supplementary forms from *facere* (*factus*, *faciendus*, *factus sum*, *eram*, &c.), and the passive termination of the infinitive, there is no irregularity in this verb. In the present, imperfect, and future it follows the third conjugation; for the *i* belongs to the root of the word, and is long, except in *fit* and those forms in which an *r* occurs in the inflection. (See § 16.)

INDICATIVE.	SUBJUNCTIVE.
Present.	*Present.*
Sing. *Fio, fis, fit.*	*fiam, fias, fiat.*
Plur. *fimus, fitis, fiunt.*	*fiamus, fiatis, fiant.*
Imperfect.	*Imperfect.*
Sing. *fiebam, as, at.*	*fiĕrem, es, et.*
Plur. *fiebamus, atis, ant.*	*fieremus, etis, ent.*
Future.	IMPERATIVE.
Sing. *fiam, fies, fiet.*	Pres. Sing. *fi.* Plur. *fite.*
Plur. *fiemus, fietis, fient.*	(rare, but well attested).
INFINITIVE.	
fieri (*factum esse, factum iri*).	Part. Pres. is wanting.

Note.—Among the compounds the following must be noticed as defectives: *infit*, which is used only in this third person sing., he or she begins; e. g., *loqui*, or with the ellipsis of *loqui*; and *defit, defiat, defiunt, defieri*, which does not occur in prose. Respecting *confit*, see above, § 183.

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* [As regards the old forms, and the quantity of *fio*, consult Anthon's Lat. Pros.. p. 16, not. (*ed.* 1842).]—*Am. Ed.*

CHAPTER LIX.

[§ 218.] DEFECTIVE VERBS.

The term Defective Verbs is here applied to those only in which the defectiveness is striking, and which are found only in certain forms and combinations, for there are, besides, a very large number of defective verbs, of which certain tenses are not found on account of their meaning, or cannot be shown to have been used by the writers whose works have come down to us. Many of them have been noticed in the lists of verbs in the preceding chapters; with regard to others, it must be left to good taste, cultivated by reading the best authors, as to whether we may use, e. g., *cupe*, from *cupio*, like *cape*, from *capio*, and whether we may say *dor*, I am given, like *prodor*, or *putatus sum*, like *habitus sum*. (*Putatum est* occurs in Cicero, *p. Muren.*, 17.) We shall here treat of the verbs *aio* and *inquam*, I say; *fari*, to speak; the perfects *coepi*, *memini*, *novi* and *odi;* the imperatives *apage*, *ave*, *salve*, *vale;* *cedo* and *quaeso;* and, lastly, of *forem*.

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1. *Aio*, I say, say yes, or affirm.*

INDICATIVE.

Present.

Sing. *Aio*, *ăis*, *ăit*.
Plur. —— —— *aiunt*.

Imperfect.

Sing. *aiebam*, *aiebas*, *aiebat*.
Plur. *aiebamus*, *aiebatis*, *aiebant*.

Perfect.

Sing. —— —— *ăit* (like the present).†

SUBJUNCTIVE.

Present.

Sing. —— *aias*, *ait*.
Plur. —— —— *aiant*.

(The imperative *ai* is obsolete. The participle *aiens* is used only as an adject. instead of *affirmativus*.)

All the rest is wanting, or unclassical.

Note.—In prose, as well as in poetry, *ain'?* do you think so? is frequently used for *aisne*, just as we find *viden'*, *abin'*, for *videsne*, *abisne*. See § 24. The comic writers, especially Terence, use the imperfect *aibam*, &c., as a word of two syllables.

[§ 219.] 2. *Inquam*, I say.‡

This verb is used only *between* the words of a quotation, while *ait*, *aiunt*, are found most frequently in the *oratio obliqua*.

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* [*Aio* is evidently connected with the Sanscrit *aha* ("*dixi*," "*inquam*"), and also with the Greek ἤ-μι for φη-μί. (Compare *Pott*, *Etym. Forsch.*, vol. i., p. 281.)]—*Am. Ed.*

† [This third person of the perfect is very doubtful. (Compare *Struve*, *über die Lat. Decl. und Conj.*, p. 213.) Late church writers, however, have *aïsti*, *aierunt*, &c.]—*Am. Ed.*

‡ [*Inquam* and *sum* are the only two Latin verbs which still show traces

INDICATIVE.

Present.

Sing. *Inquam, inquis, inquit.**
Plur. *inquĭmus, inquĭtis, inquiunt.*

Imperfect.

Sing. *inquiebam*, &c.
Plur. *inquiebamus*, &c.

Perfect.

Sing. —— *inquisti, inquit.*
Plur. —— *inquistis*, ——.

SUBJUNCTIVE.

Present.

Sing. —— *inquias, inquiat.*
Plur. —— *inquiatis, inquiant*

Future.

Sing. —— *inquies, inquiet.*
Plur. —— —— ——

IMPERATIVE.

Sing. *inque, inquĭto.*
Plur. *inquĭte.*

Note.—The first person of the perfect (more probably *inqui* than *inquii*) is not found;† the present *inquam* is used instead, and *inquit* may, therefore, just as well be taken for the present. The present subjunctive has been here given according to Priscian, p. 876, but has not yet been confirmed by any other authority.

[§ 220.] 3. *Fari*, to speak, say.‡

This very irregular verb, with its compounds *affāri, effāri, profāri*, is, generally speaking, more used in poetry than in ordinary prose. The third persons of the present, *fatur*, *fantur*, the imperative *fare*, and the participle *fatus, a, um* (*effatum* is used also in a passive sense), occur most frequently. The ablative of the gerund, *fando*, is used in a passive sense even in prose, in the phrase *fando audire*, to know by hearsay.

Compounds: *affamur*, Ovid; *affamini*, Curtius; *affabar*, Virgil; *effabor* and *effaberis*, also occur in poetry. The first person *for*, the subjunctive *fer, feris, fetur*, &c., and the participle *fans* in the nominative, do not occur, though the other cases of *fans* are found in poetry. *Fandus, a, um*, only in the combination *fandum et nefandum*; *fanda, nefanda*, which are equivalent to *fas et nefas*.

[§ 221.] 4. *Coepi*, 5. *Mĕmini*, 6. *Novi*, 7. *Odi*,
I have begun. I remember. I know. I hate.

These four verbs are perfects of obsolete presents which have gone out of use, with the exception of *nosco*,

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of the *m* termination in the present tense, and the original forms of these verbs were undoubtedly *inquami* and *sumi*. This ending in *-mi* connects them at once with the Greek verbs in *-μι*, and also with the Sanscrit.]—*Am. Ed.*

* [Compare with *in-quit* the English *quoth*, the Anglo-Saxon *quĕthan*, and the Welsh *gwedyd.*]—*Am. Ed.*

† [Scaliger, however, reads *inquii* in Catullus (x., 27), and is followed by Döring and others. The metre and context both require *inquii*, which cannot, therefore, be said to be a form "not found."]—*Am. Ed.*

‡ [Pott compares *Fa-ri* with the Sanscrit *bha-sh*, "loqui," and the Greek *φη-μί.*]—*Am. Ed.*

and *coepio, coepere.* They consequently have those tenses only which are derived from the perfect. In meaning, *mĕmĭni*, *nōvi*, and *ōdi* are presents; *novi*, I know, shows the transition most clearly, for it properly means "I have learned to know." (See § 203.) Hence the pluperfect has the meaning of an imperfect: *memineram*, I remembered; *noveram*, I knew; *oderam*, I hated, not "I had hated," and the future perfect has the signification of a simple future, e. g., *odero*, I shall hate; *meminero*, I shall remember. Otherwise the terminations are quite regular.

INDICATIVE.

Perfect.

Coepi.	*Memini.*	*Novi.*	*Odi.*
coepisti.	*meministi.*	*novisti* (*nosti*).	*odisti.*
coepit.	*meminit.*	*novit.*	*odit.*
coepimus.	*meminimus.*	*novimus.*	*odimus.*
coepistis.	*meministis.*	*novistis* (*nostis*).	*odistis.*
coeperunt.	*meminerunt.*	*noverunt* (*norunt*).	*oderunt.*

Pluperfect.

coeperam, &c.	*memineram*, &c.	*noveram*, &c. (*noram.*)	*oderam*, &c.

Future.

coepero, &c.	*meminero*, &c.	*novero.* *noveris*, &c. (*noris.*)	*odero*, &c.

SUBJUNCTIVE.

Perfect.

coeperim, &c.	*meminerim*, &c.	*noverim*, &c. (*norim.*)	*oderim*, &c.

Pluperfect.

coepissem, &c.	*meminissem*, &c.	*novissem*, &c. (*nossem.*)	*odissem*, &c.

IMPERATIVE.

———	only the sing. *memento* and plur. *mementote.*	———	———

INFINITIVE.

coepisse.	*meminisse.*	*novisse.*	*odisse.*

PARTICIPLES.

Perf. pass. *coeptus* (begun).	———	———	(*perosus*, *exosus*, with an active meaning.)
Fut. act. *coepturus.*	———	———	*osurus.*

Note.—Hence *coepisse* has a perfect passive *coeptus* (*a*, *um*) *sum*; e. g., Liv., xxx., 30; *quia a me bellum coeptum est:* xxviii., 14; *quum a neutris pugna coepta esset*; but it is used especially in connexion with an infinitive passive, as in *pons institui coeptus est*; *Tyrus septimo mense, quum oppugnari coepta erat, capta est*; *de re publica consuli coepti sumus*; the active forms *coepit*, *coeperat*, however, may likewise be used in this connexion. Compare *desitus est*, § 200. Compounds are *occoepi*, which is not unfrequently used along with the regular *occipio* (the same as *incipio*) and *commemini.*

[§ 222.] 8. *Apăge*, be gone. 9. *Ave*, hail. 10. *Salve*, hail. 11. *Vale*, farewell.

Note.—Apăge is the Greek imperative ἄπαγε of ἀπάγω, and akin to *abigo; apage istas sorores!* away with them! especially *apage te*, get thyself off, or, with the omission of the pronoun, *apage*, begone. *Salveo* in Plautus, *Trucul.*, ii., 2, 4, may be regarded as the present of *salve*. Comp. Probus, *Instit. Gram.*, p. 141, ed. Lindemann. *Vale* and *ave*, on the other hand, are regular imperatives of *valeo*, I am well, and *aveo*, I desire; and they are mentioned here only on occount of their change of meaning.

The plural is, *avete, salvete, valete*; the imperat. fut. *aveto, salveto, valeto*. The future, *salvebis, valebis*, is likewise used in the sense of an imperative, and the infinitives mostly with *jubeo: avere, salvere, valere*.

[§ 223.] 12. *Cĕdo*, give, tell.

This word is used as an imperative in familiar language, for *da* and *dic*, both with and without an accusative. A plural *cette* occurs in old Latin.

The *e* is short in this word, which thus differs from the complete verb *cēdo*, I yield, give way.

[§ 224.] 13. *Quaeso*, I beseech.

Quaeso is originally the same as *quaero*, but in good prose it is generally inserted in another sentence. Besides this first person singular, we find only the first person plural *quaesŭmus*.

14. *Forem*, I should be.

This imperfect subjunctive, which is conjugated regularly, has arisen from *fuerem*, of the obsolete verb *fuo*, and belongs to *sum*. (See above, § 156.)

CHAPTER LX.

IMPERSONAL VERBS.

[§ 225.] 1. The term Impersonal Verbs strictly applies only to those of which no other but the third person singular is used, and which do not admit a personal subject (I, thou, he), the subject being a proposition, an infinitive, or a neuter noun understood. (See § 441, &c.) Verbs of this kind are:

Miseret (me), I pity, perfect *miserĭtum est*.
Piget (me), I regret, *piguit* or *pigitum est*.
Poenitet (me), I repent, *poenituit*, fut. *poenitebit*.

Pudet (me), I am ashamed, *puduit* or *puditum est.*

Taedet (me), I am disgusted with, *(taeduit*, very rare), *pertaesum est.*

Oportet, it behooves, *oportuit*, fut. *oportebit.*

Note.—Miseruit, the regular perfect of *miseret*, occurs so seldom, that we have not here noticed it. The form commonly used is *miseritum* or *misertum est*, which is derived from the impersonal *me miseretur tui*, which is not uncommon, although the deponent *misereri* is otherwise used only as a personal verb, *misereor tui.* Compare the passages, Cic., *p. Ligar.*, 5; *cave te fratrum pro salute fratris obsecrantium misereatur: in Verr.*, i., 30; *jam me tui misereri non potest*, where the verb is likewise impersonal.

[§ 226.] 2. Besides these impersonals, there are some others, which likewise have no personal subject, but yet are used in the third person plural, and may have a nominative (at least a neuter pronoun) as their subject. Such verbs are:

Libet (mihi), I like, choose; perf. *libuit*, or *libitum est.*

Licet (mihi), I am permitted; perf. *licuit*, or *licitum est.*

Decet (me), it becomes me, and *dedecet*, it does not become me; perf. *decuit, dedecuit.*

Liquet, it is obvious; perf. *licuit.*

Note.—Libuit has been mentioned here as a perfect of *libet*, but it is usually found only as a present, in the sense of *libet.*

[§ 227.] 3. There is also a considerable number of verbs which are used impersonally in the third person, while their other persons occur with more or less difference in meaning. To these belong: *interest* and *rēfert* in the sense of "it is of importance to," with which no nominative can be used as a subject; farther, *accidit, fit, evenit*, and *contingit*, it happens; *accedit*, it is added to, or in addition to; *attinet* and *pertinet (ad aliquid)*, it concerns; *conducit*, it is conducive; *convenit*, it suits; *constat*, it is known or established; *expedit*, it is expedient; *delectat* and *juvat*, it delights, pleases; *fallit, fugit*, and *praeterit me*, it escapes me, I do not know; *placet*, it pleases; perf. *placuit* and *placitum est; praestat*, it is better; *restat*, it remains; *vacat*, it is wanting; *est*, in the sense of *licet*, it is permitted or possible, e. g., *est videre, non est dicere verum*, but especially in poetry and late prose writers.

[§ 228.] 4. The verbs which denote the changes of the weather; *pluit*, it rains; *ningit*, it snows; *grandinat*, it hails; *lapidat* (perf. also *lapidatum est)*, stones fall from heaven; *fulgurat* and *fulminat*, it lightens (with this difference, that *fulminat* is used of a flash of lightning which strikes an object); *tonat*, it thunders; *lucescit* and *illucescit* (perf. *illuxit)*, it dawns; *vesperascit* and *advesperascit* (perf. *advesperavit)*, the evening approaches: in all these cases the subject understood is supposed to be *deus* or *coelum*, which are, in fact, often added as their subjects.

[§ 229.] 5. The third person singular passive of a great many words, especially of those denoting movement or saying, is, or may be used impersonally, even when the verb is neuter, and has no personal passive, e. g., *curritur*, they or people run; *itur*, *ventum est*, *clamatur*, *fletur*, *scribitur*, *bibitur*, &c.

[§ 230.] 6. All these impersonal verbs, as such, have no imperative, the place of which is supplied by the present subjunctive, e. g., *pudeat te*, be ashamed of! The participles, also (together with the forms derived from them, the gerund and the infinitive future), are wanting, with a few exceptions, such as *libens*, *licens* and *liciturus*, *poenitens* and *poenitendus*, *pudendus*.

CHAPTER LXI.

ETYMOLOGY OF NOUNS AND VERBS.

[§ 231.] We have hitherto treated of the changes which one particular form of nouns and verbs, supposed to be known (the nominative in nouns, and the infinitive in verbs), may undergo in forming cases and numbers, persons, tenses, moods, &c. But the origin of that form itself, which is taken as the basis in inflection, is explained in that special branch of the study of language which is called *Etymology*. Its object is to trace all the words of the language to their roots, and it must, therefore, soon lead us from the Latin to the Greek language, since both are nearly allied, and since the Greek was developed at an earlier period than the Latin. Other languages, too, must be consulted, in order to discover the original forms and significations. We cannot, however, here enter into these investigations, and must content ourselves with ascertaining, within the Latin language itself, the most prominent laws in the formation of new words from other more simple ones; a knowledge of these laws is useful to the beginner, since it facilitates his acquiring the language. But we shall here confine ourselves to nouns (substantive and adjective) and verbs, for the derivation and composition of pronouns and numerals have been discussed in a former part of this work; with regard to the (unchangeable) particles, on the other hand, etymology is necessary, as it supplies the place of inflection.

The formation of new words from others previously existing takes place either by *Derivation*, or the addition of certain terminations; or by *Composition*. In regard to derivation, we have to distinguish primitive and derivative words; and, with regard to composition, simple and compound words. We shall first treat of derivation.

I. Verbs.

Verbs are derived either from other verbs or from nouns.

A. With regard to the former, we distinguish four classes of verbs: 1. *Frequentative;* 2. *Desiderative;* 3. *Diminutive;* and 4. *Inchoative.*

1. *Frequentatives*, all of which follow the first conjugation, denote the frequent repetition, or an increase of the action expressed by the primitive verb. They are derived from the supine by changing the regular *ātum* in the first conjugation into *ĭto, itare;* other verbs of the first conjugation, as well as of the others, remain unchanged, the termination of the supine, *um*, alone being changed into *o, are.* Of the former kind are, e. g., *clamo, clamito; impero, imperito; rogito, volito;* of the latter, *domo, domĭtum, domito; adjuvo, adjūtum, adjūto;* and from verbs of the third conjugation: *curro, cursum, curso; cano, cantum, canto; dico, dictum, dicto; nosco, notum, noto;* and so, also, *accepto, pulso, defenso, gesto, quasso, tracto.* Some of these latter frequentatives, derived from verbs of the third conjugation, serve, again, as primitives, from which new frequentatives are formed; as, *cursito, dictito, defensito.* There are some double frequentatives of this kind, without the intermediate form of the simple frequentative being used or known; such as *actito* from *ago (acto);* and so, also, *lectito* from *lego, scriptito* from *scribo, haesito* from *haereo, visito* from *video, ventito* from *venio, advento.*

Some few frequentatives with the termination *ito, itare,* are not derived from the supine, but from the present of the primitive verb. This formation is necessary when the primitive verb has no supine, as is the case with *lateo, paveo*—*latito, pavito*. But the following are formed in this manner without there being such a reason: *agito, noscito, quaerito, cogito*. Some frequentatives have the deponential form; as, *amplexor*, from *amplector*, *minitor* from *minor*, *tutor* from *tueor*, *scitor* and *sciscitor* from *scisco*.

[§ 232.] 2. *Desideratives* end in *ŭrio*, *ŭrire* (after the fourth conjugation), and express a desire of that which is implied in the primitive. They are formed from the supine of the latter, e. g., *esŭrio*, *esŭris*, I want to eat, from *edo*, *esum*; so, also, *coenaturio* from *coenatum*, *dicturio* from *dictum*, *empturio* from *emptum*, *parturio* from *partum*, and in this manner Cicero (*ad Att.*, ix., 10) jocosely formed *Sullatŭrit et proscriptŭrit*, he would like to play the part of Sulla and to proscribe.

Note.—Some verbs in *urio* after the fourth conjugation, such as *ligurire, scaturire, prurire*, are not desideratives, and it should be observed that the *u* in these words is long.

[§ 233.] 3. *Diminutives* have the termination *illo, illare*, which is added to the stem of the primitive verb without any farther change, and they describe the action expressed as something trifling or insignificant; e. g., *cantillare*, from *cantare*, to sing in an under voice, or sing with a shaking; *conscribillare*, scribble; *sorbillare*, from *sorbere*, sip. The number of these verbs is not great.

[§ 234.] 4. *Inchoatives* have the termination *sco*, and follow the third conjugation. They express the beginning of the act or condition denoted by the primitive; e. g., *caleo*, I am warm; *calesco*, I am getting or becoming warm; *areo*, I am dry; *aresco*, I begin to be dry; *langueo*, I am languid; *languesco*, I am becoming languid. It frequently happens that a preposition is prefixed to an inchoative, as in *timeo*, *pertimesco*; *taceo*, *conticesco*. The vowel preceding the termination *sco, scĕre*, is either *a* (*asco*), *e* (*esco*), or *i* (*isco*), according as the inchoative is derived from a primitive of the first, second, or third and fourth conjugation (in the last two cases it is *isco*); e. g.,

labasco from *labare*, totter.
pallesco from *pallēre*, be pale.
ingemisco from *gemĕre*, sigh.
obdormisco from *dormire*, sleep.

Many inchoatives, however, are not derived from verbs, but from substantives and adjectives, e. g.,

puerasco, I become childish, from *puer*.
maturesco, I become ripe, from *maturus*, *a*, *um*.

All inchoatives take their perfect and the tenses derived from it from the primitive verb, or form it as it would be in the primitive. (See Chap. LII., the list of the most important inchoatives.) It must, however, be observed that not all verbs ending in *sco* are inchoatives. See § 203.

[§ 235.] B. In regard to the derivation of verbs from nouns, we see that in general the language followed the principle of giving the termination of the second conjugation to verbs of an intransitive signification, and that of the first to such as have a transitive signification. Thus we have, e. g.,

(a) *flos*, *floris*, *florere*, bloom.
frons, *frondis*, *frondere*, have foliage.
vis, *vires*, *virere*, be strong.
lux, *lucis*, *lucere*, shine.
but,
(b) *numerus*, *numerare*, count.
signum, *signare*, mark.
fraus, *fraudis*, *fraudare*, deceive.
nomen, *nominis*, *nominare*, name.
vulnus, *vulneris*, *vulnerare*, wound.
arma, *armare*, arm.

and from adjectives:
albus, *albere*, be white.
calvus, *calvere*, be bald.
flavus, *flavere*, be yellow.
hebes, *hebere*, be blunt or dull.
albus, *albare*, whitewash.
aptus, *aptare*, fit.
liber, *a*, *um*, *liberare*, liberate.
celeber, *bris*, *bre*, *celebrare*, make frequent, or celebrate.
memor, *memorare*, mention.
communis, *communicare*, communicate.

Both kinds are found compounded with prepositions, without the simple verbs themselves being known or much used; e. g.,
Laqueus, *illaqueare*, entwine; *acervus*, *coacervare*, accumulate; *stirps*, *extirpare*, extirpate; *hilaris*, *exhilarare*, cheer.

The observation of § 147 must be repeated here, that many deponents of the first conjugation (in *ari*) are derived from substantives for the purpose of expressing "*to be that* which the substantive indicates;" e. g., among the first verbs in the list there given, we find *aemulari*, *ancillari*, *architectari*, *aucupari*, *augurari*; and, in like manner, *comes*, *comitis*, *comitari*; *dominus*, *dominari*; *fur*, *furari*. See § 237. The Latin language has much freedom in formations of this kind, and we may even now form similar words, just as Persius invented (or was the first, as far as we know, that used) *cornicari*, chatter like a crow, and Horace *graecari*, live luxuriously, like a *Graeculus*.

II. SUBSTANTIVES.

[§ 236.] Substantives are derived:

A. From Verbs.

1. By the termination *or*, appended in place of the *um* of the supine in transitive verbs, to denote a man performing the action implied in the verb; e. g.,

amator, *monitor*, *lector*, *audītor*,
adulator, *fautor*, *condĭtor*, *condītor*,
adjutor, *censor*, *petītor*, *largītor*,

and a great many others. Those which end in *tor* form feminines in *trix;* as, *fautrix*, *adjutrix*, *victrix;* and if in some cases no such feminine can be pointed out in the writings that have come down to us, it does not follow, considering the facility of their formation, that there never existed one. In regard to the masculines in *sor*, the formation of feminines is more difficult, but *tonsor* makes *tonstrix; defensor*, *defenstrix;* and *expulsor*, throwing out the *s*, makes *expultrix*.

Some few substantives of this kind ending in *tor* are formed, also, from nouns; as, *aleator*, gambler, from *alea; janitor*, from *janua; viator*, from *via*.

2. The same termination *or*, when added to the unaltered stem of a word, especially of intransitive verbs, expresses the action or condition denoted by the verb substantively; e. g., *pavere, pavor*, fear; *furĕre, furor*, fury; *nitĕre, nitor*, shine or gloss. So, also, e. g.,

clamor, *albor*, *horror*, *favor*, *ardor*,
amor, *rubor*, *timor*, *maeror*, *splendor*.

[§ 237.] 3. Two terminations, viz., *io*, gen. *ionis*, and *us*, gen. *ūs*, when added to the supine after throwing off the *um*, express the action or condition denoted by the verb *abstractedly*. Both terminations are frequently met with in substantives derived from the same verb, without any material difference; as, *concursio* and *concursus*, *consensio* and *consensus;* so, also, *contemptio* and *contemptus*, *digressio* and *digressus*, *motio* and *motus*, *potio* and *potus*, *tractatio* and *tractatus*, and others. Some verbs in *are* which have different forms of the supine (see § 171), make, also, substantives of two forms; thus we have *fricatio* and *frictio*, *lavatio* and *lotio*, *potatio* and *potio*, and, according to their analogy, also *cubatio* and *cubitio*, although the supine of *cubare* is *cubitum* only.

In this manner are formed from actives and deponents, for example,

(a) *sectio.* *motio.* *lectio.* *auditio.*
cunctatio. *cautio.* *ultio.* *sortitio.*
acclamatio. *admonitio.* *actio.* *largitio.*
(b) *crepitus.* *fletus.* *cantus.* *ambitus.*
sonitus. *visus.* *congressus.* *ortus.*

Note.—Strictly speaking, the Latin language makes this difference, that the verbal substantives in *io* denote the action or condition as actually going on, and those in *us* as being and existing; but this difference is frequently neglected, and it is to be observed that the writers of the silver age (especially Tacitus) prefer the forms in *us* without at all attending to the difference. A third termination, producing pretty nearly the same meaning, is *ūra;* as in *pictura,* painting; *conjectura,* conjecture; *cultura,* cultivation. Sometimes it exists along with the other two, as in *positio, positus, positura; censio, census, censura.* Usually, however, one of them is preferred, in practice, with a definite meaning. Thus we have *mercatus,* the market, and *mercatura,* commerce. In some substantives the termination *ēla* produces the same meaning; as, *querela,* complaint; *loquela,* speech; *corruptela,* corruption.

[§ 238.] 4. The termination *men* expresses either the thing to which the action belongs, both in an active and passive sense; as, *fulmen,* from *fulgere,* lightning; *flumen,* from *fluere,* river; *agmen,* from *agere,* troop or army in its march; *examen,* from *exigere,* a swarm of bees driven out: or, the means of attaining what the verb expresses; e. g., *solamen,* a means of consolation; *nomen* a means of recognising, that is, a name. The same thing is expressed also by the termination *mentum,* which sometimes occurs along with *men;* as, *tegmen* and *tegumentum, velamen* and *velamentum,* but much more frequently alone, as in *adjumentum,* from *adjuvare,* a means of relief; *condimentum,* from *condire,* condiment, i. e., a means of seasoning; *documentum,* a document, a means of showing or proving a thing. Similar words are:

allevamentum. *monumentum.* *additamentum.* *experimentum.*
ornamentum. *fomentum.* *alimentum.* *blandimentum.*

Some substantives of this kind are derived from nouns; thus, from *ater,* black, we have *atramentum.* The connecting vowel *a* before *mentum,* however, may show that a link was conceived to exist between the primitive *ater* and the derivative *atramentum,* such, perhaps, as a verb *atrare,* blacken. In like manner, we have *calceamentum,* a covering for the feet; *capillamentum,* a headdress, wig.

[§ 239.] 5. The terminations *bŭlum* and *cŭlum* (or *ŭlum,* when *c* or *g* precedes) denote an instrument or a place serving a certain purpose; e. g., *venabulum*, a hunter's spear; *vehiculum*, a vehicle; *jaculum*, a javelin; *cingulum*, a girdle. So, also,

umbraculum. *cubiculum*. *ferculum*. *vinculum*.*
poculum. *latibulum*. *stabulum*. *operculum*.

The termination *cŭlum* is sometimes contracted into *clum*, as in *vinclum;* and *clum* is changed into *crum*, and *bulum* into *brum*, when there is already an *l* in the stem of the word; e. g., *fulcrum*, support; *lavacrum*, bath; *sepulcrum*, sepulchre; *flagrum*, scourge; *ventilabrum*. A similar meaning belongs to *trum* in *aratrum*, plough; *claustrum*, lock; *rostrum*, beak. Some words of this class are derived from substantives; as, *turibulum*, censer *(tus, turis); acetabulum*, vinegar cruet; *candelabrum*, candelabre.

6. Other and less productive terminations are *a* and *o*, which, when appended to the stem of the word, denote the subject of the action: *conviva*, guest; *advena*, stranger; *scriba*, scribe; *transfuga*, deserter; *erro*, vagrant; *bibo*, drunkard; *comĕdo*, glutton. By means of the termination *io* words are derived from substantives, denoting a trade to which a person belongs; as, *ludio*, the same as *histrio*, an actor; *pellio*, furrier; *restio*, rope-maker.

-ium expresses the effect of the verb and the place of the action; e. g., *gaudium*, joy; *odium*, hatred; *colloquium*, colloquy; *conjugium* and *connubium*, marriage; *aedificium*, building, edifice; *re-* and *confugium*, place of refuge; *comitium*, place of assembly.

-īgo expresses a state or condition; *origo*, from *oriri*, origin; *vertigo*, giddiness; *rubigo*, a blight; *petigo* and *impetigo*, scab; *prurigo*, itch; and hence, *porrigo*, scurf. A similar meaning belongs to *īdo* in *cupīdo, libido, formido*.

[§ 240.] B. From other Substantives.

1. The diminutives, or, as Quintilian, i., 5, 46, calls them, *vocabula deminuta*, are mostly formed by the terminations *ŭlus, ŭla, ŭlum*, or *cŭlus, a, um*, according to the gender of the primitive word: *ulus, a, um*, is appended to the stem after the removal of the termination of the oblique cases, e. g., *virga, virgula; servus, servulus; puer, puerulus; rex (regis), regulus; caput (capitis), capitulum*.† So, also,

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* [The student ought to have been informed here that in *vinc-ulum*, as in *jac-ulum*, the *c* belongs to the stem, while in *oper-culum* it belongs to the termination.]—*Am. Ed.*

† [A much simpler classification than the one here given may be found in Priscian, viz.:

portula. *nummulus.* *rapulum.* *facula.*
litterula. *hortulus.* *oppidulum.* *adolescentulus.*

Instead of *ulus*, *a*, *um*, we find *ŏlus*, *a*, *um*, when the termination of the primitive substantive, *us*, *a*, *um*, is preceded by a vowel; e. g.,

filiolus. *gloriola.* *ingeniolum.*
alveolus. *lineola.* *horreolum.*

The termination *cŭlus*, *a*, *um*, is sometimes appended to the nominative without any change, viz., in the words in *l* and *r*, and those in *os* and *us* of the third declension, which take an *r* in the genitive; e. g.,

corculum. *fraterculus.* *flosculus.* *munusculum.*
tuberculum. *sororcula.* *osculum.* *corpusculum.*

And so, also, *pulvisculus*, *vasculum*, from *vas*, *vasis*; *arbuscula*, from the form *arbos*; and, in a somewhat different manner, *rumusculus*, from *rumor*; *lintriculus* and *ventriculus*, from *linter* and *venter*. Sometimes the *s* of the nominative terminations *is* and *es* is dropped, as in

igniculus. *aedicula.* *nubecula.* *diecula.*
pisciculus. *pellicula.* *vulpecula.* *plebecula.*

In words of other terminations of the third declension, and in those of the fourth, *i* steps in as a connecting vowel between the stem of the word and the diminutive termination *culus*; e. g.,

ponticulus. *denticulus.* *versiculus.* *anicula.*
particula. *ossiculum.* *articulus.* *corniculum.*
coticula. *reticulum.* *sensiculus.* *geniculum.*

The termination *ellus*, *a*, *um*, occurs only in those words of the first and second declensions which have *l*, *n*, or *r* in their terminations. Thus, *oculus* makes *ocellus*; *tabula*, *tabella*; *asinus*, *asellus*; *liber*, *libellus*; *libra*, *libella*; *lucrum*, *lucellum*. So, also, *popellus*, *fabella*, *lamella*, *patel-*

(A) If the primitive be of the first or second declension, *-ulus*, *-a*, *-um*, is adopted; the gender depending on that of the primitive.
(B) If it be of the third, fourth, or fifth, *-culus*, *-a*, *-um*, is preferred.

The exceptions arise from contraction, or euphonic variety. If the stem of the first or second declension terminate in *l*, *n*, *r*, a contraction generally takes place, producing the termination *-ellus*, *-a*, *-um*, or *-illus*, *-a*, *-um*. Thus, besides *puerulus*, we have *puellus*; and the secondary form *puellula*. If it end in *i* or *e*, then *-olus* is written for *-ulus*. With respect to the other declensions, if the stem end in any of the harsher consonants, *c*, *g*, *t*, *d*, the first termination without the guttural is naturally preferred. If it end in *on*, then *-unculus* is written instead of *-onculus*. (*Journal of Education*, vol. i., p. 101.)]—*Am. Ed.*

la, *agellus*, *cultellus*, *flabellum*, *flagellum*, *labellum*, *sacellum*. *Cistella* is the same as *cistula*, and thence we have again *cistellula*, just as *puellula* from *puella*. *Catellus* from *canis*, and *porcellus* from *porcus*, cannot be brought under any rule. The termination *illus*, *a*, *um*, occurs more rarely, as in *bacillum*, *sigillum*, *tigillum*, *pupillus*, like *pupulus*, from the obsolete *pupus; villum* from *vinum*. So, also, *codicillus*, *lapillus*, *anguilla*. The termination *unculus*, *a*, *um*, is appended chiefly to words in *o*, gen. *onis* or *inis;* as,

sermunculus.
pugiunculus.
ratiuncula.
quaestiuncula.
homunculus.
virguncula.

A few diminutives of this sort are formed also from words of other terminations, viz., *avunculus* from *avus*, *domuncula* from *domus*, *furunculus* from *fur*, *ranunculus* from *rana*. The diminutive termination *lĕus* occurs seldom; but it is found in *equus*, *equuleus; acus*, *aculeus; hinnus*, *hinnuleus*.

Note.—Only a few diminutives differ in gender from their primitive words; as, *aculeus*, from *acus*, fem.; *curriculum*, from *currus*, masc.; and, also, *ranunculus*, from *rana*, and *scamillus* (a footstool), from *scamnum*, along with which, however, we also find the regular diminutives *ranula* and *scamellum*. Hence there are instances of double diminutives in cases where the primitives have double forms (see § 98); e. g., *catillus* and *catillum; pileolus* and *pileolum*, and a few others. The diminutives of common nouns (§ 40) are said to have regularly two forms, one in *us* and the other in *a*, to designate the two sexes; as, *infantulus* and *infantula*, *tirunculus*, *a*, from *infans* and *tiro*.

[§ 241.] 2. The termination *ium* appended to the radical syllable of the primitive expresses either an assemblage of things or persons, or their relation to one another; e. g., *collega*, *collegium*, an assembly of men who are *collegae* (colleagues) of one another; so *convivium*, repast, or assembly of *convivae; servitium*, the domestics, also servitude; *sacerdotium*, the office of priest; *minister*, *ministerium*, service; *exul*, *exilium*, exile; *consors*, *consortium*, community. When this termination is appended to verbal substantives in *or*, it denotes the place of the action, as in *repositorium*, repository; *conditorium*, a place where a thing is kept, tomb; *auditorium*, a place where people assemble for the purpose of listening to a person.

[§ 242.] 3. *-arium* denotes a receptacle; e. g., *granarium*, a granary or place where grain is kept; *armarium (arma)*, a cupboard; *armamentarium*, arsenal, or place where the *armamenta* are kept. So, also, *plantarium* and *seminarium*, *aerarium*, *columbarium*, *tabularium*, *valetudinarium.*

[§ 243.] 4. *-ētum*, appended to the names of plants, denotes the place where they grow in great number; e. g., *quercus*, *quercetum*, a plantation of oaks; so, also, *vinetum*, *lauretum*, *esculetum*, *dumetum*, *myrtetum*, *olivetum*; and, after the same analogy, *saxetum*, a field covered with stones; and, with some change, *salictum* (from *salix)*, pasture, instead of *salicetum*; *virgultum* instead of *virguletum*; *arbustum*, from *arbos* (for *arbor)*, instead of *arboretum.*

[§ 244.] 5. *-īle*, appended to names of animals, indicates the place in which they are kept; e. g., *bubile* (rarely *bovile)*, stall of oxen; *equile*, stable (of horses); so, also, *caprile*, *hoedile*, *ovile.* Some which are formed from verbs indicate the place of the action expressed by the verb; as, *cubile*, *sedile.* All these words are properly neuters of adjectives, but their other genders are not used. Compare § 250.

[§ 245.] 6. With regard to *patronymics*, or names of descent, which the Latin poets have adopted from the poetical language of the Greeks, the student must be referred to the Greek Grammar. The most common termination is *ĭdes*; as, *Priamus*, *Priamĭdes*; *Cecrops*, *Cecropides*; names in *eus* and *cles* make *īdes* (ειδης); e. g., *Atrīdes*, *Pelides*, *Heraclidae.* The names in *as* of the first declension make their patronymics in *ădes*; as, *Aeneas*, *Aeneades.* The termination *ĭădes* should properly occur only in names ending in *ius*, such as *Thestius*, *Thestiades*; but it is used also in other names, according to the requirements of the particular verse; as, *Laertes*, *Laertiades*; *Atlas*, *Atlantiades*; *Abas*, *Abantiades*; *Telamon*, *Telamoniades.*

The feminine patronymics are derived from the masculines, *ĭdes* being changed into *is*, *īdes* into *ēis*, and *iades* into *ias*; e. g., *Tantalides*, *Tantalis*; *Nereus (Nerīdes)*, *Nerēis*; *Thestius (Thestiades)*, *Thestias.* *Aeneades* (from *Aeneas)* alone makes the feminine *Aenēis*, because the regular feminine, *Aeneas*, would be the same as the primitive. In some instances we find the termination *īne* or *ione*; as, *Neptunine*, *Acrisione.*

[§ 246.] C. From Adjectives.

1. The termination *ĭtas* is the most common in forming substantives denoting the quality expressed by the adjec-

tive as an abstract notion, and is equivalent to the English *ty* or *ity*. The adjective itself, in appending *ĭtas*, undergoes the same changes as in its oblique cases, especially in the one which ends in *i*. Thus, from *atrox*, *atroci*, we obtain *atrocitas*; from *cupidus*, *cupidi*, *cupiditas*. So, also, *capax*, *capacitas*; *celer*, *celeritas*; *saluber*, *salubritas*; *crudelis*, *crudelitas*; *facilis*, *facilitas*; *clarus*, *claritas*; *fecundus*, *fecunditas*; *verus*, *veritas*. *Libertas* is formed without a connecting vowel, and *facultas* and *difficultas* with a change of the vowel, as in the adverb *difficulter*.

The adjectives in *ius* make their substantives in *ietas*; e. g., *anxietas*, *ebrietas*, *pietas*, *varietas*; those in *stus* make them in *stas*: *honestas*, *venustas*, *vetustas*; in a similar manner, *potestas* and *voluntas* are formed from *posse* and *velle*.

2. Another very common termination is *ia*, but it occurs only in substantives derived from adjectives of one termination, which add *ia* to the crude form of the oblique cases. From *audax*, dat. *audaci*, we have *audacia*, and from *concors*, *concordi*, *concordia*. So, also, *clemens*, *clementia*; *constans*, *constantia*; *impudentia*, *elegantia*; *appetentia* and *despicientia* occur along with *appetitio* and *appetitus*, *despectio* and *despectus*. Some adjectives in *us* and *er*, however, likewise form their substantives in *ia*; e. g., *miser*, *miseria*; *angustus*, *angustia*; *perfidus*, *perfidia*; and several verbal adjectives in *cundus*; as, *facundus*, *facundia*; *iracundus*, *iracundia*; *verecundus*, *verecundia*.

[§ 247.] 3. There are numerous substantives in which *tūdo* is appended to the case of the adjective ending in *i*; e. g., *acritudo*, *aegritudo*, *altitudo*, *crastitudo*, *longitudo*, *magnitudo*, *fortitudo*, *similitudo*; and in polysyllables in *tus*, *tudo* directly grows out of this termination, as in *consuetudo*, *mansuetudo*, *inquietudo*, *sollicitudo*. *Valetudo* stands alone. Some of these substantives exist along with other forms; as, *beatitudo*, *claritudo*, *firmitudo*, *lenitudo*, and *sanctitudo*, along with *beatitas*, *claritas*, *firmitas*, &c. In these cases the words in *ūdo* seem to denote the duration and peculiarity of the quality more than those in *ĭtas*. To these we must add the termination *monia*, which produces the same signification, e. g., *sanctimonia*, *castimonia*, *acrimonia*, after the analogy of which *parsimonia* and *querimonia* (stronger than *querela)* are formed from verbs.

4. Substantives in *itia*, from adjectives in *us*, are of more rare occurrence; as, *justitia*, from *justus, justi*. So, *avaritia, laetitia, maestitia, pudicitia;* but also *tristitia* from *tristis*.

5. The termination *ēdo* occurs only in a few substantives; as, *albedo, dulcedo, gravedo* (heaviness or cold in the head), *pinguedo* (along with *pinguitudo)*.

III. Adjectives.

Adjectives are derived:

A. From Verbs.

[§ 248.] 1. With the termination *bundus*, chiefly from verbs of the first conjugation, e. g., *errabundus*, from *errare*, *cogitabundus*, from *cogitare*, *gratulabundus*, from *gratulari*, *populabundus*, from *populari*. Their signification is, in general, that of a participle present, with the meaning strengthened, a circumstance which we must express in English by the addition of other words; e. g., *haesitabundus*, full of hesitation; *deliberabundus*, full of deliberation; *mirabundus*, full of admiration; *venerabundus*, full of veneration; *lacrimabundus*, weeping profusely. Thus Gellius explains *laetabundus* as one *qui abunde laetus est*. There are but few adjectives of this kind derived from verbs of the third conjugation: *fremebundus, gemebundus, furibundus, ludibundus, moribundus, nitibundus*. There is only one from a verb of the second conjugation, viz., *pudibundus;* and, likewise, only one from a verb of the fourth, *lascivibundus*.

Note.—These verbal adjectives in *bundus*, however, cannot be regarded as mere participles, for in general they do not govern any case. But we find in Livy the expressions *vitabundus castra, mirabundi vanam speciem*. A considerable list of such expressions is given in Ruddimannus, *Instit. Grammat. Lat.*, tom. i., p. 309, ed. Lips.

Some verbal adjectives in *cundus* are of a similar kind: *facundus*, eloquent; *iracundus*, irascible; *verecundus*, full of bashfulness; *rubicundus*, the same as *rubens*, reddish.

[§ 249.] 2. The ending *ĭdus*, chiefly in adjectives formed from intransitive verbs, simply denotes the quality expressed by the verb:

calidus, from *calere*.	*rubidus*, from *rubere*.
algidus, from *algere*.	*turgidus*, from *turgere*.
madidus, from *madere*.	*rapidus*, from *rapere*.

The termination *uus* is of more rare occurrence; e. g., *congruus*, from *congruo*, agreeing; *assiduus*, *nocuus* and *innocuus*. When derived from transitive verbs, it gives to the adjective a passive meaning, as in *irriguus*, well watered; *conspicuus*, visible; *individuus*, indivisible.

3. The terminations *ĭlis* and *bĭlis* denote the possibility of a thing in a passive sense; e. g., *amabilis*, easy to love, hence amiable; *placabilis*, easy to be conciliated; *delebilis*, easy to be destroyed; *vincibilis*, easy to be conquered; *facilis*, easy to do; *docilis*, docile; *fragilis*, fragile. Some of these adjectives, however, have an active meaning: *horribilis*, producing horror, horrible; *terribilis*, terrible, that is, producing terror; *fertilis*, fertile.

4. *-ax*, appended to the stem of the verb, expresses a propensity, and generally a faulty one:

pugnax.
edax and *vorax*.
loquax.
furax.
audax.
rapax.

The few adjectives in *ŭlus* have a similar meaning; as, *credulus*, credulous; *bibulus*, fond of drinking; *querulus*, querulous.

[§ 250.] B. From Substantives, viz.

(*a*) From Appellatives:

1. The ending *ĕus* denotes the material, and sometimes similarity; e. g.,

ferreus.
aureus.
argenteus.
ligneus.
citreus.
buxeus.
plumbeus.
cinereus.
corporeus.
virgineus.
igneus.
vitreus.

Some adjectives of this kind have a double form in *-neus* and *-nus*; as, *eburneus* and *eburnus*, *ficulneus* and *ficulnus*, *iligneus* and *ilignus*, *querneus* and *quernus*, *saligneus* and *salignus*.

2. *-ĭcus* expresses belonging or relating to a thing; e. g., *classicus*, from *classis*; *civicus*, relating to a citizen; *dominicus*, belonging to a master; *rusticus*, rural; *aulicus*, relating to a court; *bellicus*, relating to war, &c.

3. The termination *īlis* (compare § 20) has the same meaning, but assumes also a moral signification; e. g., *civilis* and *hostilis*, the same as *civicus* and *hosticus*, but also answering to our civil and hostile. So *servilis*, *senilis*, *anilis*, *juvenilis*, *puerilis*, *virilis*.

4. The endings *aceus* and *icius* sometimes express a ma-

terial and sometimes the origin; e. g., *chartaceus*, *membranaceus*, *papyraceus*; *caementicius*, *latericius*, *patricius*, *tribunicius*. So, also, those derived from participles: *collaticius*, arisen from contributions; *commenticius*, fictitious; *subditicius*, supposititious, and others.

[§ 251.] 5. The termination *ālis* (in English *al)* is appended not only to words in *a*, but also to substantives of other terminations, in which, however, the termination is appended to the crude form of the oblique cases; e. g., *ancora*, *conviva*, *letum*—*ancoralis*, *convivalis*, *letalis*; but from *rex*, *regis*, we have *regalis*; *virgo*, *virginalis*; *sacerdos*, *sacerdotalis*; *caput*, *capitalis*; *corpus*, *corporalis*. So, also, *auguralis*, *aditialis*, *comitialis*, *annalis*, *fluvialis*, *mortalis*, *novalis*, *socialis*, and others. Also from proper names; as, *Augustalis*, *Claudialis*, *Flavialis*, *Trajanalis*, to denote classes of priests instituted in honour of those emperors. The ending *aris* is somewhat more seldom, and principally occurs in such words as contain an *l*; such as *articularis*, *consularis*, *popularis*, *puellaris*, *vulgaris*, *Apollinaris*.

The termination *atilis* denotes fitness for the thing expressed by the root; as, *aquatilis*, *fluviatilis*, *volatilis*.

6. The termination *ius* occurs most frequently in derivatives from personal nouns in *or*; e. g., *accusatorius*, *amatorius*, *aleatorius*, *censorius*, *imperatorius*, *praetorius*, *uxorius*. It occurs more rarely in substantives of other terminations, though we have *regius*, *patrius*, *aquilonius*. From substantives in *or* which do not denote persons, but abstract notions, adjectives are formed by simply appending *us*; as, *decor*, *decorus*; and so, also, *canorus*, *odorus*, *honorus* (less frequently used than *honestus)*.

[§ 252.] 7. -*īnus* is found especially in derivations from names of animals (especially to denote their flesh); e. g.,

asininus.	*ferinus.*	*haedinus.*	*anserinus.*
caninus.	*equinus.*	*caballinus.*	*anatinus.*
camelinus.	*taurinus.*	*arietinus.*	*viperinus.*

But it also occurs in adjectives derived from names of other living beings; e. g., *divinus*, *libertinus*, *inquilinus* (from *incola)*, *masculinus*, *femininus* (*marīnus*, living in the sea, stands alone). *Medicina*, *sutrina*, *tonstrina*, *pistrinum*, *textrinum*, are to be explained by the ellipsis of a substantive, and denote the locality in which the art or trade is carried on.

The termination *ĭnus*, on the other hand, occurs chiefly in derivations from names of plants and minerals, to denote the material of which a thing is made; e. g., *cedrĭnus*, *fagĭnus*, *adamantĭnus*, *crystallĭnus*, and the ending *tĭnus* in derivative adjectives denoting time; as, *crastĭnus*, *diutĭnus*, *hornotĭnus*, *annotĭnus*. See § 20.

8. The termination *arius* expresses a general relation to the noun from which the adjective is formed, but more particularly the occupation or profession of a person; e. g.,

coriarius.
statuarius.
sicarius.
carbonarius.
aerarius.
argentarius.
scapharius.
navicularius.
codicarius.
ostiarius.
consiliarius.
classiarius.

9. The ending *ōsus* denotes fulness or abundance; as in

aerumnosus.
animosus.
artificiosus.
aquosus.
lapidosus.
vinosus.
bellicosus.
caliginosus.
tenebricosus.

The ending *uosus* occurs exclusively in derivations from words of the fourth declension: *actuosus*, *portuosus*, *saltuosus*, *vultuosus;* but also *monstruosus*, which is used along with *monstrosus.*

10. The termination *lentus* denotes plenty, and is commonly preceded by the vowel *ŭ*, and sometimes by *ŏ:*

fraudulentus.
turbulentus.
esculentus.
vinolentus.
opulentus.
potulentus.
pulverulentus.
violentus.
sanguinolentus.

11. Less productive and significant terminations are: *-ānus*, which denotes belonging to a thing; *urbanus*, *montanus*, *humanus* (from *homo)* (respecting the adjectives formed from numerals by means of this termination, see § 118. Thus, we find *febris tertiana*, *quartana*, a fever returning every third or fourth day); *īvus* generally denotes the manner or nature of a thing: *furtivus*, *votivus*, *aestivus*, *tempestivus;* also from participles: *captivus*, *nativus*, *sativus; ernus* denotes origin: *fraternus*, *maternus*, *paternus*, *infernus*, *externus.* The same termination and *urnus* occur in adjectives denoting time: *vernus*, *hibernus*, *hesternus*, *aeternus* (from *aeviternus)*, *diurnus*, *nocturnus; ĭtĭmus* occurs in *finitimus*, *legitimus*, *maritimus.* The termination *-ster*, in the adjectives mentioned in § 100, denotes the place of abode, or a quality.

[§ 253.] A very extensive class of derivative adjectives end in *atus*, like participles perfect passive of the first conjugation, but they are derived at once from substantives, without its being possible to show the existence of an intermediate verb. Thus we have, e. g., *aurum* and *auratus*, gilt; but a verb *aurare* does not occur, and its existence is assumed only for the sake of derivation. Some adjectives of this kind are formed from substantives in *is* and end in *ītus*;[*] as, *aurītus*, provided with ears; *pellitus*, covered with a skin; *turritus*, having towers; and so, also, *mellitus*, sweet as honey. Some few are formed by the ending *ūtus* from substantives in *us*, gen. *us*; as, *cornutus*, *astutus*; and, according to this analogy, *nasutus*,[†] from *nasus*, *i*. Those in *atus* are very numerous; e. g.,

barbatus.
togatus.
galeatus.
calceatus.
clipeatus.
oculatus.
aeratus.
dentatus.
falcatus.

[§ 254.] *(b)* From Proper Names.

We may here distinguish four classes: 1, names of men; 2, of towns; 3, of nations; 4, of countries.

1. The termination *ianus* is the most common in forming adjectives from Roman names of men, not only from those ending in *ius*, such as *Tullianus*, *Servilianus*, but also from those in *us* and other endings; as, *Crassianus*, *Marcellianus*, *Paulianus*, *Caesarianus*, *Catonianus*, *Ciceronianus*: *anus* occurs only in names in *a*, and is therefore found less frequently; as, *Cinnanus*, *Sullanus*; still, on the other hand, we find *septa Agrippiana*, *legio Galbiana*. *Gracchus* is the only name in *us* that commonly makes *Gracchanus*; for *Augustanus*, *Lepidanus*, and *Lucullanus* occur along with *Augustianus*, *Lepidianus*, and *Lucullianus*. The termination *inus* is found chiefly in derivatives from names of families, e. g., *Messalinus*, *Paulinus*, *Rufinus*, *Agrippina*, *Plancina*; in real adjectives it occurs much more rarely, but it is well established in *Jugurtha*, *Jugurthinus* (for which, however, *Jugurthanus* also might have been used); *Plautus*, *Plautinus*; *Verres*, *Verrinus*, to distinguish them from *Plautius*, *Plautianus*; *Verrius*, *Verrianus*. In Suetonius, moreover, we find *bellum Viriathinum*, *fossa Drusina*, and in Cicero *oratio Me-*

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[*] [*Auritus*, *pellitus*, &c., are the very forms to which analogy would lead. (Consult *Journal of Education*, vol. i., p. 105.)]—*Am. Ed.*

[†] [*Nasutus* is not a very irregular form, when we consider the convertibility of the vowels *ŏ* and *ŭ*, or *ō* and *ū*; and the consequent confusion in so many words between the second and fourth declensions.]—*Am. Ed.*

tellina (an oration delivered against Metellus), *ad Att.*, i., 13; *bellum Antiochinum*, *Philip.*, xi., 7; and *partes Antiochinae*, *ad Fam.*, ix., 8. The termination *ĕus* in *Caesareus*, *Herculeus*, *Romuleus*, is used only by poets.

There are two terminations for forming adjectives from Greek names of men, *ēus* or *īus* (in Greek ειος, see § 2) and *ĭcus*. Some names form adjectives in both terminations with a slight difference in meaning, e. g., *Philippeus* and *Philippicus*, *Pythagoreus* and *Pythagoricus*, *Isocrateus* and *Isocraticus*, *Homerius* and *Homericus*. Of others, one form only is used; as, *Demosthenicus*, *Platonicus*, *Socraticus*. To these we must add those in *-iăcus*, formed from names in *ias*, e. g., *Archias*. On the other hand, we have *Antiochius*, *Aristotelius*, or, with a different pronunciation, *Achilleus*, *Epicureus*, *Heracleus*, *Sophocleus*, *Theodoreus*. Sometimes adjectives in *ēus* are formed, also, from Latin names, though, at the best period of the language, never without a definite reason; e. g., in Cicero, *in Verr.*, iii., 49, *Marcellea* and *Verrea*, Greek festivals in honour of those persons; but afterward we find, without this peculiar meaning, *Augusteus*, *Lucculleus* (in Pliny and Suetonius), *Neroneus*, Roman objects being thus designated by words with a Greek termination.

Note.—It must, however, be observed that the Roman gentile names in *ĭus* were originally adjectives, and were always used as such. We thus read *lex Cornelia*, *Julia*, *Tullia*, *via Flaminia*, *Valeria*, *Appia*, *aqua Julia*, *circus Flaminius*, *theatrum Pompeium*, *horrea Sulpicia*, instead of the adjectives in *anus*. Nay, the Romans made this very proper distinction, that the adjectives in *ius* denoted everything which originated with the person in question, and was destined for public use, while those in *anus* denoted that which was named after the person for some reason or other; e. g., *lex Sulpicia*, but *seditio Sulpiciana*; *aqua Appia*, but *mala Appiana*; *porticus Pompeia*, but *classis Pompeiana*, &c. The former meaning is also expressed when the name itself is used adjectively; as, *aqua Trajana*, *portus Trajanus*, though an adjective in *ianus* was formed even from names ending in *anus*; as, *malum Sejanianum*, *SCtum Silanianum*. According to this analogy, *Augustus*, *a*, *um*, was used for *Augustianus*, *Augustanus*, or *Augustalis*; e. g., *domus Augusta*, *pax Augusta*, *scriptores historiae Augustae*. The poets went still farther, and Horace, for example (*Carm.*, iv., 5, 1), says, *Romulae gentis custos*, for *Romuleae*.

[§ 255.] 2. From names of places, and chiefly from those of towns, adjectives are derived ending in *ensis*, *īnus*, *as*, and *anus*.

(a) *-ensis*, also from common or appellative nouns, e. g., *castrensis*, from *castra*; *circensis*, from *circus*; and from names of towns: *Cannae*, *Cannensis*; *Catina*, *Catinensis*; *Ariminum*, *Ariminensis*; *Comum*, *Comensis*; *Mediolanum*,

Mediolanensis; Sulmo, Sulmonensis; from (Greek) towns in *ĭa (ēa): Antiochensis, Antigonensis, Attalensis, Nicomedensis*, but in *Heracliensis* the *i* is preserved.

(β) *-īnus*, from names in *ĭa* and *ium;* e. g., *Ameria, Amerinus; Aricia, Aricinus; Florentia, Florentinus; Caudium, Caudinus; Clusium, Clusinus; Canusium, Canusinus.* And so, also, from *Latium, Latinus*, and from *Capitolium, Capitolinus.*

(γ) *-as* (for all genders) is used less extensively, and only forms adjectives from names of towns in *um*, though not from all. It occurs in *Arpinum, Arpinas; Aquinum, Aquinas; Privernum, Privernas; Ferentinum, Ferentinas (ager); Casilinum, Casilinas* (along with *Casilinensis).* But *Ravenna* also makes *Ravennas; Capena, Capenas; Ardea, Ardeas; Interamna, Interamnas* (also *ager); Frusino, Frusinas. Antium* makes *Antias*, but we find also *Antiense templum* and *Antiatinae sortes.*

(δ) *-anus*, from names of towns in *a* and *ae;* e. g., *Roma, Romanus; Alba, Albanus;*[*] *Sparta, Spartanus; Cumae, Cumanus; Syracusae, Syracusanus; Thebae, Thebanus;* also from some in *um* and *i: Tusculum, Tusculanus; Fundi, Fundanus.*

[§ 256.] Greek adjectives, however, formed from names of towns, or such as were introduced into Latin through the literature of the Greeks, follow different rules, which must be learned from a Greek Grammar. We will here only remark that the most frequent ending is *ĭus*, by means of which adjectives are formed, also, from Greek names of countries and islands; e. g., *Aegyptus, Aegyptius; Lesbos, Lesbius; Rhodus, Rhodius; Corinthus, Corinthius; Ephesus, Ephesius; Chĭus, Chīus* (instead of *Chiius); Lacedaemon, Lacedaemonius; Marathon, Marathonius; Salamis, Salaminius; Eretria, Eretrius.* Other names in *a* take the termination *aeus;* as, *Smyrna, Smyrnaeus; Tegea, Tegeaeus; Larissa, Larissaeus; Perga, Pergaeus,* and so, also, *Cumae* (Κύμη) makes the Greek adjective *Cumaeus.* In the case of towns not in Greece, even when they are of Greek origin, we most frequently find the termination *īnus: Tarentum, Tarentinus; Agrigentum, Agrigentinus; Centuripae, Centuripinus; Metapontum, Metapontinus; Rhegium, Rheginus*, whereas the Latin *Regi-*

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[*] *Albanus* is formed from *Alba Longa; Albensis* from *Alba*, on Lake Fucinus.

um Lepidi makes the adjective *Regiensis.* It not unfrequently happened that the Romans, as may be observed in some instances already mentioned, formed adjectives from Greek names of towns in their own way, and without any regard to the Greek forms; e. g., *Atheniensis* instead of *Athenaeus*, *Thebanus* instead of *Thebaeus* (while *Thebaicus* is an adjective derived from the Egyptian Thebes), *Eretriensis* along with *Eretrius*, *Syracusanus* along with *Syracusius*, *Eleusinus* more frequently than the Greek form *Eleusinius*. The Greek ending *ευς* was most commonly changed into *ensis;* sometimes, however, it was retained along with the Latin form; as, *Halicarnasseus* and *Halicarnassensis*. In like manner, the Greek *ίτης* was sometimes retained, as in *Abderites;* and sometimes changed into *anus*, as in *Panormitanus*, *Tyndaritanus*, especially in all the Greek names of towns compounded with *polis;* as, *Neapolitanus*, *Megalopolitanus*. The other Greek terminations are usually retained in Latin.

[§ 257.] 3. From names which originally belong to nations, adjectives are formed in *icus* and *ius*, in most cases in *icus;* e. g., from *Afer*, *Britannus*, *Gallus*, *Germanus*, *Italus*, *Marsus*, *Medus*, *Celta*, *Persa*, *Scytha*, *Arabs*, *Aethiops*, we have the adjectives *Africus*, *Britannicus*, *Celticus*, *Arabicus*, &c.; those in *ius* are formed from some Greek names; as, *Syrus*, *Syrius;* *Cilix*, *Cilicius;* *Thrax*, *Thracius.* Other names of nations are at once substantives and adjectives; as, *Graecus*, *Etruscus*, *Sardus*, or adjectives and, at the same time, substantives; as, *Romanus*, *Latinus*, *Sabinus*. Other substantive names, again, serve, indeed, as adjectives, but still form a distinct adjective in *icus;* as, *Hispanus*, *Hispanicus;* *Appulus*, *Appulicus;* *Samnis*, *Samniticus*. In like manner, *Caeres*, *Veiens*, *Camers*, *Tiburs* are both substantives and adjectives, but still form distinct adjectives according to the analogy of names of towns: *Caeretanus*, *Veientanus*, *Camertinus*, *Tiburtinus*.

Note.—It must be remarked that poets and the later prose writers, in general, use the substantive form also as an adjective; e. g., *Marsus aper*, *Colcha venena*, although *Colchicus* and *Marsicus* exist; Horat., *Carm.*, iv., 6, 7, *Dardanas turres quateret;* vers. 12, *in pulvere Teucro;* vers. 18, *Achivis flammis urere*, instead of *Achaicis*. And this is not only the case with these forms of the second declension which externally resemble adjectives, but Ovid and Juvenal say *Numidae leones*, *Numidae ursi*, instead of *Numidici;* and Persius says, *Ligus ora* for *Ligustica*. The Greek feminine forms of names of nations are likewise used as adjectives; thus, Virgil says, *Cressa pharetra* for *Cretica*, *Ausonis ora* for *Ausonia*, and the like. The same liberty is taken by poets with the names of rivers in *us*. Thus, Horace, *Carm.*, iv., 4, 38, has, *Metaurum flumen; de Art. Poet.*, 18, *flumen Rhenum.* Even prose writers sometimes follow their example in this respect: Plin., *Hist.*, *Nat.*, iii., 16, *ostium Eridanum;* Caes., *B. G.*, iii., 7, and Tacit., *Ann.*, i., 9, *Hist.*, iv., 12, *mare Oceanum.*

[§ 258.] 4. The names of countries, with some exceptions, such as the Latin names of districts, *Latium* and *Samnium*, and those borrowed from the Greek language, *Aegyptus*, *Epirus*, *Persis*, are themselves derived from the names of nations; e. g., *Britannia*, *Gallia*, *Italia*, *Syria*, *Thracia*, sometimes with slight changes, as in *Sardi*, *Sardinia;* and *Siculi*, *Sicilia*. *Africa* and *Corsica* are real adjectives, to which *terra* is understood. From some of these countries adjectives are formed with the terminations *ensis* and *anus;* as, *Graeciensis*, *Hispaniensis*, *Siciliensis; Africanus*, *Gallicanus*, *Germanicianus*, which must be carefully distinguished from the adjectives derived from the names of the respective nations. Thus, *exercitus Hispaniensis* signifies an army stationed in Spain, but not an army consisting of Spaniards; but *spartum Hispanicum* is a plant indigenous in Spain. The following are some peculiar adjectives of Greek formation: *Aegyptiacus*, *Syriacus*. *Graecanicus* is strangely formed, and expresses Greek origin or Greek fashion.

[§ 259.] C. From other Adjectives.

Diminutives are formed from some adjectives by the terminations *ulus*, *olus*, *culus*, and *ellus*, according to the rules which were given above, § 240, with regard to diminutive substantives. Thus we have *parvulus*, *horridulus*, *nasutulus*, *primulus; aureolus; pauperculus*, *leviculus*, *tristiculus; misellus*, *novellus*, *pulchellus*, *tenellus*. Double diminutives are formed from *paucus* and *paulus; paululus* or *pauxillus*, and *pauxillulus*, *a*, *um;* and from *bonus (benus)*, *bellus* and *bellulus*. Respecting the diminutives derived from comparatives, comp. § 104, 2, *Note.*

The termination *aneus*, appended to the stem of an adjective (and participle) in *us*, expresses a resemblance to the quality denoted by the primitive; e. g., *supervacaneus*, of a superfluous nature; but there are only few words of this kind: *rejectaneus*, *subitaneus*, *collectaneus*, and, according to their analogy, *consentaneus*, *praecidaneus*, *succidaneus*.

[§ 260.] Besides derivation, new words are also formed by *composition*. In examining such words, we may consider either the first or the second part of which a compound consists.

The first word is either a noun, a verb, or a particle. The second remains unchanged; e. g., *benefacio*, *beneficium*, *maledico*, *satago;* a contraction takes place only in *nōlo*, from *ne* (for *non)* and *vŏlo*, and in *mālo*, from *măge* (for *magis)* and *vŏlo*. Prepositions are used more frequently than any other particles in forming compound words. Respecting their signification and the changes produced in pronunciation by the meeting of heterogeneous consonants, see Chap. LXVI.

There are only a few words in which verbs form the first part of a compound, and wherever this is the case the verb *facio* forms the latter part; as in *arefacio*, *calefacio*, *madefacio*, *patefacio*, *condocefacio*, *commonefacio*, *assuefacio*, and *consuefacio*. The only change in the first verbs (which belong to the second conjugation) is, that they throw off the *o* of the present.

When the first word is a noun (substantive or adjective), it regularly ends in a short *i*.

patricida.
artifex.
tubicen.
causidicus.
aedifico.
armiger.
aquilifer.
capripes.
carnivorus.
belligero.
particeps.
ignivomus.
misericors.
rupicapra.
stillicidium.
aequiparo.
amplifico.
breviloquens.
alienigena.
vilipendo.

So, also, *bĭceps*, *trigemini fratres*, *centifolia rosa*, *centimanus Gyges*, from *centum*, whereas otherwise the compositions with numerals are different; as, *quadrupes*, and without any change: *quinqueremis*. A contraction takes place in *tibīcen* for *tibiicen*, from *tibia* and *cano*, whereas in *tubicen* and *fidicen* the connecting vowel is short, according to the rule, there being no *i* in the words *tuba* and *fides*. When the second word begins with a vowel, the connecting *i* is thrown out, as in *magnanimus*, *unanimis*, with which we may compare *unimanus* and *uniformis*.

Those words the parts of which are declined separately, may likewise be regarded as compounds, although they form one word only in so far as they are commonly written as such; as, *respublica*, *jusjurandum*, *rosmarinus*, *tresviri*. So, also, those of which the first word is a genitive; as, *senatūsconsultum*, *plebiscitum*, *duumvir*, *triumvir*, that is, one of the *duoviri* or *tresviri*.

Note.—The Greek language regularly makes the first part of a compound, when it is a noun, end in *o;* e. g., φιλόσοφος, λογογράφος, σωματοφύλαξ, Συροφοίνιξ. As many such Greek compounds passed over into the Latin language, such as *philosophus*, *philologus*, *graecostasis*, *Gallograeci*, we may form similar compounds in modern Latin, but only in the case of proper names; as, *Francogalli*, *Graeco-Latinus*. There is no good reason for rejecting them, if they really denote one thing which is formed by the combination of two elements.

[§ 261.] The latter word in the composition determines to what part of speech the whole belongs. In compositions with particles, the second word either remains unchanged, or undergoes only a slight variation in its vowel. This variation must be here considered, especially with regard to the radical vowel of the verb; for the vowels *i*, *o*, *u*, *ā* and *ē* remain unchanged, as in *ascrībo*, *commĭnor*, *appōno*, *excŏlo*, *addūco*, *illābor*, *subrēpo;* but *ă* and *ĕ*, and the diphthong *ae*, frequently undergo a change: 1. *ă* remains only in the compounds of *caveo*, *maneo*, and *traho;* but in most other cases it is changed into *ĭ*, e. g., *constituo* from *statuo*, *accipio* from *capio*, *abjicio* from *jacio*, *arripio* from *rapio*, *incido* from *cado*, *adigo* from *ago;* so, also, *attingo* from *tango*, *confringo* from *frango;* it is changed into *e* in *ascendo*, *aspergo*, *confercio*, *refello*, *impertio* (along with *impartio)*. 2. *ĕ* sometimes remains unchanged; as in *appeto*, *contego*, *contero*, *congero*, but sometimes it is changed into *ĭ: assideo* from *sedeo*, *abstineo* from *teneo*, *arrigo* from *rego*, *aspicio* from *specio*. Both forms occur in the compounds of *legere;* e. g., *perlĕgo*, read through; *intellĭgo*, understand, but *intellego*, too, was used in early times. 3. The diphthong *ae* remains unchanged only in the compounds of *haereo;* as, *adhaero;* it is changed into *ī* in the compounds of *caedo*, *laedo*, *quaero;* e. g., *incīdo*, *illīdo*, *inquīro.* Other particulars may be gathered from the lists of irregular verbs.

In the composition of nouns with verbs, the second word undergoes more violent changes, and the rules already given respecting derivation must be taken into account here. But nouns are also formed in composition with verbs by the mere abbreviation of the ending, and without any characteristic syllable of derivation. Thus we have from *cano*, *tubicen;* from *gero*, *claviger*, *armiger;* from *fero*, *cistifer*, *signifer;* from *facio*, *artifex*, *pontifex;* from *capio*, *princeps*, *municeps*, *particeps.* Compounded adjectives are derived from verbs by the termination *us*, which is appended to the verbal stem: *mortiferus*, *igni-*

vomus, *dulcisonus*, like *consonus*, *carnivorus*, *causidicus;* and from substantives with a very slight or no change at all; e. g., *centimanus*, *capripes*, *misericors*, *uniformis.*

Note.—When the parts of a compound word are separated by the insertion of one or two unaccented words, it is called, by a grammatical term, a *tmesis*. Such a tmesis, however, occurs in prose only in the case of relative pronouns compounded with *cunque*, more rarely in those with *libet* and in adjectives or adverbs compounded with *per*, so that we may say, e. g., *quod enim cunque judicium subierat vicit; qua re cunque potero tibi serviam; quale id cunque est; per mihi gratum feceris; per mihi, inquam, gratum, feceris*

CHAPTER LXII.

ETYMOLOGY OF PARTICLES.

ADVERBS.

[§ 262.] 1. As the adjective qualifies a substantive, so the adverb qualifies a verb, an adjective (consequently a participle also), and even another adverb; e. g., *prudens homo prudenter agit; felix homo feliciter vivit; eximie doctus; domus celeriter extructa; satis bene scripsit.*

Note.—There are only certain cases in which an adverb can be joined with a substantive, viz.: when the substantive is used as an adjective or participle, and accordingly denotes a quality; as, *populus late rex* for *late regnans*, ruling far and wide; *admodum puer erat*, he was very young, or very much like a boy; or when a participle is understood to the adverb, e. g., Tacit., *Ann.*, ii., 20, *gravibus superne ictibus conflictabantur;* that is, *superne accidentibus*, coming from above: ibid., 12, 61, *nullis extrinsecus adjumentis velavit;* that is, *extrinsecus ductis* or *assumptis*, by outward or external reasons. In this manner Livy frequently uses the adverb *circa* in the sense of neighbouring; e. g., i., 17, *multarum circa civitatum irritatis animis.* An adverb may be joined with pronominal adjectives, when their adjective character predominates; as in *homo plane noster*, entirely ours, that is, devoted to us.

2. Adverbs belong to those parts of speech which are incapable of inflexion, for they have neither cases nor any other forms to denote the difference of persons, tenses, or moods. But an adverb approaches nearest the declinable parts of speech, inasmuch as adverbs derived from adjectives or participles take the same degrees of comparison as the latter. We have therefore, in the first place, to consider only the etymology of adverbs, and then their degrees of comparison.

With regard to their etymology, adverbs are either simple or primitive *(primitiva)* or derived *(derivata)*. We shall first treat of derivative adverbs; their number is great, and certain laws are followed in their formation.

[§ 263.] 3. By far the greater number of derivative adverbs end in *ē* and *ter*, and are derived from adjectives and participles (present active and perfect passive).

Adjectives and participles in *us*, *a*, *um*, and adjectives in *er*, *a*, *um* (that is, those which follow the second declension), make

Adverbs with the termination ē.

Thus, *altus*, *longus*, *molestus*, *doctus*, *emendatus*, *ornatus*, make the adverbs *alte*, *longe*, *moleste*, *docte*, *emendate*, *ornate*. With regard to adjectives in *er*, *a*, *um*, the formation of adverbs varies according as they throw out the *e* in the oblique cases or retain it (see § 48 and 51), for the adverbs follow the oblique cases. Thus, *liber* and *miser* make *libere* and *misere;* but *aeger (aegri)* and *pulcher (pulchri)* make *aegre* and *pulchre*. *Bonus* makes the adverb *bĕnĕ*, from an ancient form *benus*. *Bĕnĕ* and *mălĕ* are the only adverbs of this class that end in a short *e*.

Note 1.—*Inferne*, below, and *interne*, within, although derived from adjectives in *us*, are used with a short *e*, the former by Lucretius and the latter by Ausonius, the only writers in which these adverbs respectively occur. To these we must add *supernĕ*, above, in Lucretius and Horace, *Carm.*, ii., 20, 11, though in the latter the quantity of the *e* is a disputed point. It cannot be ascertained whether the poets made the *e* in these words short by a poetical license, or whether these adverbs have anything particular.

Note 2.—Some adverbs in *ē* differ in their meaning from their respective adjectives, but they must nevertheless be regarded as derived from them. Thus, *sane* (from *sanus*, sound, well) signifies "certainly;" *valde* (from *validus*, strong, contracted from *valide*, which furnishes the degrees of comparison) signifies "very;" and *plane* signifies "plainly," like *planus*, but also takes the meaning of "entirely," or "thoroughly."

[§ 264.] 4. All other adjectives and the participles in *ns* (consequently all adjectives which follow the third declension) form their

Adverbs in ter,*

and retain the changes which occur in the genitive. The genitive *is* is changed into *iter*, except the genitive in *ntis* (from the nom. in *ns)*, which makes the adverb in *nter;* e. g., *elegans*, *eleganter;* *amans*, *amanter;* *conveniens*, *convenienter;* but *par*, *pariter;* *utilis*, *utiliter;* *tenuis*, *tenuiter;* *celer*, *ĕris*, *celeriter;* *saluber*, *salubriter*, and so, also, *ferociter*, *simpliciter*, *dupliciter*, *concorditer*, *audaciter* (or more frequently contracted into *audacter)*.

Note 1.—The termination *ter* serves, also, to form the adverbs *aliter*, otherwise, and *propter*, beside; the former from the original form *alis*, neuter

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* [Pott regards the suffix *ter* as originally identified with the other adverbial one in *tus*, and he compares both with the Sanscrit ending *tas*. (*Etymol. Forsch.*, vol. i., p. 91.)]—*Am. Ed.*

alid, and the latter from *prope*, being abridged for *propiter*. (See No. 7, note 1.) *Vehementer* is derived from *vehemens*, but takes the signification of "very," like *valde*; e. g., Cic., *de Off.*, ii., 21, *vehementer se moderatum praebuit*. The indeclinable *nequam* has the adverb *nequiter*.

Note 2.—The adjectives mentioned in § 101, which have double terminations, *us*, *a*, *um*, and *is*, *e*, ought to have also a double form of their adverbs, but this is the case only in *hilare* and *hilariter*; with regard to *imbecillus*, it remains uncertain, as the positive of the adverb does not occur; and in the case of the other adjectives of this kind, the adverb is wanting altogether. There are, on the other hand, some adjectives in *us*, *a*, *um*, of which the adverbs have two forms (*abundantia*); as, *dure*, *duriter*; *firme*, *firmiter*; *nave*, *naviter*; *humane*, *inhumane*—*humaniter*, *inhumaniter*; *large*, *largiter*; *luculente*, *luculenter*; *turbulente*, *turbulenter*; and in the early language many more, which are mentioned by Priscian, xv., 3. Of *violentus*, *fraudulentus*, and *temulentus*, adverbs in *ter* only exist: *violenter*, *fraudulenter*, *temulenter*.

[§ 265.] 5. Although in grammar an adverb is assigned to every adjective, yet the dictionary must frequently be consulted, for there are some adjectives whose very signification does not admit the formation of an adverb; as, for example, those which denote a material or colour; while, with respect to others, we can say no more than that no adverb of them is found in the writers whose works have come down to us, as of the adjectives *amens*, *dirus*, *discors*, *gnarus*, *rudis*, *trux*, *imbellis*, *immobilis*, *inflexibilis*, and others compounded in the same manner. Of *vetus* the adverbs are *vetuste* and *antique*, and of *fidus*, *fideliter*, derived from other adjectives of the same meaning. It frequently happens that adverbs exist in the degrees of comparison, without their form of the positive being found; e. g., *tristiter* and *socorditer* are not to be found, and instead of *uberiter*, *ubertim* is used; but the comparatives *tristius*, *socordius*, *uberius*, and the superlatives are in common use. The adverb *magne* does not occur, but its irregular comparative *magis* and the superlative *maxime* are of very common occurrence. *Multum*, *plus*, *plurimum* have no adverbs, but these neuters in some cases serve themselves as adverbs.

[§ 266.] 6. Sometimes particular cases of adjectives supply the place of the regularly formed adverbs in *e*: *(a)* of some adjectives in *us*, *a*, *um*, and *er*, *a*, *um*, the ablative singular in *ō* is used as an adverb; e. g., *arcano* and *secreto*, secretly; *cito*, quickly; *continuo*, immediately; *crebro*, frequently; *falso*, wrongly; *gratuito*, gratis; *liquido*, clearly; *manifesto*, manifestly; *mutuo*, as a loan, hence mutually; *necessario*, necessarily; *perpetuo*, perpetually; *precario*, by entreaties; *raro*, rarely; *sedulo*, sedulously;

serio, seriously; *subito*, suddenly; *tuto*, safely. To these must be added some adverbs formed from participles: *auspicato*, *composito*, *consulto*, *directo*, *festinato*, *nec-* or *inopinato*, *improviso*, *iterato*, *merito*, *optato*, *praeparato*, *sortito*. Along with several of these ablative adverbs, the forms in *ē* also are occasionally used; but apart from the origin, the forms in *o* do not differ either in meaning or in their degrees of comparison from those in *ē*.

Note 1.—*Vere* and *vero* have a somewhat different sense: the regular adverb of *verus*, true, is *vere*; but *vero* is used in answers in the sense of "in truth," or "certainly," but it is more commonly applied as a conjunction in the sense of "but," or "however." We will explain its use in answers by an example. When I am asked, *adfuistine heri in convivio?* I answer, *ego vero adfui*; or, without a verb, *ego vero*, *minime vero*; and *vero* thus being merely indicative of a reply, will often be untranslatable into English. The case of *certe* and *certo* is generally different from that of *vere* and *vero*: the adverb which usually takes the meaning of its adjective is *certo*, while *certe* takes the signification of "at least," to limit an assertion; e. g., *victi sumus, aut, si dignitas vinci non potest, fracti certe*. *Certe*, however, is frequently used, also, in the sense of our "certainly," especially in the phrase *certe scio*, which, in Cicero, is even more frequent than *certo scio*. See my note on Cic., lib. i., *in Verr.*, 1.

Note 2.—*Omnino*, from *omnis*, altogether, or in general, may also be reckoned in this class of adverbs. The etymology of *oppido*, very, is very doubtful.* *Profecto*, truly, also belongs to this class, if it be derived from *profectus a, um*; but if it be the same as *pro facto*, which is more probable, it belongs to those which we shall mention under No. 10.

[§ 267.] 7. *(b)* In some adjectives of the third declension the neuter singular supplies the place of the adverb; as, *facile*, *difficile*, *recens*, *sublīme*, *impūne*, and *abunde*, which, however, is not derived from an adjective *abundis*, but from *abundus*. To these we must add some belonging to adjectives of the second declension: *ceterum*, *plerumque*, *plurimum*, *potissimum* more frequent than *potissime*, *multum*, and *paulum* (for which, however, in combination with comparatives, the ablatives *multo* and *paulo* are more commonly used), *nimium* (the same as *nimis*), *parum*, and, lastly, the numeral adverbs *primum*, *iterum*, *tertium*, *quartum*, &c., which have also the termination *o* (see § 123), and *postremum (o)*, and *ultimum (o)*, which are formed according to the analogy of the numeral adverbs. Poets in particular, and Tacitus, who follows their example, are accustomed to use the neuter of adjectives, of the second as well as of the third declension, as adverbs; e. g., *mul-*

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* [Probably to be traced to the Sanscrit root *pad*, "to go," and hence the primitive meaning would be, perhaps, "in circuit," "from on all sides," i. e., "very," &c. (*Pott*, *Etymol. Forsch.*, vol. i., p. 245.) Donaldson, however, connects it with the Greek ἐπίπεδον, and makes it synonymous with *plane*. (*Varronianus*, p. 62.)]—*Am. Ed.*

tum similis, *acutum cernere*, *mite*, *dulce*, *crassum*, *perfidum ridere*, *indoctum canere*, *certum* and *incertum vigilare*, *triste* and *torvum clamare*, *immite sibilare*, *aeternum discordare*, and in the plural, *multa gemere*, *tristia ululare*, *crebra ferire*.

Note 1.—We have every reason to consider the adverb *prope*, which has become a preposition, as the neuter of an obsolete adjective, *propis*; for *propter*, which, as an adverb, has the same meaning, is evidently the regular adverb, being contracted from *propiter*, and the comparative *propior* and the adverb *propius* must likewise be traced to *propis*. *Saepe* is, perhaps, a word of the same kind, but the degrees of the adjective, *saepior* and *saepissimus*, are no longer in use.

Note 2.—Instead of *difficile*, however, the regular adverbial forms *difficiliter* and *difficulter* are still more common. *Faciliter* is unclassical.

[§ 268.] 8. A considerable number of adverbs have the termination *im*, and are for the most part derived from participles; e. g., *caesim*, *punctim*, *conjunctim*, *mixtim*, *contemptim*, *cursim*, *citatim*, *gravatim* (the same as *gravate)*, *nominatim*, *passim* (from *pandere)*, *praesertim* (from *prae* and *sero)*, *privatim*, *pedetentim*, *raptim*, *sensim*, *carptim*, *separatim*, *statim*, *strictim*, *tractim*. Adverbs of this kind, however, are formed also from other parts of speech, but they generally take the participial termination *atim*, even when they are not derived from nouns of the first declension: *catervatim*, *cuneatim*, *gregatim*, *turmatim*, *curiatim*, *gradatim*, *ostiatim*, *oppidatim*, *provinciatim*, *vicatim*, *paulatim*, *singulatim*, *generatim*, *summatim*, *minutatim*. Also, *confestim* (connected with *festinare)*, *furtim*, *singultim*, *tribūtim*, *ubertim*, *viritim*, *vicissim*. *Affātim* is of doubtful etymology; *interim* is derived from *inter*; *olim* from the obsolete *ollus*, which is the same as *ille*.

[§ 269.] 9. A smaller class of adverbs is formed from nouns by the termination *ĭtŭs*, generally to denote origin from that which is expressed by the primitive; as, *coelitus*, from heaven; *funditus*, from the foundation, radically; *medullitus*, *penitus*, *primitus* the same as *primum*, *radicitus*, *stirpitus*. Some are derived from adjectives; as, *antiquitus*, *divinitus*, and *humanitus*.

Among the same class we reckon those adverbs which end in *us* or *itus*, and are not derived from nouns, but from other parts of speech. That they are derivatives is obvious, but their signification is variously changed. Such are *cominus*, from a near point; *eminus*, from afar; *intus*, from within; *subtus*, from below; *extrinsecus* and *intrinsecus*, from without and within: *mordicus* (from *mordere)*

e. g., *mordicus tenere; versus*, towards (from *vertere*), which is commonly used as a preposition.

[§ 270.] 10. A large number of adverbs, lastly, arises from the adverbial use of different cases of substantives, and from the composition of different parts of speech. In this manner arose the adverbs of time: *noctu*, *vesperi*, *mane*, *temporĕ* or *tempori*, *simul* (from *similis*), *diu* and *quamdiu*, *tamdiu*, *aliquamdiu*, *interdiu*, *hŏdie* (though contracted from *hŏc die*), *quotidie*, *quotannis*, *postridie*, *perendie*, *pridie*, *nudius tertius* (from *nunc dies tertius*, the day before yesterday, or the third day from the present), *nudius quartus*, *nudius quintus*, *nudius tertiusdecimus*, *propediem*, *initio*, *principio*, *repente* and *derepente* (ablative of *repens*), *imprimis* and *cumprimis*, *protĕnus* and *protīnus* (from *pro* and the preposition *tenus*), *aliās*, *actutum*, *commodum* (just or directly, while the regular adverb *commode* retains the meaning "conveniently"), *modo*, *postmodo*, *alternis*, *interdum*, *cummaxime*, *tummaxime*, *nunc ipsum* and *tum ipsum*, *denuo* (i. e., *de novo*), *ilicet* (*ire licet*), *illico* (properly *in loco*), and *extemplo; interea* and *praeterea* lengthen the *ā*, so that it is not quite certain whether they may be considered as compounds of *inter*, *praeter*, and *ea*, the neuter plural.* So, also, the adverbs of place: *foris*, *foras*, *insuper*, *obviam*, *obiter* (from *ob* and *iter*), *peregre*, *praesto*, *rectā* (scil. *viā*), *unā*. In *hactenus*, *eatenus*, *quatenus*, *aliquatenus*, the ablative is governed by the preposition *tenus*. The signification of these adverbs is originally that of locality, but they are frequently used, also, in a figurative sense.

[§ 271.] The mode or manner of an action, in answer to the question *qui* (an ancient ablative of *quid*), how? is expressed by adverbs of the same class; as, *sponte*, an old ablative; *forte*, an ablative of *fors; fortuito* (*u*), *forsit*, *forsitan* (*fors sit an*), *forsan* and *fors* have the same meaning as *fortasse* and *fortassis* (in prose *fortasse* and *forsitan* alone are used); *nimirum*, *scilicet*, *videlicet*, *utpote* (from *ut* and *pote*, properly "as possible," hence "namely," or "as"), *dumtaxat*, *praeterquam*, *quomodo*, *quemadmodum*, *admodum*, *quamobrem*, *quare*, *quapropter*, *quantopere*, *tantopere*, *maximopere* and *summopere*, or, separately, *quanto*

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* Prof Key, *The Alphabet*, p. 77, foll., accounts for the length of the *a* by the very probable supposition that the original forms were *posteam*, *interean*, *praeteream*, on the analogy of the existing words *postquam*, *ante quam*, *praeterquam*, &c.—TRANSL.

opere, *tanto opere*, &c.; *quantumvis* or *quamvis*, *alioqui* or *alioquin*, *ceteroqui* or *ceteroquin*, *frustrā*, to be explained by the ellipsis of *viā*, and to be derived from *fraus*, *fraudo*; *incassum*, *nequicquam*, *summum* (not *ad summum*), *tantum*, *solum*, and *tantummŏdo*, *solummŏdo*, *gratis* (from *gratiis*, whence *ingratiis*), *vulgo*, *bifariam*, *trifariam*, *multifariam* and *omnifariam*, with which *partem* must be understood.

Lastly, *partim*, which was originally the same as *partem*, as in Liv., xxvi., 46, *partim copiarum ad tumulum expugnandum mittit*, *partim ipse ad arcem ducit*, but it is more commonly used either with a genitive or the preposition *ex*, in the sense of *alii—alii*; e. g., Cic., *Phil.*, viii., 11, *quum partim e nobis ita timidi sint*, *ut omnem populi Romani beneficiorum memoriam abjecerint*, *partim ita a republica aversi*, *ut huic se hosti favere prae se ferant*; and in the sense of *alia—alia*, as in Cic., *De Off.*, ii., 21, *eorum autem beneficiorum partim ejusmodi sunt*, *ut ad universos cives pertineant*, *partim singulos ut attingant*.

[§ 272.] *Note.—On the signification of some of the above-mentioned adverbs.* The adverbs *continuo*, *protinus*, *statim*, *confestim*, *subito*, *repente* and *derepente*, *actutum*, *illico*, *ilicet*, *extemplo*, signify in general "directly" or "immediately," but, strictly speaking, *continuo* means immediately after; *statim*, without delay; *confestim*, directly; *subito*, suddenly, unexpectedly; *protinus*, farther, i. e., in the same direction in which the beginning was made; hence, without interruption; *repente*, and *derepente*, which strengthens the meaning, signifies "at once," and is opposed to *sensim*, gradually; e. g., Cic., *de Off.*, i., 33, *amicitias*, *quae minus delectent et minus probentur*, *magis decere censent sapientes sensim dissuere*, *quam repente praecidere*; *actutum* is instantaneously, *eodem actu*; *ilicet* occurs more rarely than *illico*, but has almost the same meaning, "forthwith," or "the instant;" e. g., Sallust, *Jug.*, 45, *ubi formido illa mentibus decessit*, *ilicet lascivia atque superbia incessere*; Cic., *p. Muren.*, 10, *simulatque increpuit suspicio tumultus*, *artes illico nostrae conticescunt*. *Extemplo*, which is similar in its derivation (for *templum* is a *locus religiosus*), is similar also in meaning; e. g., Liv., xli., 1, *alii gerendum bellum extemplo*, *antequam contrahere copias hostes possent*, *alii consulendum prius senatum censebant*.

[§ 273.] *Praesertim*, *praecipue*, *imprimis*, *cumprimis*, and *apprime*, are generally translated by "principally;" but they have not all the same meaning. *Praesertim* is our "particularly," and sets forth a particular circumstance with emphasis; *praecipue* retains the meaning of its adjective, *praecipuus* being the opposite of *communis*; *jus praecipuum*, therefore, is a privilege, and opposed to *jus commune*, so that *praecipue* answers to our "especially." The sense of *imprimis* and *cumprimis* is clear from their composition—before or in preference to many others, principally; *apprime*, lastly, occurs more rarely, and qualifies and strengthens only adjectives; as, *apprime doctus*, *apprime utilis*. *Admodum*, also, strengthens the meaning; it properly signifies "according to measure," that is, in as great a measure as can be, e. g., *admodum gratum mihi feceris*; *litterae tuae me admodum delectarunt*. In combination with numerals it denotes approximation, and occurs frequently in Livy and Curtius; in Cicero we find only *nihil admodum*, that is, "in reality nothing at all."

[§ 274.] It is difficult to determine the difference among the words which we generally translate by "only," viz.: *modo*, *dumtaxat*, *solum*, *tan-*

tum, solummodo, tantummodo. The common equivalent for "only" is *modo*; *solum* (alone) is "merely," and points to something higher or greater; *tantum* is only or merely, but intimates that something else was expected, e. g., *dixit tantum, non probavit.* These significations are strengthened by composition: *tantummodo* and *solummodo*, the latter of which, however, occurs only in late writers. *Duntaxat** is not joined with verbs, and seems to answer to our "solely;" e. g., Caes., *Bell. Civ.*, iii., 40, *peditatu duntaxat procul ad speciem utitur*, solely from afar: Curt., viii., 4, (1), *quo* (carmine) *significabatur male instituisse Graecos, quod tropaeis regum duntaxat nomina inscriberentur*; ibid., ix., 36, (9), *aestus totos circa flumen campos inundaverat, tumulis duntaxat eminentibus, velut insulis parvis.* In another signification this word is the same as *certe*, at least (see § 266), and denotes a limitation to a particular point; as in Cicero, *nos animo duntaxat vigemus, re familiari comminuti sumus*, in courage, at least, I am not wanting; *valde me Athenae delectarunt, urbs duntaxat et urbis ornamenta et hominum benivolentia.* *Saltem*, also, signifies "at least," but denotes the reduction of a demand to a minimum; e. g., when I say, *redde mihi libros, si non omnes, saltem tres*, or, as Cicero says, *eripe mihi hunc dolorem, aut minue saltem; finge saltem aliquid commode.*

[§ 275.] *Frustra* conveys the idea of a disappointed expectation, as in *frustra suscipere labores*; *nequicquam* that of the absence of success, as in Horat., *Carm.*, i., 3, 21, *nequicquam deus abscidit Oceano terras, si tamen impiae rates transiliunt vada.* *Incassum* is less commonly used; it is composed of *in* and *cassum*, hollow, empty, and therefore properly signifies "into the air," or "to no purpose;" as, *tela incassum jactare.*

Alias and *alioqui* both mean "elsewhere," but *alias* signifies "at another time," or "in another place," whereas *alioqui* (like *ceteroqui* and *ceterum*) means "in other respects;" as in Livy, *triumphatum de Tiburtibus, alioquin mitis victoria fuit*, or "or else" (in case of a thing mentioned before not taking place), like *aliter*; as in Tacitus, *dedit tibi Augustus pecuniam non ea lege, ut semper daretur: languescet alioqui industria.* No difference in the use of *alioqui* and *alioquin* has yet been discovered. The addition or omission of the *n*, at least, does not appear to depend upon the letter at the beginning of the word following.

CHAPTER LXIII.

PRIMITIVE ADVERBS.

[§ 276.] 1. THE Simple or Primitive Adverbs are few in number when compared with the derivatives, especially with those derived from adjectives, and ending in *ē* and *ter*. The signification of the latter depends upon that of their adjective, and has generally a very definite extent; but the primitive adverbs express the most general circumstances that are to be considered in connexion with a fact, and are indicated by the questions how? when? where? whether? and the general answers to them; but they are for this reason deserving of particular attention, together with their compounds and derivatives.*

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* [Donaldson derives this adverb from *taxo, -are*, "to estimate," and he makes the primitive meaning of the adverb to be, "provided one estimates it," "estimating it accurately," i. e., "only," "at least," "so far as that goes." (*Varronianus*, p. 181.) The derivation given by Grotefend is far inferior: "*duntaxat aus dum taceo* (cetera), *sat* (est hoc)." Donaldson pronounces it absurd.]—*Am. Ed.*

2. To this class belong the *negative particles: non, haud*, and *ne*, together with *immo; the affirmatives: nae, quidem*, and *utique*, certainly (from which word the negative adverb *neutiquam*, by no means, is formed), *nempe*, namely, surely; *vel*, in the sense of "even" (see § 108); and the *interrogative cur*, why? (probably formed from *quare* or *cui rei): *the words which express, in a general way, the *mode* of an action, viz.: *paenĕ, ferē*, and *fermē*, nearly, almost; *temerĕ*, at random; *ritē*, duly, according to custom; *vix*, scarcely; *nimis* (and *nimium*, see § 267), too much; *satis* or *sat*, enough, sufficiently; *saltem*, at least; *sīc* and *ită*, so, thus; and *item* and *itĭdem* (which are derived from *ita)*, just so, and the double form *identidem*, which, however, has assumed the meaning of a particle of time, "constantly," "one time like the other;" *ut* or *uti*, as, and hence *sicut* or *sicuti; quam*, how much; *tam*, so much; *tamquam*, like; *périnde* and *próinde* (derived from *inde)*, as though, like; *sĕcus*, otherwise, differently; *the adverbs of place: uspiam* and *usquam*, somewhere; *nusquam*, nowhere; *procul*, far; *prope*, near (§ 267, *note); ubi*, where? *ibi*, there; *unde*, whence? *inde*, hence, together with their numerous compounds and correlatives, of which we shall speak presently; *the adverbs of time: quando*, when? with its compounds *aliquando*, once; *quandoque*, at some time; *quandocunque*, whenever; *quondam*, formerly (contains the original relative *quum*, which has become a conjunction); *nunc*, now; *tunc* and *tum*, then; *unquam*, ever; *nunquam*, never; *jam*, already; *etiam* (from *et* and *jam)* and *quŏque*, also; *etiamnunc* and *etiamtum*, still, yet; *semel*, once; *bis*, twice (the other adverbial numerals, see Chap. XXXIII.); *saepe*, often; *usque*, ever; *heri* or *here*, yesterday; *cras*, to-morrow; *olim*, formerly; *mox*, soon after; *dudum*, previously; *pridem*, long since; *tandem*, at last or length; *demum*, not until; from *inde* are derived *déinde* and *éxinde*, or abridged *dein* and *exin*,

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* With regard to the following list of particles, which, from their great importance towards understanding the ancient writers, has been drawn up with care, we must observe that by the term *primitive adverbs* we do not understand those of which no root is to be found, but those which cannot in any useful or practical way be included among the classes of derivative adverbs mentioned before. A more deep etymological investigation would lead us into too slippery ground, on which we could expect but little thanks either from teachers or pupils.

thereupon, afterward; *súbinde*,* immediately after, or repeatedly; *deincèps*, in succession; *denique*, lastly; further, the adverbs with the suffix *per: semper*, always; *nuper*, lately; *parumper* and *paulisper*, for a short time; *tantisper*, for so long, commonly to indicate a short time, "for so short a time."

Most of the prepositions are originally adverbs, but as they usually take the case of a substantive after them, they are regarded as a distinct class of the parts of speech. But they must still be looked upon as adverbs when they are joined with a verb without a case; as in Virgil, *Pone subit conjunx*, "behind there follows my wife." Hence it happens that *clam*, secretly, and *coram*, in the presence of, are generally reckoned among the prepositions, whereas *palam (propălam)*, publicly, is universally called an adverb, though it is formed precisely in the same manner. *Ante* and *post*, when used as adverbs, generally have the lengthened forms *anteā* and *posteā* (also *antehac* and *posthac)*, but occur as adverbs, also, without any change of form.

Note 1.—We must not pass over unnoticed the transition of particles of place into particles of time, which occurs in other languages also. This accounts for the use of *hic*, *ibi*, *ubi*, where we should use an adverb expressive of time. Nor can we wonder at several of these adverbs appearing frequently as conjunctions (in which character they will have to be mentioned again in Chap. LXVII.), for whenever they serve to connect sentences, they become, grammatically speaking, conjunctions; but when within a sentence they denote a circumstance connected with a verb, they are real adverbs. Some of them are used in both characters.

[§ 277.] *Note* 2.—The Signification of the above Primitive Adverbs.

The ordinary negation is *non; haud* adds to the negation a special subjective colouring, with very different meanings—either "not at all," or "not exactly." The comic writers use this negation frequently, and in all kinds of combinations; but the authors of the best age limit its use more especially to its combination with adjectives and adverbs denoting a measure; e. g., *haud multum, haud magnum, haud parvus, haud mediocris, haud paulo, haud procul, haud longe*, especially *haud sane*, in connexion with other words; as, *haud sane facile, res haud sane difficilis, haud sane intelligo;* also, *haud quisquam, haud unquam, haud quaquam*, by which combination something more is expressed than by the simple negation. In connexion with verbs, *haud* appears much less frequently, and, on the whole, only in the favourite phrase *haud scio an*, which is the same as *nescio an*, until later writers, such as Livy and Tacitus, again make unlimited application of it.

Ne does not belong to this place as a conjunction in the sense of "in order that not," but only in so far as it is used for *non* in the connexion of *ne-quidem*, not even, and with imperatives; e. g., *Tu ne cede malis, sed contra audentior ito*, do not yield to misfortunes. Hence *nec* (*neque*), also, must be mentioned here, because it is used instead of *ne-quidem*, seldom with

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* The accent on the antepenultima for the compounds of *inde* is necessary, according to Priscian, p. 1008, (618 Kr.)

Cicero, but more frequently with Quintilian; e. g., ii., 13, 7, *alioqui nec scriberem*; v., 10, 119, *alioqui nec tradidissem*; i., v., 18, *extra carmen non deprehendas, sed nec in carmine vitia ducenda sunt.*

Immo signifies "no," but with this peculiarity that, at the same time, something stronger is put in the place of the preceding statement which is denied; e. g., Cic., *ad Att.*, ix., 7, *causa igitur non bona est? Immo optima, sed agetur foedissime; de Off.*, iii., 23, *si patriam prodere conabitur pater, silebitne filius? Immo vero obsecrabit patrem, ne id faciat.* This increase may be sometimes expressed in English by "nay," or "nay even." But this does not justify the assertion that *immo* is an affirmative adverb.

[§ 278.] *Quidem* is commonly used to connect sentences, and must then be looked upon as a conjunction; but it is employed also as an adverb to set forth a word or an idea with particular emphasis, and then answers to our "certainly" or "indeed." Very frequently, however, especially with pronouns, it only increases their force by the emphasis; e. g., *optare hoc quidem est, non docere*, this I call wish, but not teach; *praecipitare istud quidem est, non descendere.* Hence it also happens that, on the other hand, when *quidem* is necessary to connect sentences, a pronoun is added, for the sake of *quidem*, which might otherwise be dispensed with. Cicero, e. g., says: *Oratorias exercitationes non tu quidem, ut spero, reliquisti, sed certe philosophiam illis anteposuisti.* From *quidem* arose *equidem*, which is considered to be a compound of *ego* and *quidem*, and is used exclusively in this sense by Cicero, Virgil, and Horace; but in others, and more particularly in later authors, it occurs precisely in the same sense as *quidem*; e. g., Sallust., *Cat.*, 52, 16, *quare vanum equidem hoc consilium est;* Curt., v., 35, *certiora deinde cognoscit ex Bagistane Babylonio, non equidem vinctum regem, sed in periculo esse, aut mortis aut vinculorum.*

Nempe answers pretty nearly to our "surely," and frequently assumes a sarcastic meaning, when we refute a person by concessions which he is obliged to make, or by deductions. It is never used for the merely explanatory "namely," or "that is," which, in the case of simple ideas, is either not expressed at all, or by the forms *is (ea, id) est, qui est, dico*, or *intelligi volo*, or by the adverbs *scilicet* and *videlicet*. Respecting the manner in which it is expressed in the connexion of propositions, see § 345.

[§ 279.] The adverbs *paenĕ, ferē*, and *fermē*, to which we may add *propĕ*, on account of its meaning (from § 267, *note*), all serve to limit a statement, but there are certain differences in their application. *Paene* and *prope* approach each other nearest: *paene* being almost and *prope* nearly; and thus we say in Latin *paene dixerim* and *prope dixerim* in quite the same sense, I might almost say. As *prope* contains the idea of approximation, so *paene* denotes a degree. Thus we say: *hi viri prope aequales sunt*, are nearly of the same age; and Caesar, on the other hand, says, *non solum in omnibus* (Galliae) *civitatibus, sed paene etiam in singulis domibus factiones sunt*, "but almost in every family," which is more than the factions in the towns. *Propemŏdum*, in a certain degree, is formed from *prope*. *Ferē* and *fermē* differ from the other primitive adverbs, in regard to their long *e*, for the others end in a short *e*. They, therefore, seem to be derived from adjectives; but the derivation from *ferus* leads to no results. The two words differ only in form, and are used in inaccurate and indefinite statements, especially with round numbers and such notions as may be reduced to a number. We say *centum fere homines aderant* to express our "somewhere about one hundred;" *paene* or *prope centum*, nearly a hundred, implying thereby that there should have been exactly one hundred. And so, also, *fere omnes, fere semper*; and with a verb, *sic fere fieri solet*, so it mostly or generally happens, the same as *fere semper fit*. Hence it is frequently used as a mere form of politeness, when there can be no doubt about the correctness of a statement; as in *quoniam fere constat*, as it is a fact, I presume.

[§ 280.] *Temere*, at random, is opposed to a thing which is done *consulto*, or deliberately; hence the expressions *inconsulte ac temere, temere et imprudenter, temere et nullo consilio.* Combined with *non, temere* acquires (but not in Cicero) a peculiar signification; it becomes the same as *non facile*, and softens an assertion; for instance, in Horace: *vatis avarus non temere est animus*, a poet is not easily avaricious; or, *non temere quis tam invitis omnibus ad principatum accessit quam Titus*. *Rite* seems to be an ancient ablative like *ritu*; its meaning accords with the supposition, but the form (*ris*, *ritis*) is uncertain.

[§ 281.] The words *sic*, *ita*, *tam*, answer to the English "so;" and to them we may add *tantopere*, from § 271, and *adeo*, from § 289. With regard to their difference, we remark that *sic* is more particularly the demonstrative "so" or "thus," as in *sic sum*, *sic vita hominum est*, *sic se res habet*; *ita* defines more accurately, or limits, and is our "in such a manner," or "in so far;" e. g., *ita senectus honesta est, si suum jus retinet*; *ita defendito, ut neminem laedas*. Very frequently, however, *ita* assumes the signification of *sic*, but not *sic* the limiting sense of *ita*, respecting which we shall have occasion to speak in another place (§ 726). *Tam*, so much, increases the degree, and has its natural place before the adjectives and adverbs, but rarely before verbs where *tantopere* is used instead. *Adeo*, to that degree or point, increases the expression to a certain end or result; e. g., *adeone hospes es in hac urbe, ut haec nescias?* Hence in the connexion of propositions, it forms the transition to the conclusion of an argument, or to the essential part of a thing. Cicero, when he has related a thing, and then chooses to introduce the witnesses or documents themselves, frequently says, *id adeo ex ipso senatusconsulto cognoscite*; *id adeo sciri facillime potest ex litteris publicis civitatum* (*in Verr.*, iv., 64; iii., 51), and puts the *adeo* always after a pronoun. (Comp. Spalding on Quintil., ii., 16, 18.)

[§ 282.] *Ut*, as, must be mentioned here as a relative adverb expressive of similarity. From it is formed *utique* by means of the suffix *que*, which will be considered in § 288. It signifies "however it may be," and hence "certainly." Curt., iv., 44, *nihil quidem habeo venale, sed fortunam meam utique non vendo.*

The compounds *sicut*, *velut*, *tamquam*, to which we must add *quasi*, when used without a verb and as an adverb, signify "as" or "like." The difference in their application seems to be, that *tamquam* and *quasi* express a merely conceived or imaginary similarity, whereas *sicut* denotes a real one. Hence Cicero says, *tamquam serpens e latibulis intulisti te*; *gloria virtutem tamquam umbra sequitur*; *philosophia omnium artium quasi parens est*, where the similarity mentioned is a mere conception or supposition; but it approaches nearer to reality in *me sicut alterum parentem diligit*; *defendo te sicut caput meum*. *Velut* is used by late authors in the same sense as *quasi*; but in Cicero it has not yet acquired this signification, but has the peculiar meaning of our "for example;" as, *bestiae, quae gignuntur e terra, velut crocodili*; *non elogia monumentorum hoc significant, velut hoc ad portam?* and other passages. All these adverbs occur, also, as conjunctions; in Cicero, however, only *tamquam* (besides *quasi*), with and without the addition of *si*.

Perinde and *proinde* have the same meaning, and are adverbs of similarity; but *perinde* is much more frequently found in prose writers. The reading is often uncertain; and as *proinde* is well established as a conjunction in the sense of "therefore" (see § 344), many philologers have been of opinion that *proinde*, wherever the sense is "like," is only a corruption of *perinde*. But this supposition is contradicted by the authority of the poets, who use *proinde* as a word of two syllables. (Comp. Ruhnken on Rutil. Lupus, p. 31.) We most frequently find the combinations *perinde ac*, *perinde ac si*, as if, as though; *perinde ut*, in proportion as, to connect sentences. (See § 340.) But without any such additions, Cicero, for example, *de Fin.*, i., 21, says, *vivendi artem tantam tamque operosam et perinde fructuosam* (and as fruitful) *relinquat Epicurus?*

[§ 283.] *Sĕcus* has been classed among the primitives, because its derivation is uncertain. We believe that it is derived from *sĕquor*; and we might, therefore, have included it, like *mordicus*, among those adverbs mentioned in § 269. We hold that its primary signification is "in pursuance," "after," "beside," which still appears in the compounds *intrinsecus* and *extrinsecus*. (§ 289.) Hence it comes to signify "less," or "otherwise," viz., "than it should be." Thus we say, *mihi aliter videtur, recte secusne, nihil ad te*, justly or less justly, where we might also say *an minus; si res secus ceciderit*, if the thing should turn out differently, that is, less well. A comparative *secius* (also spelled *sequius*) occurs very rarely, because *secus* itself has the signification of a comparative; it is joined with an ablative, *nihilo secius*, not otherwise, nevertheless; *quo secius* the same as *quo minus*, in order that not.

[§ 284.] To *unquam*, ever, and *usquam*, somewhere, we must apply that which has already been said of *quisquam*, § 129: they require a negation in the sentence; and although this negation may be connected with another word, *unquam* and *usquam* become the same as *nunquam* and *nusquam*; e. g., *neque te usquam vidi*, the same as *te nusquam vidi*. The place of a negative proposition may, however, be taken by a negative question; as, *num tu eum unquam vidisti?* hast thou ever seen him? But *uspiam* is not negative any more than the pronoun *quispiam*; but it is the same as *alicubi*, except that its meaning is strengthened, just as *quispiam* is the same as *aliquis*. In the writings of modern Latinists and grammarians we find the form *nuspiam*, which is said to be the same as *nusquam*. But *nuspiam* does not exist at all, and its formation is contrary to analogy.

[§ 285.] It is difficult to define the difference between *tum* and *tunc*, because the editions of our authors themselves are not everywhere correct. But in general the difference may be stated thus: *tunc* is "then," "at that time," in opposition to *nunc*; *tum* is "then," as the correlative of the relative *quum*; e. g., *quum omnes adessent, tum ille exorsus est dicere*, when all were present, then he began to speak. Without a relative sentence, *tum* is used in the sense of our "hereupon," "thereupon;" but we may always supply such a sentence as "when this or that had taken place." The same difference exists between *etiamnunc* and *etiamtum*, which we translate by "still" or "yet," and between *nunc ipsum* and *tum ipsum*, *quummaxime* and *tummaxime*, just or even then; for *etiamnunc, nunc ipsum*, and *quummaxime* refer to the present; but *etiamtum, tum ipsum*, and *tummaxime* to the past; e. g., *etiamnunc puer est*, and *etiamtum puer erat; adest quummaxime frater meus*, and *aderat tummaxime frater*, my brother was just then present. Compare § 732.

[§ 286.] *Jam*, combined with a negative word, answers to our "longer;" e. g., *nihil jam spero*, I no longer hope for anything; *Brutus Mutinae vix jam sustinebat*, could scarcely maintain himself any longer. It is also used for the purpose of connecting sentences, and then answers to our "further" or "now."

Usque, ever and anon, does not occur very frequently in this sense; e. g., in Horace, *Epist.*, i., 10, 24, *naturam expellas furca, tamen usque recurret.* It is commonly accompanied by a preposition, viz., *ad* and *in*, or *ab* and *ex*, and denotes time and place; e. g., *usque ad portam, usque a prima aetate.* See Chap. LXV., 4.

[§ 287.] *Nŭper*, lately, is used in a very relative sense, and its meaning depends upon the period which is spoken of; for Cicero (*de Nat. Deor.*, ii., 50) says of certain medical observations, that they were *nuper, id est paucis ante saeculis reperta*, thinking at the time of the whole long period in which men had made observations. In like manner, the length of time expressed by *modo* (see § 270) and *mox* is indefinite. The latter word, as was observed above, originally signified "soon after," but is very often used simply in the sense of "afterward." *Dudum* is probably formed from *diu (est) dum*, and answers to the English "previously" or "before," in relation to a time which has just passed away; whence it may often be translated by "shortly before;" e. g., Cic., *ad Att.*, xi., 24, *quae dudum ad me et quae etiam ante ad Tulliam scripsisti, ea sentio esse vera.* But the length of time is set forth more strongly in *jamdudum*, long before, or long since.

This word, with poets, contains the idea of impatience, and signifies "without delay," "forthwith," as in the line of Virgil, *Aen.*, ii., 103, *jamdudum sumite poenas.* The same strengthening of the meaning appears in *jampridem*, long since, a long time ago. *Tandem*, at length, likewise serves to express the impatience with which a question is put, and even more strongly than *nam* (§ 134); e. g., Cic., *Philip.*, i., 9, *haec utrum tandem lex est an legum omnium dissolutio?*

[§ 288.] 3. The Adverbs of Place, mentioned above, No. 2, *ubi*, where? and *unde*, whence? together with the adverbs derived from the relative pronoun, viz., *quo*, whither? and *qua*, in what way? are in relation to other adverbs, demonstratives, relatives, and indefinites, which are formed in the same manner. All together form a system of adverbial correlatives similar to that of the pronominal adjectives. (See above, § 130.) We shall begin with the interrogative form, which is the simplest. Its form (as in English) is the same as that of the relative, and differs from it only by its accent. The relative acquires a more general meaning, either by being doubled, or by the suffix *cunque*, which is expressed in English by "ever," as in "wherever." Without* any relative meaning, the simple form acquires a more general signification by the suffix *que*, or by the addition of the particular words *vis* and *libet*. (We call it an *adverbium loci generale.*) The fact of the suffix *que* not occurring with *quo* and *quà* is easily accounted for by the possibility of confounding them with the adverb *quoque* and the ablative *quaque;* but still, in some passages at least, *quaque* is found as an adverb, and so also the compound *usquequaque*, in any way whatever. The demonstrative is formed from the pronoun *is*, and its meaning is strengthened by the suffix *dem*. The indefinite is derived from the pronoun *aliquis*, or by compositions with it. We thus obtain the following correlative adverbs:

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* We say *without* in regard to the general analogy. There are, however, passages in which the suffix *que* forms a generalizing relative, and in which, e. g., *quandoque* is used for *quandocunque*, as in Horat., *Ars Poet.*, 359, *quandoque bonus dormitat Homerus*, and frequently in Tacitus. See the commentators on Livy, i., 24, 3.

Interrog.	Relative.	Demonstr.	Indefinite.	Universal.
Ubi, where ?	*ubi*, where. *ubiubi*. *ubicunque*.	*ibi*, there. *ibīdem*.	*alicubi*, somewhere.	*ubique*, *ubīvis*, *ubilibet*, } everywhere.
Unde, whence ?	*unde*, whence. *undeunde*. *undecunque*.	*inde*, thence. *indĭdem*.	*alicunde*, from some place.	*undique*, *undevis*, *undelibet*, } from everywhere.
Quo, whither ?	*quo*, whither. *quoque*. *quocunque*.	*eo*, thither. *eodem*.	*aliquo*, to some place.	*quovis*, *quolibet*, } to every place.
Qua, in what direction ? in what way ?	*qua*, in the way in which. *quaqua*. *quacunque*.	*ea*, in that way. *eādem*.	*aliqua*, in some way.	*quavis*, *qualibet*, } in every way.

[§ 289.] To these we must add those which are formed by composition with *alius*, *nullus*, *uter*, and answer to the question where ? *alĭbi*, elsewhere; *nullibi*, nowhere (which, however, is based only on one passage of Vitruvius, vii., 1, its place being supplied by *nusquam) ; utrŭbi* or *utrobi*, in which of two places ? with the answer *utrobīque*, in each of the two places. *Inibi* is a strengthening form of *ibi*, and signifies "in the place itself." To the question whence ? answer *aliunde*, from another place; *utrimque*, from both sides, which formation we find again in *intrinsecus*, from within, and *extrinsecus*, from without. To the question whither ? answer *alio*, to another place; to *utro*, to which of two sides ? answer *utroque*, to both sides, and *neutro*, to neither. The following are formed with the same termination, and have the same meaning: *quopiam* and *quoquam*, to some place (the former in an affirmative, and the latter in a negative sentence, like *quisquam) ; intro*, into; *retro*, back; *ultro*, beyond; *citro*, this side, chiefly used in the combination of *ultro et citro*, *ultro citroque* (towards that and this side), but *ultro* also signifies "in addition to," and "voluntarily." *Porro* is formed from *pro*, and signifies "onward" or "farther," e. g., *porro pergere*. In the latter sense it is used also as a conjunction to connect sentences. Compounds of *eo* are: *adeo*, up to that degree or point, so much; *eousque*, so long, so far; and of *quo: quousque* and *quoad*, how long? We have farther to notice the adverbs with the feminine termination of the ablative *ā* (which is probably to be explained by supplying *viā)*, which have become prepositions; viz.: *citra*, *contra*, *extra*, *intra*, *supra*, derived from the original forms, *cis*, *con*, *ex*, *in*, *super;* also, *infra*, below; and *ultra*, beyond (from the adjectives *infer* and *ulter*, which, however, do not occur); *circa*, around; and *juxta*, by the side or in like manner. The derivation of the last two is doubtful, but they belong to the adverbs of place. In this way arose, also, *nequaquam* and *haudquaquam*, in no way; *usquequaque*, in all points, in all ways, composed of the above-mentioned *quaque* and *usque*.

[§ 290.] We here add the correlatives to the question whither? *quorsum* or *quorsus?* (contracted from *quoversum* or *quoversus*). The answers to them likewise end in *us* and *um* (but sometimes the one and sometimes the other is more commonly used): *horsum*, hither; *aliquoversum*, towards some place; *aliorsum*, towards another place; *quoquoversus*, towards every side; *utroqueversum*, *introrsum*, *prorsum*, forward (*prorsus* is better known in the derivative sense of "entirely"); *rursum*, or more frequently *retrorsum*, backward (*rursus* remained in use in the sense of "again"); *sursum*, heavenward (also, *sursum versus*, a double compound); *deorsum*, downward; *dextrorsum*, to the right; *sinistrorsum*, to the left; *adversus* or *adversum*, towards or opposite, usually a preposition; *seorsus* or *seorsum*, separately.

[§ 291.] 4. The above-mentioned demonstratives, *ibi*, there; *inde*, hence, and *eo*, thither, are used only with reference to relative sentences which precede; e. g., *ubi te heri vidi, ibi nolim te iterum conspicere*, where I saw thee yesterday, there I do not wish to see thee again; *unde venerat, eo rediit*, he returned thither, whence he had come. More definite demonstratives, therefore, are requisite, and they are formed in Latin from the three demonstrative pronouns by means of special terminations.

The place where?	*hic*,	*istic*,	*illic*,	(there).
whither?	*huc*,	*istuc*,	*illuc*,	(thither).
whence?	*hinc*,	*istinc*,	*illinc*,	(thence).

Instead of *istuc* and *illuc*, the forms *isto* and *illo* also are in use. These adverbs are employed with the same difference which we pointed out above (§ 127) as existing between the pronouns *hic*, *iste*, and *ille*, so that *hic*, *huc*, and *hinc* point to the place where I, the speaker, am; *istic*, *istuc*, and *istinc*, to the place of the second person, to whom I speak; and *illic*, *illuc*, and *illinc* to the place of the third person or persons, who are spoken of. The following are compounds of *huc* and *hinc*: *adhuc*, until now; *hucusque*, as far as this place; *abhinc* and *dehinc*, from this moment (counting backward). To the question *qua?* in what way? we answer by the demonstratives *hac*, *istac*, *illac*, which are properly ablatives, the word *viā* being understood.

Note 1.—Cicero thus writes to Atticus, who was staying at Rome, while he himself lived in exile at Thessalonica, in Macedonia (iii., 12): *Licet tibi significarim, ut ad me venires, id omittam tamen; intelligo te re istic prodesse, hic ne verbo quidem levare me posse.* *Istic*, where you are, that is, at Rome, you can be really useful to me; *hic*, here where I live, that is, at Thessalonica, you would not even be able to comfort me with a word. In this manner the Romans, in their letters, briefly and distinctly express the localities of the writer and the person addressed, as well as of the persons written about.

[§ 292.] *Note* 2.—*Adhuc* expresses the duration of time down to the present moment, and therefore answers to our "still," when it signifies "until now" (we also find *usque adhuc*); and, strictly speaking, it should not be confounded either with *etiamnunc*, which does not contain the idea of duration of time, and answers to the question when? or with *usque eo* and *etiamtum*, which are the corresponding expressions of the past time. But even good authors apply the peculiar meaning of the word to the present, and use *adhuc*, also, of the relative duration of the time past; e. g., Liv., xxi., 48, *Scipio quamquam gravis adhuc vulnere erat, tamen—profectus est;* Curt., vii., 19, *praecipitatus ex equo barbarus adhuc tamen repugnabat.* "Not yet" is expressed by *nondum*, even in speaking of the present, more rarely by *adhuc non*.

CHAPTER LXIV.

COMPARISON OF ADVERBS.

[§ 293.] 1. THE Comparison of Adverbs is throughout dependant upon the comparison of adjectives, for those adverbs only have degrees of comparison which are derived from adjectives or participles by the termination *ē* *(o)* or *ter;* and wherever the comparison of adjectives is wanting altogether or partly, the same deficiency occurs in their adverbs.

2. The comparative of adverbs is the same as the neuter of the comparative of adjectives *(majus* only has the adverb *magis*, § 265), and the superlative is derived from the superlative of the adjectives by changing the termination *us* into *ē;* e. g., *doctior*, *doctius;* *elegantior*, *elegantius;* *emendatior*, *emendatius;* superlative, *doctissimus*, *doctissime;* *elegantissime*, *emendatissime;* *summus*, *summe*. The positives in *o* (e. g., *cito*, *raro)* also make the superlative in *e;* *meritissimo* and *tutissimo*, however, are more commonly used than *meritissime* and *tutissime*.

Note.—Thus the positive (see § 111) is wanting of *deterius*, *deterrime;* *potius*, *potissime* (we more frequently find *potissimum*); *prius*, *primum* or *primo* (for *prime* is not used, but *apprime*, principally); the positive *ociter*, to which *ocius* and *ocissime* belong, occurs very rarely, since the compara-

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[§ 294.] 3. The primitive a
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saepius, saepissime. *Nuper* has a *nuperrime*,
but no comparative, and *satis* and *temperi* have the comparatives *satius* (also used as a neuter adjective) and *temperius* (in Cicero). Respecting *secius*, the comparative of *secus*, see § 283.

Note.—There are a few diminutive adverbs: *clanculum* from *clam*, *primulum* from *primum*, *celeriuscule*, *saepiuscule*, from the comparatives *celerius* and *saepius*. *Belle*, prettily, is a diminutive of *bene*, and from *belle* are derived *bellus* and *bellissimus*, without a comparative, and hence the adverb *bellissime*.

CHAPTER LXV.

PREPOSITIONS.*

[§ 295.] 1. PREPOSITIONS are indeclinable words, or, to use the grammatical term, particles, which express the relations of nouns to one another, or to verbs; e. g., a town *in* Italy; a journey *through* Italy; my love *for* you; the first century *after* Christ; he came *out of* his house; he lives *near* Berlin; *on* the Rhine, &c. They govern in

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* ["Prepositions are pronouns in the strictest sense of the word. They express relations of place, and in their ordinary use are employed to denote the relative positions of visible objects. Grammarians tell us that they *govern* cases, and it is the prevailing practice to arrange them according to the cases which they are said to govern. But this is palpably false; for, in all languages which have any inflections, a case may express by itself any relation which the addition of a preposition could give to it, and, in languages which, like the Sanscrit, have a complete assortment of cases, many relations of place are invariably expressed by the cases without any particle prefixed. Such would have been the fact in the Greek and Latin languages too, but the rules of euphony, convenience, the influence of writing, and a multitude of other causes, have contributed to mutilate the terminations of the nouns, as well as of the verbs, and thus prepositions, the force of which was originally included in the case endings, have come to be prefixed for the sake of greater distinctness, just as in Greek the particular noun is placed after the pronoun, called the article, in repetitions, and just as the nominative case is prefixed to the verb." (*Donaldson's New Cratylus*, p. 212.)]—*Am. Ed.*

Latin either the accusative or ablative, and some (though mostly in a different sense) both cases. Their Latin name is derived from the fact of their being placed, with a few exceptions, before their noun. We have already observed (Chap. LXII.) that a considerable number of these particles are properly adverbs, but are justly reckoned among the prepositions, as they more or less frequently govern a case. Apart from their etymology, and considering only their practical application in the language, we have the following classes of prepositions:

1. *Prepositions with the Accusative.*

Ad, to.
Apud, with, near.
Ante, before (in regard to both time and place).
Adversus and *adversum*, against.
Cis, *citra*, on this side.
Circa and *circum*, around, about.
Circiter, about (indefinite time or number).
Contra, against.
Erga, towards.
Extra, without.
Infra, beneath, below (the contrary of *supra)*.
Inter, among, between.
Intra, within (the contrary of *extra)*.
Juxta, near, beside.
Ob, on account of.
Penes, in the power of.
Per, through.
Pone, behind.
Post, after (both of time and space).
Praeter, beside.
Prope, near.
Propter, near, on account of.
Secundum, after (in time or succession), in accordance with; as, *secundum naturam vivere.*
Supra, above.
Trans, on the other side.
Versus (is put after its noun), towards a place; e. g., in *Galliam versus, Massiliam versus.*
Ultra, beyond.

2. *Prepositions with the Ablative.*

A, *ab*, *abs* (*a* before consonants; *ab* before vowels and some consonants; and *abs* only in the combination of *abs te*, for which, however, *a te*, also, is used), from, by.

Absque, without (obsolete).

Cōram, before, or in the presence of.

Cum, with.

De, down from, concerning.

E and *ex* (*e* before consonants only, *ex* before both vowels and consonants), out of, from.

Prae, before, owing to.

Pro, before, for.

Sine, without.

Tĕnus (is put after its noun), as far as, up to.

3. *Prepositions with the Accusative and Ablative.*

In, with the accus.—1, in, on, to, to the question Whither?—2, against. With the ablat., in, on, to the question Where?

Sub, with the accus.—1, under, to the question Whither? 2, about or towards, in an indefinite statement of time; as, *sub pesperam*, towards evening. With the ablat., under, to the question Where? *Desub* is also used in this sense.

Sŭper, with the accus., above, over; with the ablat., upon, concerning, like *de*.

Subter, under, beneath, is used with the accusative, whether it expresses being in or motion to a place; it rarely occurs with the ablative, and is in general little used.

Remarks upon the Signification of the Prepositions.

[§ 296.] 1. *Prepositions with the Accusative.*

Ad denotes in general an aim or object both in regard to time and place, and answers to the questions Whither? and Till when? e. g., *venio, proficiscor ad te; Sophocles ad summam senectutem tragoedias fecit.* Hence it also denotes a fixed time; as, *ad horam*, at the hour; *ad diem*, on the day fixed upon; *ad tempus facere aliquid*, to do a thing at the right time. In other cases *ad tempus* signifies "for a time;" e. g., *perturbatio animi plerumque brevis est et ad tempus.* Sometimes, also, it denotes the approach of time; as, *ad lucem, ad vesperam, ad extremum*, towards daybreak, evening, towards the end; and the actual arrival of a certain time, as in Livy, *ad prima signa veris profectus*, at the first sign of spring.

Ad, in a local sense, signifies "near a place," to the question Where? as, *ad urbem esse*, to be near the town; *ad portas urbis; cruentissima pugna ad lacum Trasimenum; pugna nanalis ad Tenedum; urbs sita est ad mare;* it is apparently the same as *in*, in such phrases as *ad aedem Bellonae;* or with the omission of the word *aedem: ad Opis; ad omnia deorum templa gratulationem fecimus; negotium habere ad portum; ad forum;* but in all these cases there is an allusion to buildings or spaces connected with the places named. With numerals *ad* is equivalent to our "to the amount of" or "nearly;" e. g., *ad ducentos*, to the amount of two hundred, or nearly two hundred, and without any case it is an adverb like *circiter*, as in Cæsar, *occisis ad hominum milibus quatuor, reliqui in oppidum rejecti sunt;* Liv., viii., 18, *ad viginti matronis per viatorem accitis* (ablat. absol.); iv., 59, *quorum ad duo milia et quingenti capiuntur.* The phrase *omnes ad unum, ad unum omnes perierunt*, means, "even to the very last man," including the last himself.

Ad, denoting an object or purpose, is of very common occurrence, and hence arises its signification of "in respect of;" e. g., *vidi forum comitiumque adornatum, ad speciem magnifico ornatu, ad sensum cogitationemque acerbo et lugubri;* or *facinus ad memoriam posteritatis insigne; homo ad labores belli impiger, ad usum et disciplinam peritus; ad consilia prudens*, &c. But this preposition is used also in figurative relations to express a model, standard, and object of comparison, where we say "according to," or "in comparison with;" as, *ad modum, ad effigiem, ad similitudinem, ad speciem alicujus rei, ad normam, ad exemplum, ad arbitrium et nutum, ad voluntatem alicujus facere aliquid; persuadent mathematici, terram ad universum coeli complexum quasi puncti instar obtinere.* Particular phrases are, *ad verbum*, word for word; *nihil ad hanc rem, ad hunc hominem*, nothing in comparison with this thing or this man.

[§ 297.] *Apud*, "with," both in its proper and figurative sense; e. g., with me the opinion of the multitude has no weight, *apud me nihil valet hominum opinio.* In connexion with names of places it signifies "near," like *ad;* e. g., *Epaminondas Lacedaemonios vicit apud Mantineam; male pugnatum est apud Caudium, apud Anienem* (the name of a river). It must, however, be observed that the early writers sometimes (see my note on Cic., *in Verr.*, iv., 22), and Tacitus and later authors frequently, use *apud* for *in*, and not merely for *ad;* as, *Augustus apud urbem Nolam extinctus est; statua apud theatrum Pompeii locatur; apud Syriam morbo absumptus est; apud senatum dixit*, and in many other passages, in which the context leaves no doubt. In *apud praetorem* and *apud judices* the preposition must likewise be taken to denote the place of the judicial transactions; we use in this case "before," which, however, cannot be rendered in Latin by *ante.*

Apud is used, also, with the names of authors, instead of *in* with the name of their works; as, *apud Xenophontem, apud Terentium, apud Ciceronem legitur*, &c., but not *in Xenophonte*, because in Latin the name of an author is not used for that of his works, as in our language.

Ante, "before," denotes also a preference; as, *ante omnia hoc mihi maxime placet*, above all other things; *hic erat gloria militari ante omnes*, he excelled all.

[§ 298.] *Cis* and *citra* are commonly used in reference to place; e. g., *cis Taurum montem*, and are the contrary of *trans; citra Rubiconem*, on this side of the Rubicon. But in later, though good prose writers (Quintilian, Pliny), it frequently occurs for *sine*, "without," as in *citra invidiam nominare; citra musicen grammatice non potest esse perfecta nec dici citra scientiam musices potest.*

Circum is the more ancient, and *circa* the later form; Cicero uses them both in the sense of "around" (a place); and *circum*, with the strengthened meaning, "all around;" e. g., *urbes quae circum Capuam sunt*, and *urbes circa Capuam; homines circum* and *circa se habere; terra circum axem se convertit; homo praetorem circum omnia fora sectatur.* The phrases *circum amicos, circum vicinos, circum villas, circum insulas mittere*, signify to send around to one's friends, &c. *Circa* is used, besides, of time also, in the sense of *sub* (but not by Cicero); Livy and Curtius, e. g., say, *circa lucis ortum, circa eandem horam, circa Idus. Circa* in the sense of concerning, like *de, erga*, and *adversus*, the Greek *κατά*, occurs only in the silver age of the language, in Quintilian, Pliny, and Tacitus; e. g., *varia circum haec opinio; circa deos et religiones negligentior; publica circa bonas artes socordia.*

Circiter is used, it is true, with an accusative, as in *circiter meridiem*, about noon; *circiter Calendas, circiter Idus Martias, circiter octavam horam*, but it is more frequently an adverb.

[§ 299.] *Adversus* and *contra* originally signify "opposite to;" but they express also the direction of an action towards an object, with this difference, that *contra* always denotes hostility, like our "against" (while *erga* denotes a friendly disposition, "towards"), whereas *adversus* is used in either sense. Thus Cicero says, *praesidia illa, quae pro templis omnibus cernitis, contra vim collocata sunt;* and frequently *contra naturam, contra leges;* but *meus erga te amor, paternus animus, benivolentia,* and similar expressions. We say *adversus aliquem impetum facere* as well as *modestum, justum esse,* and *reverentiam adhibere adversus aliquem.* But *erga* also occurs now and then in a hostile sense, not, indeed, in Cicero, but in Nepos and Tacitus; e. g., Nep., *Datam.*, 10, *odio communi, quod erga regem susceperant.*

[§ 300.] *Extra,* "without," "outside of," occurs also in the sense of *praeter,* excepting, apart; as, *extra jocum.*

Infra, e. g., *infra lunam nihil est nisi mortale et caducum.* It also implies a low estimation; as in *infra se omnia humana ducere, judicare,* or *infra se posita;* and "below" or "under" in regard to measure or size: *uri sunt magnitudine paulo infra elephantos.*

Inter denotes also duration of time, like our "during;" as, *inter tot annos, inter coenam, inter epulas.* With regard to its ordinary signification "among," we must observe that *inter se* is our "one another;" e. g., *amant inter se pueri, obtrectant inter se, furtim inter se aspiciebant,* where, in reality, another pronoun is omitted.

Intra, "within," to both questions Where? and Whither? *intra hostium praesidia esse* and *venire; nullam intra Oceanum praedonum navem esse auditis; majores nostri Antiochum intra montem Taurum regnare jusserunt.* It also denotes time, both in its duration and a period which has not come to its close, e. g., *omnia commemorabo quae intra decem annos nefarie facta sunt,* during the last ten years; *intra nonum diem opera absoluta sunt, intra decimum diem urbem cepit,* that is, before nine or ten days had elapsed.

Juxta, "beside," e. g., *juxta murum, juxta urbem,* sometimes also "next to" in rank and estimation, as in Livy: *fides humana colitur apud eos juxta divinas religiones.* But it is only unclassical authors that use *juxta* in the sense of *secundum,* or according to.

*Ob,** "on account of," implies a reason or occasion, e. g., *ob egregiam virtutem donatus; ob delictum; ob eam rem,* for this reason; *quamobrem* or *quamobcausam,* for which reason; *ob hoc ipsum,* for this very reason. In the sense of *ante,* its use is more limited, as in *ob oculos versari.*

Penes rarely occurs as a preposition of place in the sense of *apud,* and is more commonly used as denoting in the possession or power of; e. g., *penes regem omnis potestas est; penes me arbitrium est hujus rei.*

[§ 301.] *Per,* denoting place, signifies "through," and occurs very frequently; but it also signifies "in" in the sense of "throughout;" e. g., *Caesar conjurationis socios in vinculis habendos per municipia censuit,* that is, in all the municipia; *per domos hospitaliter invitantur; milites fuga per proximas civitates dissipati sunt.* When it denotes time, it signifies during: *per noctem cernuntur sidera; per hosce dies,* during these days; *per idem tempus,* during the same time; *per triennium, per secessionem plebis,* during the secession of the plebs.

Per, with the accusative of persons, is "through," "by the instrumentality of," e. g., *per te salvus sum.* *Per,* in many cases, expresses the manner in which a thing is done; as, *per litteras,* by letter; *per injuriam, per scelus et latrocinium, per potestatem auferre, eripere,* with injustice, criminally, by authority; *per ludum ac jocum fortunis omnibus evertit,* by play and joke he drove him out of his property; *per iram,* from or in anger; *per simulationem*

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* [The Latin *ob* and the Greek ἐπί appear to have had one and the same origin, and are both connected with the Sanscrit *abhi* and *api.* In Ennius, *ob* is a preposition signifying merely motion to a place; thus, in Festus, "*ob Romam noctu legiones ducere coepit,*" and so, also, in the fragment of the Telamon, quoted by Cicero (*Tusc. Disp.*, iii., 18). Compare *obeo,* "to go to," "to visit." *New Cratylus,* p. 219.]—*Am. Ed.*

amicitiae me prodiderunt; per speciem honoris or *auxilii ferendi*, &c., *per causam*, under the pretext; *per occasionem*, on the occasion; *per ridiculum*, in a ridiculous manner. In many cases a simple ablative might be used instead of *per* with the accus., but *per* expresses, in reality, only an accidental mode of doing a thing, and not the real means or instrument.

Per, in the sense of "on account of," occurs only in a few phrases: *per aetatem*, on account of his age; *per valetudinem*, on account of illness; *per me licet*, it is allowed, as far as I am concerned. In supplication or swearing it is the English "by;" as, *jurare per aliquid, aliquem orare per aliquid*; and so, also, in exclamations: *per deos immortales, per Jovem*, &c.

[§ 302.] *Pone*, "behind," is not frequently used either as an adverb or a preposition, and is almost obsolete. Tacitus, e. g., says, *manus pone tergum vinctae*, for *post tergum*.

Praeter. From the meaning "beside," or "along" (implying motion or passing by), as in Cicero: *Servi praeter oculos Lolli pocula ferebant*, there arises the signification of "excepting;" e. g., in Livy: *In hoc legato vestro nec hominis quidquam est praeter figuram et speciem, neque Romani civis praeter habitum et sonum Latinae linguae*; and in Cicero, *Amicum tibi ex consularibus neminem esse video praeter Lucullum*, except, or besides Lucullus. It also signifies "besides" when something is added to what has been already said, and it is then followed by *etiam*; e. g., *praeter auctoritatem etiam vires ad coercendum habet, praeter ingentem populationem agrorum—pugnatum etiam egregie est*, and may often be translated by "independent of," or "not to mention."

Praeter also indicates a distinction, as in *praeter ceteros, praeter alios, praeter omnes excellere* or *facere aliquid*.

The signification of "against," or "contrary to," is connected with that of beside; e. g., *praeter consuetudinem, praeter opinionem, expectationem, voluntatem alicujus; praeter modum*, immoderately; *praeter naturam*, contrary to nature.

Propter, for *prope*, near, is not uncommon, e. g., *propter Siciliam insulae Vulcaniae sunt; duo filii propter patrem cubantes*, &c. It has already been remarked (§ 264) that it is a contraction of *propiter*.

But it most frequently signifies "on account of," implying the moving cause, as in *ego te propter humanitatem et modestiam tuam diligo*. It is more rarely used in the sense of *per* with persons, as in *propter te liber sum, propter quos vivit*, through whose aid he lives.

[§ 303.] *Secundum* is derived from *sequor, secundus*, and therefore properly signifies "next," "in the sequel," "in succession;" e. g., *secundum comitia*, immediately after the comitia; Livy, *Hannibal secundum tam prosperam ad Cannas pugnam victoris magis quam bellum gerentis curis intentus erat*. Also "next in rank;" as in Cicero, *secundum deum homines hominibus maxime utiles esse possunt; secundum fratrem tibi plurimum tribuo; secundum te nihil est mihi amicius solitudine*; Livy says that the Roman dominion was *maximum secundum deorum opes imperium*. The signification "along" is still more closely connected with its original meaning, as in *secundum mare iter facere, secundum flumen paucae stationes equitum videbantur*.

In a figurative sense *secundum* is the opposite of *contra*: consequently, 1, "in accordance with;" as, *secundum naturam vivere, secundum arbitrium alicujus facere aliquid*; 2, "in favour of," as in *secundum praesentem judicavit, secundum te decrevit, secundum causam nostram disputavit*. So, also, in the legal expression *vindicias secundum libertatem dare, postulare*, for a person's liberty.

Supra is the opposite of *infra*, and is used to both questions, Where? and Whither? In English it is "above," implying both space and measure, e. g., *supra vires, supra consuetudinem, supra numerum*; and with numerals, *supra duos menses, seniores supra sexaginta annos*. It is more rarely used in the sense of *praeter*, beside; in Livy, *supra belli Latini metum id quoque accesserat*; and in that of *ante*, before, as in Caesar, *paulo supra hanc memoriam* a little before the present time.

Versus is joined also (though rarely) to the prepositions *ad* or *in*: *ad Oceanum versus proficisci, in Italiam versus navigare.*

Ultra not unfrequently occurs as denoting measure; e. g., *ultra feminam mollis, ultra fortem temerarius*, more than a woman, and more than a brave man usually is.

2. *Prepositions with the Ablative.*

[§ 304.] *Ab* (this is the original form, in Greek ἀπό), from, in regard to both place and time (*a cujus morte, ab illo tempore tricesimus annus est*), and also to denote a living being as the author of an action, as in *amari, diligi ab aliquo, discere ab aliquo*, and with neuter verbs which have the meaning of a passive; e. g., *interire ab aliquo*, which is the same as *occidi ab aliquo*. The following particulars, however, must be observed:

(*a*) With regard to its denoting time, we say *a prima aetate, ab ineunte aetate, a primo tempore* or *primis temporibus aetatis, ab initio aetatis* and *ab infantia, a pueritia, ab adolescentia*, as well as in connexion with concrete nouns: *a puero, a pueris, ab adolescentulo, ab infante*, all of which expressions signify "from an early age." The expressions *a parvis, a parvulo, a tenero, a teneris unguiculis* are less common, and of Greek origin. *A puero* is used in speaking of one person, and *a pueris* in speaking of several; e. g., *Diodorum Stoicum a puero audivi*, or *Socrates docuit fieri nullo modo posse, ut a pueris tot rerum insitas in animis notiones haberemus, nisi animus, antequam corpus intrasset, in rerum cognitione viguisset.*

Ab initio and *a principio, a primo* properly denote the space of time from the beginning down to a certain point. Tacitus, e. g., says, *urbem Romam a principio reges habuere*, that is, for a certain period after its foundation. Frequently, however, this idea disappears, and *ab initio*, &c., become the same as *initio*, in the beginning; e. g., *Consuli non animus ab initio, non fides ad extremum defuit*, he was neither wanting in courage at first, nor in faithfulness at the last; *ab initio hujus defensionis dixi*, at the beginning of my defence.

(*b*) When *ab* denotes place, it frequently expresses the side on which a thing happens, or, rather, whence it proceeds; as, *a fronte, a tergo, ab occasu et ortu* (*solis*); *Alexander a fronte et a tergo hostem habebat; Horatius Cocles a tergo pontem interscindi jubebat; Cæsar a dextro cornu proelium commisit.* Hence *a reo dicere*, to speak on behalf of the defendant, and with the verb *stare*; as, *a senatu stare*, to stand on the side of the senate, or to be of the party of the senate; *a bonorum causa stare*, to be on the side of the patriots, or without the verb *stare*, in the same sense: *hoc est a me*, this is for me, in my favour, supports my assertion; *haec facitis a nobis contra vosmet ipsos*, to our advantage, or *facere* in an intransitive sense: *hoc nihilo magis ab adversariis, quam a nobis facit*, this is no less advantageous to our opponents than to ourselves. So, also, the adherents or followers of a school are called *a Platone, ab Aristotele, a Critolao*, although in these cases we may supply *profecti*, that is, persons who went forth from such a school. Sometimes, though chiefly in the comic writers, *ab* is used instead of a genitive: *ancilla ab Andria, fores* and *ostium ab aliquo concrepuit.*

[§ 305.] In a figurative sense it signifies "with regard to;" e. g., *Antonius ab equitatu firmus esse dicebatur; imparati sumus quum a militibus, tum a pecunia; mediocriter a doctrina instructus; inops ab amicis; felix ab omni laude*; Horace, *Nihil est ab omni parte beatum.* In the sense of "on the side of," it also denotes relationship; as in *Augustus a matre Magnum Pompeium artissimo contingebat gradu*, on his mother's side.

Ab denotes that which is to be removed, and thus answers to our "from," or "against;" e. g., *forum defendere a Clodio, custodire templum ab Hannibale, munire vasa a frigore et tempestatibus*, that is, *contra frigus.* So, also, *tutus a periculo*, secure from danger, and *timere a suis*, to be afraid of one's own friends.

Statim, confestim, recens ab aliqua re, "immediately after," have originally reference to place, but pass from their meaning of place into that of time;

e. g., *Scipio confestim a proelio—ad naves rediit*, immediately after the battle Scipio returned to the fleet; *hostes a prospera pugna castra oppugnaverunt*, Liv.; *ab itinere facere aliquid*, to do a thing while on a journey.

Ab, further, often describes a circumstance as the cause of a thing, and may be translated by "in consequence of," "from," or "out of;" as in Livy, *dicebantur ab eodem animo ingenioque, a quo gesta sunt*, in consequence of the same sentiment; *ab eadem fiducia animi, ab ira, a spe. Legati Carthaginienses aliquanto minore cum misericordia ab recenti memoria perfidiae auditi sunt*, in consequence of the yet fresh recollection; Curtius, *Alexander vates quoque adhibere coepit a superstitione animi*, from superstitious prejudices.

Ab, used to denote an official function, is quite a peculiarity of the Latin language; e. g., *alicujus* or *alicui esse* (scil. *servum* or *libertum*) *a pedibus*, to be a person's lackey, *ab epistolis* (secretary), *a rationibus* (keeper of accounts), *a studiis, a voluptatibus*.

[§ 306.] *Absque* is found only in the comic writers, and modern Latinists should not introduce such antiquated words into their writings. See Burmann on Cic., *de Invent.*, i., 36; Ruhnken, *Dict. Terent.*, p. 228, ed. Schopen. There is only one passage in Cicero, *ad Att.*, i., 19, *nullam a me epistolam ad te sino absque argumento pervenire*, in which the writer seems to have intentionally used *absque*, because he could not well have written the proper word *sine*, on account of the proximity of *sino*.

[§ 307.] *Cum*, "with," not only expresses "in the company of persons," as, *cum aliquo esse, cum aliquo ire, venire, proficisci, facere aliquid* (also *secum*, that is, with one's self), but also accompanying circumstances; as, *Verres Lampsacum venit cum magna calamitate et prope pernicie civitatis; hostes cum detrimento sunt depulsi*, and numerous other instances; also equivalent to our "in," in the sense of "dressed in;" as *in hac officina Praetor* (Verres) *majorem partem diei cum tunica pulla sedere solebat et pallio*. When combined with verbs denoting hostility, *cum*, like our "with," has the meaning of "against;" *cum aliquo bellum gerere*, to be at war with somebody; thus, *cum aliquo queri*, to complain of or against a person.

[§ 308.] *De* is most commonly "concerning," "about," or "on," as in *multa de te audivi, liber de contemnenda morte*, scil. *scriptus*; *Regulus de captivis commutandis Romam missus est*. Also in the phrases *de te cogito*, I think of thee; *actum est de me*, I am undone. Consequently, *traditur de Homero* is something very different from *traditur ab Homero*; in the former sentence Homer is the object, and in the latter the subject. In the epistolary style, when a new subject is touched upon, *de* is used in the sense of *quod attinet ad aliquid*; as in Cicero, *de fratre, confido ita esse, ut semper volui; de me autem, suscipe paulisper meas partes, et eum te esse finge, qui sum ego; de rationibus referendis, non erat incommodum*, &c. But very frequently it has the signification of "down from," or "from a higher point;" as, *descendere de rostris, de coelo; Verres palam de sella ac tribunali pronuntiat*; further, it denotes the origin from a place; as, *homo de schola, declamator de ludo, nescio qui de circo maximo*, Cic., *pro Milon.*, 24; or "of," in a partitive sense; as, *homo de plebe, unus de populo, unus de multis*, one of the many; *unus de septem*, one of the seven wise men; *C. Gracchum de superioribus paene solum lego; versus de Phoenissis*, verses from the tragedy of the Phoenissae; *partem de istius impudentia reticebo*, and in the phrases *de meo, tuo, suo*, &c., *de alieno, de publico*.

De also denotes time, which arises from its partitive signification. Cicero says, *Milo in comitium de nocte venit*, that is, even by night, or spending a part of the night in coming to the comitium; *vigilare de nocte, Alexander de die inibat convivia*, even in the daytime; hence *multa de nocte, media de nocte*, that is, "in the depth of night," "in the middle of the night," the signification of the point of beginning being lost in that of the time in general. *Fac, si me amas, ut considerate diligenterque naviges de mense Decembri*, i. e., take care, as you are sailing in (a part of) the month of December.

In other cases, also, *de* is not unfrequently used for *ab* or *ex*; thus, Cicero says, *audivi hoc de parente meo puer*, and with a somewhat far-fetched distinction between what is accidental and what is intentional; *in Verr.*, iii., 57, *Non hoc nunc primum audit privatus de inimico, reus ab accusatore; effugere de manibus; Dionysius mensas argentras de omnibus delubris jussit auferri;* especially in connexion with *emere, mercari, conducere de aliquo. Gloriam, victoriam parere, parare, de aliquo* or *ex aliquo; triumphum agere de Gallis, Allobrogibus, Aetolis*, or *ex Gallis*, &c., are used indiscriminately.

In some combinations *de* has the signification of "in accordance with," or "after," like *secundum: de consilio meo, de amicorum sententia, de consilii sententia*, according to the resolution of the council; *de communi sententia; de more.* In other cases *de*, with a noun following, denotes the manner or cause of an action: *denuo, de integro*, afresh; *de improviso*, unexpectedly; *de industria*, purposely; *de facie novi aliquem*, I know a person by his appearance. In combination with *res* and *causa: qua de re, qua de causa, quibus de causis*, for which reasons.

[§ 309.] *Ex** (for this is the original form; it was changed into *e* when consonants followed, whence a certain custom was easily formed), "from," "out of," is quite common to denote a place, as an answer to the question whence? and in some peculiar phrases, such as *ex equo pugnare; ex equis colloqui*, to converse while riding on horseback; *ex muro passis manibus pacem petere; ex arbore pendere; ex loco superiore dicere; ex itinere scribere; conspicari aliquid ex propinquo, e longinquo videre aliquid, ex transverso impetum facere; ex adverso*, and *e regione* (not *ex*), opposite; *ex omni parte*, in or from all parts. *Ex aliquo audire, accipere, cognoscere, scire*, and the like, to hear from a person's own mouth; *victoriam reportare ex aliquo populo*, where *ex* is the same as *de. Ex vino, ex aqua coquere, bibere*, where we say, "with wine," &c., are common medical expressions.

Ex, when a particle of time, denotes the point from which; *ex illo die*, from that day; *ex hoc tempore, ex quo* (not *e*), since; *ex consulatu, ex praetura, ex dictatura*, after the consulship, &c.; *diem ex die expectare*, to wait one day after another, or day after day.

Ex, "from," denoting cause; as in *ex aliquo* or *aliqua re dolere, laborare ex pedibus, e renibus, ex oculis, ex capite; perire ex vulneribus; ex quodam rumore nos te hic ad mensem Januarium expectabamus; ex lassitudine artius dormire*, after a fatigue, or on account of fatigue; *quum e via languerem*, from or after the journey; *ex quo vereor*, whence I fear, and still more frequently *ex quo*, whence, or for which reason. Hence it has also the signification of "in consequence of," or "in accordance with," and that in a great many expressions; such as *ex lege, ex decreto, ex testamento, ex Senatusconsulto, ex Senatus auctoritate, ex sententia* equivalent to *de sententia, ex consuetudine, e more.*

With this we must connect the cases in which *ex* denotes the manner of an action; as in *ex animo laudare*, to praise heartily; *ex sententia* and *ex voluntate*, according to one's wish; *e natura vivere*, in accordance with nature; *ex improviso, ex inopinato, ex composito, ex praeparato, ex aequo*, &c.

Ex denoting a change of a previous state: *e servo te libertum meum feci; nihil est tam miserabile quam ex beato miser; repente Verres ex homine tamquam epoto poculo Circaeo factus est verres.*

In a partitive sense, *ex* denotes the whole from which something is taken, and is of frequent occurrence: thus, *unus e plebe, unus e multis*, is the same as *unus de plebe* and *de multis.* Connected with this are the phrases *aliquid est e re mea*, something is to my advantage; *e republica* (not *ex*), for the good of the state.

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* [Various conjectures have been made with respect to the origin of this little word. Pott supposes that it is connected with the Sanscrit *vahis* (extra); that the *-his* is represented by the Greek *-ξ*, and that a digamma has fallen out in the Greek word. (*Etymol. Forsch.*, vol. ii., p. 183.) Hartung looks upon the Greek ἐκ as a subsidiary form of οὐκ. (*Partik* ii., 81.)]—*Am. Ed.*

[§ 310.] *Prae*, "before," signifies place only in combination with *agere*, *ferre*, or other verbs expressing motion, and with pronouns, *prae me fero*, *prae se fert*, *prae vobis tulistis*, which denote the open display of a thing or of a sentiment.

Prae is commonly used in comparisons; as in Cicero, *prae se omnes contemnit: ut ipse Consul in hac causa prae me minus etiam quam privatus esse videatur*, in comparison with me; *Romam prae sua Capua irridebunt; omnium minas atque omnia pericula prae salute sua levia duxerunt.*

It is frequently used, also, in the sense of "on account of," implying an obstacle; e. g., *solem prae sagittarum multitudine non videbitis; non medius fidius prae lacrimis possum reliqua nec cogitare nec scribere; non possum prae fletu et dolore diutius in hoc loco commorari*, and so always with a negative particle, which, however, is sometimes implied in the negative signification of the verb; e. g., Liv., vi., 40, *quum prae indignitate rerum stupor silentiumque ceteros patrum defixisset*; xxxviii., 33, *silentium prae metu ceterorum fuit.*

[§ 311.] *Pro*, in regard to place "before," or "in front of a thing;" e. g., *pro vallo, pro castris aciem instruere*, that is, in the front of, close by, or under the wall; *copias pro oppido collocare; pro templis omnibus praesidia collocata sunt; hasta posita est pro aede Jovis Statoris; Antonius sedens pro aede Castoris in foro.* It also signifies, "at the extreme point of a thing," so that the person spoken of is in or upon the thing, e. g., *pro suggestu aliquid pronuntiare, pro tribunali edicere, pro rostris laudare.* Hence, also, *pro testimonio dicere*, to declare as a witness, and other expressions denoting place, where *pro* is the same as *in*; e. g., Tacit., *Ann.*, i., 44, *stabant pro contione*, the same as *in contione*; ibid, ii., 81, *pro muris vocans*, on the edge of the wall.

The signification of something standing "before" a thing is the origin of that of "for," both in the sense of "instead," and that of protection: *Unus Cato est pro centum milibus; Marcelli statua pro patibulo fuit; homo jam pro damnato est; se gerere* or *esse pro cive; habere pro hostibus, pro sociis; habere pro certo; aliquid pro mercede, pro praemio est; aliquid pro nihilo estimare, habere, putare*; also "for" in speaking of payment, *pro vectura solvere*, to pay for freight; *dixit se dimidium, quod pactus esset, pro illo carmine daturum; praemia mihi data sunt pro hac industria maxima.* "For," the opposite of "against," *hoc pro me est*, or *valere debet; Cicero pro Murena orationem habuit*, and in numerous other instances.

[§ 312.] *Pro*, "in accordance with," or "in proportion to," occurs very frequently; e. g., *civitatibus pro numero militum pecuniarum summas describere*, according to the number of soldiers furnished by them; *ego vos pro mea summa et vobis cognita in rempublicam diligentia moneo, pro auctoritate consulari hortor, pro magnitudine periculi obtestor, ut paci consulatis.* Hence, in many particular phrases; as, *pro tempore* or *pro temporibus*, in accordance with the circumstances of the time, that is, *pro conditione temporum*, but by no means "for the time being," or "for a time;" *pro re* or *pro re nata*, according to circumstances or emergencies; *pro meo jure*, according to my right; *pro eo ut, pro eo ac*, according as; e. g., *Di gratiam mihi referent pro eo ac mereor*, i. e., *pro eo quod, quantum*, according to my merits; especially to denote divisions or share; *pro parte*, or *pro mea, tua, sua, parte* for my part, as far as lies in me; *pro virili parte*, according to the capacity of an individual; as in, *pro virili parte rempublicam defendere; pro portione*, in proportion; *pro rata portione*, or *pro rata parte*, in a correct proportion. In the phrase *pro se quisque*, every one for his part, the three words have almost grown into one; e. g., *pro se quisque aurum, argentum et aes in publicum conferunt*, every one, though with a somewhat strengthened meaning, "every one without exception." *Quam pro* after comparatives deserves especial notice; e. g., *major quam pro numero hominum pugna editur; sedes excelsior quam pro habitu corporis.*

[§ 313.] *Tenus* is used to denote limitation; e. g., *Antiochus Tauro tenus regnare jussus est*, as far as Mount Taurus. especially in the combination of *verbo* and *nomine tenus*, as far as the word or the name goes. So, also, *ore tenus sapientia exercitatus* in Tacitus, that is, that he could speak wisely, but not act wisely. It is only in poetry that this preposition is connected with a genitive, and chiefly with a genitive plural; e. g., *labrorum tenus*, up to the lip; *crurum tenus, laterum tenus;* but in Livy, xxvi., 24, too, we find *Corcyrae tenus*. The accusative is still more rare.

3. *Prepositions with the Accusative and Ablative.*

[§ 314.] *In* with the accusative expresses the point in space towards which a movement is directed, like our "to," or "into:" *in aedem ire, in publicum prodire, in Graeciam proficisci, in civitatem recipere;* also the direction in which a thing extends, e. g., *decem pedes in latitudinem, in longitudinem, in altitudinem*, in breadth, length, height; further, independent of locality, it denotes the object towards which an action is directed, either with a friendly or hostile intention: *amor in patriam, odium in malos cives, in duces vehemens, in milites liberalis, dicere in aliquem*, and so, also, *oratio in aliquem*, a speech against some one.

It also denotes an object or purpose: *haec commutari ex veris in falsa non possunt; in majus celebrare*, for something greater, so that it becomes something greater; *is imperator in poenam exercitus expetitus esse videtur; pecunia data est in rem militarem; paucos in speciem captivos ducebant*, for the sake of appearance; *in contumeliam perfugae appellabantur*, for the purpose of disgracing them; *cum in eam sententiam multa dixisset*, in support of this opinion; *in hanc formulam, in has leges, in haec verba*, &c., *scribere, foedus facere.*

[§ 315.] When joined with words denoting time, it expresses a predetermination of that time like the English "for;" e. g., *invitare aliquem in posterum diem*, for the following day; *praedicere in multos annos, in paucos dies, in multos menses subsidia vitae habere, in hodiernum diem*, for this present day; and so in many phrases; as, *in diem vivere*, to live only for the day; *in futurum, in posterum, in reliquum*, for the future; *in aeternum, in perpetuum*, for ever; *in praesens*, for the present; in all these cases the word *tempus* may be added. Without denoting time, *in* is used also with the accusative of other words to express the future; e. g., *Patres in incertum comitiorum eventum auctores fiunt*, give their sanction to the yet uncertain resolutions of the comitia.

When joined with the numeral *singuli*, or when this word is to be understood, *in* expresses a distribution, like the English "on," "for," or "over;" e. g., *in singulas civitates binos censores describere; queritur Sicilia tota, Verrem ab oratoribus pro frumento in modios singulos duodenos sestertios exegisse;* so, also, *pretium in capita statuere;* i. e., *in singula capita; ternis nummis in pedem tecum transegit*, i. e., *in singulos pedes*. We must here notice also the expression *in singulos dies*, or *in dies* alone, "from day to day," with comparatives and verbs containing the idea of a comparative, such as *crescere, augere.*

It, lastly, denotes, in some phrases, the manner of an action; *servilem, hostilem, miserandum in modum; mirum, mirabilem, mirandum in modum; in universum*, in general; *in commune*, in common; *in vicem*, alternately, or instead of; *in Bruti locum consulatum petere*, in the place or instead of.

[§ 316.] *In* with the ablative, when it denotes place, most commonly expresses "being in a place or in a thing," while with the accusative it indicates a movement or direction towards it. It may sometimes be translated by "on," or "upon," but always answers to the question Where? e. g., *coronam in collo habere; aliquid in humeris ferre; in ripa fluminis; in litore maris urbs condita est; pons in flumine est.* When a number or quantity is indicated it answers to "among;" e. g., *esse, haberi, poni, numerari in bonis civibus; in magnis viris, in mediocribus oratoribus, in septem vagantibus*, among the seven planets, so that *in* is equal to *inter*. A particular phrase is *aliquid in manibus est*, a thing is in hand, or has been commenced; as in Livy, *haec contentio minime idoneo tempore, quum tantum* *belli in manibus esset, occuparat cogitationes hominum. In manibus habere*, be engaged upon a thing; as in Cicero, *Quam spem nunc habeat in manib et quid moliatur, breviter jam exponam. Aliquid in oculis est*, a thing is o vious.

Now and then we find, in good authors, *in* with the accusative, when the grammatical rule requires the ablative. See the commentators or Livy, ii., 14; but this is limited to a very few political and legal expressions, such as *in potestatem, in amicitiam dicionemque esse, manere* (Cic., *Divin. in Q. Caecil.*, 20; *in Verr.*, v., 38), *in vadimonium, in moram esse*, and even these cases must be considered only as exceptions. In the comic writers, however, we not unfrequently find *mihi in mentem est*. See Bentley on Terent., *Heaut.*, v., 2, 33.

[§ 317.] The general signification of *in* with the ablative is "in," or "with," and without reference to locality it denotes a coincidence of certain circumstances and attributes; e. g., *in hoc homine, in hac re, hoc admiror, hoc laudo, hoc displicet*, in this man; a phrase of this kind is *quantum in eo* or *in me, te*, &c., *fuit*, as much as was in my power. In the following sentences it is our "with," or "notwithstanding:" *in summa copia oratorum, nemo tamen Ciceronis laudem aequavit; in summis tuis occupationibus*, with all thy very important engagements; *alter, uti dixit Isocrates in Ephoro et Theopompo, frenis egit, alter calcaribus*, as Isocrates said when speaking of Ephorus and Theopompus.

[§ 318.] When real expressions of time, such as *saeculum, annus, mensis, dies, nox, vesper*, are employed, the simple ablative denotes the time at which (see § 475); but *in* is used with substantives, which by themselves do not denote time, but acquire that meaning by being connected with *in*; as, *in consulatu, in praetura, in meo reditu, in primo conspectu, in principio, in bello*, although in these cases, too, the simple ablative is sometimes used; but *in* appears more especially in connexion with a gerund; as, *in legendo* and *in legendis libris, in urbe oppugnanda, in itinere faciendo*, all these expressions in the first instance denoting time, but passing into kindred meanings. *In praesenti* or *praesentia* signifies "at the present moment," or "for the present." The phrase, *est in eo, ut aliquid fiat*, signifies something is on the point of happening.

[§319.] *Sub*,* e. g., *Romani sub jugum missi sunt; se conjicere sub scalas*, to throw one's self under the stairs; *alicui scamnum sub pedem dare*, and figuratively, *sub imperium tuum redeo*, and so, also, *aliquid cadit sub aspectum*, "a thing falls within the horizon," as well as *cadit sub judicium et delectum sapientis, sub intelligentiam*, it belongs to the philosopher, is left to him When it denotes time, it signifies, 1, "about," that is, shortly before; as, *sub ortum solis*, shortly before sunrise; *sub noctem, sub vesperam*; 2, more rarely, "immediately after;" e. g., *sub eas litteras statim recitatae sunt tuae*, Cic., *ad Fam.*, x., 16;, *statim sub mentionem*, Coelius in Cic., *ad Fam.*, viii., 4; *Africo bello, quod fuit sub recentem Romanam pacem*, Liv., xxi., 11; and *sub haec dicta, sub hanc vocem*, are used by the same writer. The phrase *sub idem tempus* contains only an approximate definition of time, and signifies "about the same time."

Sub, with the ablative, is always "under;" first, with regard to things that strike our senses; and, secondly, to denote inferiority in rank: *sub divo*, or *sub dio*, under the sky, in the open air; *sub oculis*, under, i. e., before our eyes; *sub regibus esse, sub imperio, sub hoc sacramento militari, sub magistro esse*: it rarely denotes a condition, and only in late writers; e. g., *sub lege, sub poena. Sub specie*, "under the appearance," and *sub obtentu*, "under the pretext," are little used. Sometimes *sub* is found with the ablative to denote time, but only where contemporaneity is to be indicated; e. g., Ovid., *Fast.*, v., 491, *Haec tria sunt sub eodem tempore festa*; Caes., *Bell. Civ.*, i., 27, *ne sub ipsa profectione milites oppidum irrumperent*; and in like manner we may say *sub adventu*, e. g., *Romanorum*, while they were arriving. Compare Drakenborch on Liv., ii., 55; who, however, gives to this *sub* too great an extent.

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* [*S-ub* and *ὑ-πό* are manifestly related to each other, and to the Sanscrit *u-par* So again, *su-per*, *ὑ-πέρ*, and *u-pari*.]—*Am. Ed.*

[§ 320.] *Super* has, in prose, the ablative only when used in the sense of *de*, "concerning," or "in respect of;" as in *super aliqua re ad aliquem scribere*, but chiefly in writers of the silver age of the language.

With the accusative it signifies "over," "above," and answers to both questions Whither? and Where? *super aliquem sedere, accumbere, situs est Aeneas super Numicium flumen*, Aeneas was buried above the river; that is, on its banks, but on an eminence of the bank. The phrase *super coenam* signifies "during dinner." With numerals it is "above," or "more than;" e. g., *Annulorum tantus acervus fuit, ut metientibus dimidium super tres modios explesse sint quidam auctores*, one half more than three modii, or three modii and a half; and in other expressions; as, *res super vota fluunt*, more than was wished. In these two significations of "above" (in its sense of place as well as that of "more than"), *super* is the same as *supra;* but it is used more frequently than the latter in the sense of "besides," or "in addition to:" *super bellum annona premit; super morbum etiam fames affecit exercitum, super cetera;* so, also, in the phrase *alius super alium*, one after the other.

Subter is rarely used with the ablative, and only in poetry; Cicero uses the accusative in the expression *Plato iram in pectore, cupiditatem subter praecordia locavit.* Otherwise it frequently occurs as an adverb, in the sense of our "below."

[§ 321.] 2. The adverbs *clam*,* *palam*, *simul*, and *procul* are sometimes connected by poets and late prose writers with an ablative, and must then be regarded as prepositions: *clam* and its diminutive *clanculum*, "without a person's knowledge;" e. g., *clam uxore mea et filio*, are frequently found as prepositions in the comic writers, but are joined also with the accusative: *palam* is the opposite of *clam*, and the same as *coram;* e. g., *palam populo*, in the presence of the people; *simul* is used by poets, without the preposition *cum*, in the sense of "with;" e. g., Sil. Ital., v., 418, *avulsa est protinus hosti ore simul cervix*, the neck together with the face: Horace uses *simul his*, together with these, and Tacitus frequently; e. g., *Annal.*, iii., 64, *Septemviris simul; procul*, with the omission of *ab*, is frequent in Livy and Tacitus, and signifies, "far from;" e. g., *procul urbe, mari, voluptatibus*, and in the phrase *procul dubio* or *dubio procul*, instead of *sine dubio.*

[§ 322.] Respecting *usque* as an adverb, see above, § 286. It is commonly accompanied by a preposition *ab* and *ex*, or *ad*, *in* and *sub*, and expresses the idea of continuity from one point to another; e. g., *vetus opinio est, usque ab heroicis ducta temporibus; usque ex ultima Syria atque Aegypto navigare; similis plausus me usque ad Capitolium celebravit; usque in Pamphyliam legatos mittere; usque sub extremum brumae imbrem*, where *usque* is our "until." It is only in poetry and late prose writers, that *usque* alone is used for *usque ad;* e. g., Curtius, viii., 31, says of the Indians, *corpora usque pedes carbaso velant.* This is independent of the names of towns, where the prepositions *ad* and *ab* are generally omitted.

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* ["*Clam* and *palam* are locatives of the same nature as *partim.* The former, which was also written *calim* (*Fest.*, p. 47), contains the root of *celo*, κλέπτω, καλύπτω, &c. *Palam* is the same case of an adjective, connected with *palatum*, πύλη, &c. That it is a noun, appears farther from the fact, that it is used also with the preposition *in* (*in palam*, i. e., *aperte Gloss. Isid.*), like *in-cassum.* (Compare *pro-palam.*) The same is the case with *coram* = *co'oram* (κατ' ὄμμα), with which we may compare *co'minus e'minus* (ἐκ χειρός).—(*Donaldson's Varronianus*, p. 243).]—*Am. Ed.*

[§ 323.] 3. But many of the above-mentioned prepositions are used as adverbs, that is, without a noun depending on them. This is chiefly the case with those which denote place: *ante* and *post*, *adversum* and *exadversum* (opposite), *circa* (around), *circumcirca* (all around), *contra* (opposite), *coram* (in the presence of), *extra*, *infra*, *juxta*, *prope* and *propter* (near), *pone* (behind), *supra*, *ultra*, *super* and *subter*. *Circiter*, also, and sometimes *ad* (§ 296), are used in the adverbial sense of "about," or "nearly," with numbers, which are indefinitely stated. *Contra*, when used without a case and for the purpose of connecting sentences, is a conjunction, like our "but," or "however."

Note.—Instead of *ante* and *post* as adverbs, we have, also, the special forms *anteā* and *posteā* (consequently the conjunctions *anteāquam*, *posteāquam*): see § 276. *Ante*, however, is preferred as an adverb in combination with participles; e. g., *ante dicta, vita ante acta;* and *post* is frequently used to connect sentences.

Contra, as an adverb, occurs in the phrase of Plautus, *auro contra*, or *contra auro;* that is, gold being placed on the other side; so that *auro* is not a dative, but an ablative; for which other authors, however, use the preposition *contra aurum*, for gold, when a price is indicated.

Juxta, as an adverb, commonly signifies "equally," or "in like manner," and is the same as *aeque;* e. g., in Livy, *aliaque castella* (dedita sunt) *juxta ignobilia;* Sallust, *eorum ego vitam mortemque juxta aestimo*, I deem of equal importance; *margaritae a feminis juxta virisque gestantur*, by women as well as by men. It is frequently followed by *ac* or *atque*, in the sense of "as."

Praeter is used as an adverb for *praeterquam;* that is, not with the accusative, but with the case required by the verb preceding, as in Sallust: *ceteras multitudini diem statuit, ante quam sine fraude* (without punishment) *liceret ab armis discedere, praeter rerum capitalium condemnatis.* We thus might say, *hoc nemini, praeter tibi, videtur;* but it is better to say *praeter te*, or *praeterquam* (*nisi*) *tibi.*

Prope and *propter* are very frequently used as adverbs; *prope*, however, is sometimes accompanied by the preposition *ab*, as in *tam prope a Sicilia bellum gestum est*, so near Sicily; *prope a meis aedibus sedebas*, near my house.

Ultra, as an adverb, and accompanied by a negative particle, signifies "no longer," *haud ultra pati possum; bellum Latinum non ultra dilatum est.* When it denotes place or measure it signifies "farther," or "beyond."

[§ 324.] 4. It was remarked above that the prepo sitions *versus* and *tenus* are placed after their case. Some other prepositions, also, *may* take the same place, but not indiscriminately. Thus, the four prepositions *ante*, *contra*, *inter*, and *propter* are sometimes placed after the relative pronoun (occasionally after the demonstrative *hic* also); e. g., *diem statuunt, quam ante ab armis discederet*, *quem contra venit*, *quos inter*, *quem propter*: other prepositions of two or more syllables; as, *circa*, *circum*, *penes*, *ultra*, and *adversus*, are more rarely used in this way; the monosyllabic prepositions *post*, *per*, *ad*, and *de* are thus used only in isolated cases or phrases, and *de* scarcely in any other than legal formulæ; e. g., *quo de agitur*, *res qua de judicatum est.* Farther, those same four dissyllabic prepositions, *ante*, *contra*, *inter*, and *propter*, together with the monosyllabic *ob*, *post*, *de*, *ex* and *in*, when they govern a substantive accompanied by an adjective or pronoun, are frequently placed between the adjective and substantive; e. g., *medios inter hostes*, *certis de causis*, *magna ex parte*, *aliquot post menses*, and still more frequently between the relative pronoun and the substantive; e. g., *quod propter studium*, *qua in re*, *quam ob rem*, *quam ob causam*. *Per*, *ab*, and *ad* are but rarely placed in this way. The preposition *cum* is always placed after, or, rather, appended to the ablative of the personal pronouns *me*, *te*, *se*, *nobis* and *vobis*. The same is commonly the case with the ablatives of the relative pronoun, *quo*, *qua*, and *quibus*, but we may also say *cum quo*, *cum qua*, and *cum quibus*. This preposition also prefers the middle place between the adjective or pronoun and the substantive. (See § 472.) What has been said here applies to ordinary prose; and the practice of those prose writers who place the above-mentioned prepositions and others even after substantives must be regarded as a peculiarity. In Tacitus, for example, we often find such arrangements as, *Misenum apud*, *viam propter*, *Scythas inter*, *Euphratem ultra*, *cubiculum Caesaris juxta*, *litora Calabriae contra*, *ripam ad Araxis*, *verbera inter ac contumelias*, and the like. The place of *coram* after its noun seems, comparatively speaking, to be established by better authority than that of any other. Poets go still farther, and separate a preposition entirely from the case belonging to it; e. g., in Horace, *Serm.*, i, 3, 70, *Amicus dulcis cum mea compenset vitiis bona.*

CHAPTER LXVI.

PREPOSITIONS IN COMPOSITION.

[§ 325.] The majority of the prepositions are used also to form compound words, especially verbs, modifying, naturally, by their own meaning that of the words to which they are joined. The prepositions themselves often undergo a change in their pronunciation and orthography, on account of the initial letter of the verb to which they are prefixed. But the opinions of ancient as well as modern grammarians differ on no point so much as upon the detail of these changes, some taking into account the facility of pronunciation, and assimilating the concurrent letters of the prepositions and the simple verb accordingly, others preferring to leave the prepositions unchanged, at least in writing, because the former method admits of much that is arbitrary. Even in old MSS. and in the inscribed monuments of antiquity the greatest inconsistency prevails, and we find, e. g., *existere* along with *exsistere*, *collega* along with *conlega*, and *imperium* along with *inperium*, in the same book. In the following remarks, therefore, as we must have something certain and lasting, we can decide only according to prevalent usage, but there are some points which we must determine for ourselves as well as we can.

Ad remains unchanged before vowels, and before the consonants *d*, *j*, *v*, *m*; before other consonants it undergoes an assimilation, that is, the *d* is changed into the letter which follows it, and before *qu* into the kindred *c*, as in *acquiro*, *acquiesco*. Before *gn* the *d* is dropped, as in *agnatus*, *agnosco*. But grammarians are not agreed as to whether the *d* is to be retained before *l*, *n*, *r*, *s*, and still less as to whether it may stand before *f*. Even the most ancient MSS. are not consistent, and we find in them, e. g., *adloquor*, *adfecto*, *adspiro*, and, on the other hand, *allicio*, *affligo*, *assuetus*, *aspectus*, *ascendo*. Our own opinion is in favour of the assimilation, and we make an exception only in the case of *adscribo*, on account of the agreement of the MSS. on this point. The signification of *ad* remains the same as usual, as in *adjungo*, *assūmo*, *affero*, *appōno*, *allŏquor*. In *apprŏbo* and *affirmo* it either expresses a direction towards, or merely strengthens the meaning of the simple verb.

Ante remains unchanged; in *anticipare* and *antistare* alone the *e* is changed into *i*, though *antesto* also is approved of. Its meaning is "before," as in *antepōno, antefĕro.*

Circum remains unchanged, and retains, in writing, its *m* even before vowels, although in pronunciation (but without the elision of the vowel preceding) it was lost. Only in *circumeo* and its derivatives the *m* is often dropped; as, *circueo.* Its meaning is "around," "about," as in *circumăgo, circumdo, circumfero.*

Inter remains unchanged, except in the word *intelligo.* Its meaning is "between" or "among," as in *interpono.*

Ob remains generally unchanged, and undergoes the assimilation only before *c, f, g,* and *p.* In *obsolesco,* from the simple verb *oleo,* and in *ostendo,* from *tendo,* we must recognise an ancient form *obs,* like *abs* for *ab.* Its meaning of "against" or "before" appears in *oppono, offero, occurro, oggannio.*

[§ 326.] *Per* remains unchanged even before *l,* though some think otherwise; in *pellicio,* however, it is universally assimilated. The *r* is dropped only in the word *pejero,* I commit a *perjurium.* Its meaning is "through," as in *perlĕgo, perluceo, perăgo.* When added to adjectives it strengthens their meaning (§ 107), but in *perfidus* and *perjūrus* it has the power of a negative particle.

Post remains unchanged, except in *pomoerium* and *pomeridianus,* in which *st* is dropped; its meaning is "after," as in *postpono.*

Praeter remains unchanged, and signifies "passing by," as in *praetereo, praetermitto.*

Trans remains unchanged before vowels, and for the most part also before consonants. In the following words the *ns* is dropped: *trado, traduco, trajicio, trano,* which forms are more frequent than *transdo, transduco, transjicio, transno,* though the latter are not to be rejected. When the verb begins with *s,* the *s* at the end of *trans* is better omitted, and we should write *transcribo, transilio.* Its meaning, "through," "over," or "across," appears in *transeo, trajicio,* and *transmitto,* I cross (a river); *trado,* surrender.

[§ 327.] *A, ab, abs,* viz.: *a* before *m* and *v; ab* before vowels and most consonants, even before *f*, though *afui* exists along with *abfui;* in *aufero* (to distinguish it from *affero)* and *aufugio*, *ab* is changed into *av* or *au; abs* occurs only before *c* and *t*, but appears mutilated in *asporto* and *aspernor*. Its meaning is "from," or "away," as in *amitto*, *avehor*, *abeo*, *abjicio*, *abrado*, *aufero*, *abscondo*, *abstineo*.

De, "down," or "away from," as in *dejicio*, *descendo*, *detraho*, *detero*, rub off; *despicio*, look down upon, despise. In some compounds, especially adjectives, it has a negative power, as in *decŏlor*, *deformis*, *demens*, *desipio*, *despēro;* in *demīror*, *deămo*, and *dejĕro*, on the other hand, it seems to strengthen the meaning.

E and *ex*, viz.: *ex* before vowels, and before consonants sometimes *e* and sometimes *ex: ex* before *c*, *p*, *q*, *s*, *t*, except in *escendo* and *epōto;* before *f* it assimilates to it; *e* is used before all the other consonants, except in *exlex*. We, therefore, should write *exspecto*, *exsilium*, *exstinguo*, but the ancient grammarians, as Quintilian and Priscian, are for throwing out the *s*, and in MSS. we usually find *extinguo*, *extruxi*, *exequor*, and *expecto*, *exul*, *exilium*, notwithstanding the ambiguity which sometimes may arise. Its meaning "out of," or "from," appears in *ejicio*, *emineo*, *enăto*, *eripio*, *effĕro (extŭli)*, *excello*, *expono*, *exquiro*, *extraho*, *exaudio*, *exigo*, *exulcero*, &c. The idea of completion is implied in several of these compounds, as in *efficio*, *enarro*, *exoro*.

[§ 328.] *In* is changed into *im* before *b* and *p* and another *m*, and it is assimilated to *l* and *r*. Its meaning is "in" or "into," as in *incurro*, *impono*, *illido*, *irrumpo*. When prefixed to adjectives and participles, which have the signification of adjectives, it has a negative power, and does not appear to be the preposition *in*, but equivalent to and identical with our *in* or *un;* e. g., *indoctus*, *incautus*, *ineptus* (from *aptus)*, *insipiens*, *improvidus*, *imprudens*, *imparatus*, the negative of *paratus*, because there is no verb *imparo*. Some other compounds of this kind have a double meaning, since they may be either negative adjectives, or participles of a compound verb; e. g., *indictus*, unsaid, or announced; *infractus*, unbroken, or broken into; *invocatus*, uninvited, or accosted, called in. The participle perf. passive, when compounded with *in*, often acquires the signification of impossibility; e. g., *invictus*, un-conquered and unconquerable; *indefessus*, indefatigable; *infinitus*, immeasurable.

Prae remains unchanged, but is shortened when a vowel follows. (See above, § 15.) Its meaning is "before," as in *praefero*, *praecipio*, *praeripio*. When prefixed to adjectives, it strengthens their meaning. (See § 107.)

Pro remains unchanged, but in many words it is shortened even before consonants. (See above, § 22.) For the purpose of avoiding hiatus, a *d* is inserted in *prodeo*, *prodigo*, and in those forms of the verb *prosum* in which the initial *e* would cause hiatus; as, *prodes*, *prodest*, *proderam*. (See above, § 156.) Its meaning, "forth," or "forward," appears in *profero*, *procurro*, *prodeo*, *projicio*, *prospicio*.

[§ 329.] *Sub* remains unchanged before vowels (but *sūmo* seems to be formed from *subimo*, as *demo* and *promo* are formed from the same root), but undergoes assimilation before *c*, *f*, *g*, *m*, *p*; not always before *r*, for we have *surripio*, and yet *subrideo*, where, however, the difference in meaning is to be taken into account. In *suscipio*, *suscito*, *suspendo*, *sustineo*, and the perfect *sustuli*, an *s* is inserted instead of the *b*, whence an ancient form *subs* is supposed to have existed analogous to *abs* and *obs*. The *b* is dropped before *sp*, but before *sc* and *st* it is retained. Its meaning is "under," as in *summitto*, *suppono*, *sustineo*; or "from under," as in *subduco*, *summoveo*, *surripio*; an approach from below is expressed in *subeo*, *succēdo*, *suspicio*, look up to, esteem; and to do a thing instead of another person, in *subsortior*. It weakens the meaning in such verbs as *subrideo*, *subvereor*, and in adjectives, such as *subabsurdus*, *subtristis*, *subrusticus*, *subobscurus*.

Super, "above," as in *superimpono*, *supersto*, *supersedeo*, set myself above, or omit.

Subter, "from under," as in *subterfugio*.

Com, for *cum*, appears in this form only before *b*, *p*, *m*; before *l*, *n*, *r*, the final *m* is assimilated to these letters, and before all other consonants it is changed into *n*. Before vowels the *m* is dropped, e. g., *coëo*, *cohaereo*, and in addition to this a contraction takes place in *cogo* and *cogito* (from *coago*, *coagito*.) The *m* is retained only in a few words; as, *comes*, *comitium*, *comitor*, *comedo*. It signifies "with," or "together," as in *conjungo*, *consero*, *compono*, *collido*, *colligo*, *corrado*, *coëo*, *coalesco* *cohaereo*. In some verbs and participles it merely strengthens the meaning; as, *corrumpo*, *concerpo*, *confringo*, *consceleratus*.

[§ 330.] *Note.*—We must not leave unnoticed here what are called the inseparable prepositions (among which *con* is reckoned, although it is only a different pronunciation for *cum*); that is, some little words, which are never used by themselves, but occur only in compound verbs and adjectives, where they modify the meaning in the same way as the above-mentioned separable prepositions. The following is a list of them:

Amb (from the Greek ἀμφί), "around," "about," as in *ambio*, *ambūro* (*ambustus*), *ambigo*, *ambiguus*. In *amplector*, *amputo*, the *b* is dropped on account of the *p*; before palatals *amb* is changed into *an*; e. g., *anceps*, *anquiro*, and also before *f*, in the word *anfractus*.

Dis or *di*, denoting separation, as in *digero*, *dirimo*, *dijudico*, *dispono*, *dissero*, *distinguo*, *dimitto* (to be distinguished from *demitto*). It strengthens the meaning in *discupio*. Before *c*, *p*, *q*, *t*, *dis* is retained entire; before *j*, we sometimes have *dis*, as in *disjicio*, *disjungo*; and sometimes *di*, as in *dijudico*. Before *s*, with a consonant after it, *di* is used, and *dis* when the *s* after it is followed by a vowel: *di-spergo*, *di-sto*, *dis-socio*, *dis-suadeo*; *disertus*, however, is formed from *dissero*. Before *f*, *dis* is changed into *dif*, as in *differo*. *Di* is used before all other consonants.

Re signifies "back," *remitto*, *rejicio*, *revertor*. Before a vowel or an *h* a *d* is inserted, *redeo*, *redigo*, *redhibeo*; this is neglected only in compounds formed by late and unclassical writers; e. g., *reaedifico*, *reagens*. The *d* in *reddo*, I give back, is of a different kind. *Re* denotes separation in *resolvo*, *revello*, *retego*, *recingo*, *recludo*, *refringo*, *reseco*; and in *relego*, *rebibo*, and others, it denotes repetition.

Se, "aside," "on one side," *seduco*, *sevoco*, *secubo*, *sepono*, *sejungo*. In adjectives it signifies "without," *securus*, *sobrius* for *sebrius* (*non ebrius*), *socors* for *secors*. *Seorsum* is contracted from *sevorsum*, aside. A *d* is inserted in *seditio*, separation, sedition, from *se* and *itio*.

The prefixes *ne* and *ve* are of somewhat different nature; *ne* has negative power, as in *nefas*, *nemo* (*ne hemo*, obsolete for *homo*), *nescio*. *Ve* is likewise negative, but occurs in a much smaller number of words, viz., in *vesanus* and *vecors* (*vecordia*), senseless. In *vegrandis* and *vepallidus* it seems to denote ugliness.

CHAPTER LXVII.

CONJUNCTIONS.*

[§ 331.] 1. CONJUNCTIONS are those indeclinable parts of speech which express the relations in which sentences stand to one another. They therefore are, as it were, the links of propositions, whence their name conjunctions.

Note 1.—Some conjunctions, and more particularly all those which form the first class in our division, connect not only sentences, but single words. This, however, is in reality the case only when two propositions are contracted into one, or when one is omitted, as in *Mars sive Mavors bellis praesidet*; here *sive Mavors* is to be explained by the omission of *sive is Mavors appellandus est*, which phrase is, in fact, not unfrequently used. The propositions *vive diu ac feliciter* and *ratio et oratio homines conjungit*, again, may be divided each into two propositions, joined by the conjunctions *vive diu*

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* [Compare *Crombie's Gymnasium*, vol. i., p. xlv., *seq.*]—*Am. Ed.*

et vive feliciter and *ratio conjungit homines et oratio conjungit homines.* The practice of language, however, did not stop short in this contraction, but as we may say *ratio et oratio conjungunt homines*, and as we must say *pater et filius dormiunt*, the language, by the plural of the predicate, clearly indicates that the two nouns are united. Hence we may say that the (copulative) conjunctions *et*, *que*, *ac*, and *atque* join single words also. With regard to the other, especially the disjunctive conjunctions (for there can be no doubt about the conjunction "also"), we must have recourse to the above explanation, that two propositions are contracted into one, for in *ego aut tu vincamus necesse est*, the *nos*, which comprehends the two persons, is the subject of *vincamus*, and not *ego aut tu*.

Note 2.—Many of the conjunctions to be mentioned presently originally belonged to other parts of speech; but they have lost their real signification, and as they serve to join propositions, they may at once be looked upon as conjunctions; e. g., *ceterum*, *verum*, *vero*, *licet*, *quamvis*, and such compounds as *quare*, *idcirco*, *quamobrem*. But there are also many adverbs denoting *time* and *place*, respecting which it is doubtful whether, in consequence of the mode of their application in language, they should not be classed among conjunctions. Those denoting time (e. g., *deinde*, *denique*, *postremum*) retain, indeed, their original signification, but when they are doubled; as, *tum—tum*, *nunc—nunc*, *modo—modo*, they evidently serve only to connect propositions; the adverbs of place, on the other hand, are justly classed among the conjunctions when they drop their meaning of place and express a connexion of propositions in respect of time, or the relation of cause and effect, as is the case with *ubi*, *ibi*, and *inde*, and with *eo* and *quando*.

2. In regard to their form *(figura)*, they are either simple or compound. Of the former kind are, e. g., *et*, *ac*, *at*, *sed*, *nam*; and of the latter *atque*, *itaque*, *attamen*, *siquidem*, *enimvēro*, *verum-enimvēro*.

3. In reference to their signification, they may be divided into the following classes. They denote:

[§ 332.] 1. A union *(conjunctiones copulativae)*; as, *et*, *ac*, *atque*, and the enclitic *que*, combined with the negation belonging to the verb, *neque* or *nec*, or doubled so as to become an affirmative, *nec (neque) non*, equivalent to *et*. *Etiam* and *quoque* also belong to this class, together with the adverbial *item* and *itidem*. As these particles unite things which are of a kind, so the disjunctive conjunctions, signifying "or," connect things which are distinct from each other. They are *aut*, *vel*, the suffix *ve*, and *sive* or *seu*.

Note.—*Ac** is never used before vowels (which, however, do not include *j*) or before an *h*; *atque* occurs most frequently before vowels, but before consonants also. Hence the two forms in the same sentence of Cicero, *p. Balb.*, 3, *non contra ac liceret, sed contra atque oporteret*, and it is probable that in prose as well as in poetry the hiatus was avoided by elision. The rule here given is not invalidated by the fact of *ac* being found here and there before vowels in editions of Latin authors, as is the case, for example, in two passages of Ernesti's edition of Cicero, *ad Quint. Frat.*, ii., 6, and *ad Att.*, xiii., 48. For as this difference in the use of *ac* and *atque* was not noticed till recently* (in the schools of the Dutch philologers, Burmann and Drakenborch), and as the MSS. have not yet been collated in all cases of this kind, such isolated remnants of former carelessness cannot be taken into account. Drakenborch (on Liv., x., 36, in fin.) observes that wherever, before his time, *ac* was found in Livy before vowels, the MSS. give either *atque*, *aut*, *at*, or something else, and that even those passages in which he retained it, such as iii., 16, *ac emergentibus malis*, should be corrected. We cannot, however, enter into the question why *ac* was not used before a vowel, while *nec* and *neque* are used indiscriminately both before vowels and consonants. One language avoids a sound as displeasing which in another produces no such effect; suffice it to say, that the fact itself is beyond all doubt. Another remark, however, which is made by many grammarians, that *ac* is not used by good writers before *c* and *q*, is unfounded, at least *ac* before *con* is frequent in Cicero, and other authors do not even scruple to use *ac* before *ca*, which is otherwise, and with justice, considered not euphonious.

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* [Compare *Reisig's Vorlesungen, ed. Haase*, p. 414.]—*Am. Ed.*

[§ 333.] The difference between *et* and *que* is correctly described by Hermann in Elmsley's ed. of the Medea, p. 331, ed. Lips., in these words: "*et* (*καί*) is a copulative particle, and *que* (*τε*) is an adjunctive one." In other words, *et* connects things which are conceived as different, and *que* adds what belongs to or naturally flows from things. In an enumeration of words, therefore, *que* frequently forms the conclusion of the series; e. g., Cicero says: *hi, qui solis et lunae reliquorumque siderum ortus, obitus motusque cognorunt*; and by means of *que* he extends the preceding idea, without connecting with it anything which is generally different; as in *de illa civitate totaque provincia optime meritus*; *Dolabella quique ejus facinoris ministri fuerunt*; *jus potestatemque habere*; *Pompeius pro patria majorumque suorum animo studioque in rempublicam suaque pristina virtute fecit*. In connecting propositions with one another, it denotes a consequence or result, and is equivalent to "and therefore," which explains its peculiarly frequent application in *senatusconsulta* (which are undoubtedly the most valid documents in determining the genuine usage of the Latin language), framed as they were to prevent different points being mixed up in one enactment; e. g., in Cic., *Philip.*, ix., 7, *Quum Ser. Sulpicius salutem reip. vitae suae praeposuerit, contraque vim gravitatemque morbi contenderit, ut—perveniret, isque vitam amiserit, ejusque mors consentanea vitae fuerit; quum talis vir mortem obierit, senatui placere, Ser. Sulpicio statuam aeneam—statui, circumque eam locum liberos posterosque ejus—habere, eamque causam in basi inscribi, utique Coss.—locent, quantique locaverint, tantam pecuniam—attribuendam solvendamque curent.*

Atque is formed from *ad* and *que*, and therefore properly signifies "and in addition," "and also," thus putting things on an equality, but at the same time laying stress upon the connexion. We express this by pronouncing "and" more emphatically than usual. For example, *socii et exterae nationes* simply indicates the combination of two things independent of each other; but in *socii atque exterae nationes* the latter part is more emphatic, "and also the foreign," &c. In the beginning of a proposition which farther explains that which precedes, and where the simple connexion is insufficient, the particles *atque* and *ac* introduce a thing with great weight, and may be rendered in English by "now;" e. g., *atqe haec quidem mea sententia est*; *atque—de ipsis Syracusanis cognoscite*; also in answers, *cognostine hos versus? Ac memoriter. Num hic duae Bacchides habitant? Atque ambae sorores*, i. e., yes, and that, &c. *Ac* is the same as *atque*, but being an abridged form, it loses somewhat of its power in connecting single words; but it retains that power which puts the things connected by it on an equality, and its use alternates with that of *et*; it is preferred in subdivisions, whereas the main propositions are connected by *et*; e. g., Cic., *in Verr.*, v., 15, *Cur tibi fasces ac secures, et tantam vim imperii tantaque ornamenta data censes? Divin.*, 12, *Difficile est tantam causam et diligentia consequi, et memoria complecti, et oratione expromere, et voce ac viribus sustinere.*

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* Or, we should rather say, *was not noticed again*, for the observation was first made in a brief but unequivocal manner by Gabriel Faernus, in his note on Cic., *pro Flacc*, 3, in fin., ed. Rom., 1563; but it was disregarded. It is still more remarkable, that none of the ancient grammarians, though they carefully notice other phenomena of a similar kind, have thought it necessary to draw attention to this circumstance, which is by no means unimportant. The passages in Ernesti's edition of Cicero, above referred to, have been corrected in Orelli's edition.

[§ 334.] *Neque* is formed from the ancient negative particle and *que*, and is used for *et non*. *Et non* itself is used when the whole proposition is affirmative, and only one idea or one word in it is to be negatived; e. g., Cic., *Brut.*, 91, *Athenis apud Demetrium Syrum, veterem et non ignobilem dicendi magistrum, exerceri solebam; in Verr.*, i., 1, *patior et non moleste fero; de Orat.*, iii., 36, *videris mihi aliud quiddam et non id quod suscepisti disputasse*, and when our "and not" is used for "and not rather," to correct an improper supposition; e. g., Cic., *in Verr.*, i., 31, *si quam Rubrius injuriam suo nomine ac non impulsu tuo fecisset.* See § 781. *Et non* is, besides, found in the second part of a proposition when *et* precedes, but *neque* may be and frequently is used for *et non* in this case; e. g., Cic., *ad Fam.*, xiii., 23, *Manlius et semper me coluit, et a studiis nostris non abhorret; ad Att.*, ii., 4, *id et nobis erit perjucundum, et tibi non sane devium.* *Nec* (*neque*) *non* is not used in classical prose in quite the same way as *et* to connect nouns, but only to join propositions together (see Ruhnken on Vell. Pat., ii., 95), and the two words are separated; e. g., Nepos, *Att.*, 13, *Nemo Attico minus fuit aedificator, neque tamen non imprimis bene habitavit.* Cicero several times uses *nec vero non*, and the like; but in Varro and later writers, such as Quintilian, *nec non* are not separated, and are in all essential points equivalent to *et*.

[§ 335.] *Etiam* and *quoque* are in so far different in their meaning, that *etiam*, in the first place, has a wider extent than *quoque*, for it contains also the idea of our "even;" and, secondly, *etiam* adds a new circumstance, whereas *quoque* denotes the addition of a thing of a similar kind. Hence *etiam* is properly used to connect propositions. This difference seems to be correctly expressed in stating that *etiam* is "and farther," and *quoque* "and so, also." As in this manner *quoque* refers to a single word, it always follows that word; *etiam*, in similar cases, is usually placed before it, but when it connects propositions its place is arbitrary. *Et*, too, is sometimes used in the sense of "also," in classical prose; e. g., Curt., iii., 31, *non errasti, mater, nam et hic Alexander est;* Cic., *de Legg.*, ii., 16, *quod et nunc multis in fanis fit*, for *nunc quoque; in Verr.*, iv., 61, *simul et verebar;* and v., 1, *simul et de illo vulnere—multa dixit;* and often *non modo—sed et;* e. g., Cic., *in Verr.*, i., 1, *non modo Romae, sed et apud exteras nationes;* Nepos, *Thrasyb.*, 1, *non solum princeps, sed et solus bellum indixit.* (See Bremi's remark on this passage, who states that *sed et* is not merely "but also," but always "but even.") But passages of this kind are not very numerous, and not always certain, for the MSS. usually have *etiam*, so that this use of *et* in prose (for poets cannot be taken into account) must at least be very much limited, and it should not be used to that extent in which modern Latinists apply it.

[§ 336.] The disjunctive conjunctions differ thus far, that *aut* indicates a difference of the object, and *vel* a difference of expression. *Vel** is connected with the verb *velle* (*vel—vel*, will you thus, or will you thus?), and the single *vel* is used by Cicero only to correct a preceding expression, commonly combined with *dicam*, or *potius*, or *etiam;* e. g., *peteres vel potius rogares; stuporem hominis vel dicam pecudis videte* (*Philip.*, ii., 12); *laudanda est vel etiam amanda* (*p. Planc.*, 9); it very rarely occurs without such an addition, but even then its meaning is corrective; e. g., *Tusc.*, ii., 20, *summum bonum a virtute profectum, vel* (or rather) *in ipsa virtute positum; de Nat. Deor.*, ii., 15, *in ardore coelesti, qui aether vel coelum nominatur*, where it likewise denotes not so much the equivalence of the terms, as the preference which is to be given to the Latin word. (Concerning the use of *vel* to denote an increase, see § 108 and § 734, where, also, its signification of "for example," *velut*, is explained. Both these significations are derivable from what has here been said.) From this in later, though still good prose, arose the use of *vel* in the sense of "or," that is, that in point of fact one thing is equal to another, a meaning which *ve*, in connecting single words, has even in Cicero; e. g., *Philip.*, v. 19, *Consules alter ambove faciant*, that is, in point of fact, it is the same whether both consuls or only one of them do a thing; *Top.*, 5, *Esse ea dico, quae cerni tangive possunt*, that is, either of the two is sufficient. *Sive* either retains the meaning of the conjunction *si* (which is commonly the case), and is then the same as *vel si*, or it loses it by an ellipsis (perhaps of *dicere mavis*), and is then the same as *vel*, denoting a difference of name, as in Quintilian, *vocabulum sive appellatio;* Cic., *regie seu potius tyrannice.* The form *seu* is used by Cicero very rarely, and almost exclusively in the combination *seu potius;* but in poetry and later prose it occurs frequently.

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* [Compare *Crombie's Gymnasium*, vol. i., p. 211.]—*Am. Ed.*

[§ 337.] The disjunctive conjunctions *aut* and *ve* serve to continue the negation in negative sentences, where we use "nor;" e. g., *Verres non Honori aut Virtuti vota debebat, sed Veneri et Cupidini;* and we may say, also, *non Honori neque Virtuti*, and in other cases we might use *ve*, analogous to the affirmative *que.* See Ruhnken on Vell. Pat., ii., 45, and the commentators on Tacit., *Ann.*, i., 32, in fin. Examples: Cic., *p. Flacc.*, 5, *Itaque non optimus quisque nec gravissimus, sed impudentissimus loquacissimusque deligitur;* Horat., *Serm.*, i., 9, 31, *Hunc nec hosticus auferet ensis, nec laterum dolor aut tarda podagra;* ibid., i., 4, 73, *Nec recito cuiquam nisi amicis, non ubivis coramve quibuslibet;* Cic., *ad Fam.*, v., 13, *Nullum membrum reip. reperies, quod non fractum debilitatumve sit;* and in negative questions, Cic., *Philip.*, v., 5, *Num leges nostras moresve novit? in Verr.*, v., 13, *Quid me attinet dicere aut conjungere cum istius flagitio cujusquam praeterea dedecus?* or after comparatives, Cic., *p. Mur.*, 29, *Accessit istuc doctrina non moderata nec mitis, sed paulo asperior et durior, quam veritas aut natura patiatur.* It is only in those cases in which both words are to be united into one idea that a copulative conjunction is used; e. g., Cic., *in Verr.*, iii., 86, *nummos non exarat arator, non aratro ac manu quaerit.* Comp. the longer passage in Cic., *De Nat. Deor.*, ii., 62, in fin.

[§ 338.] The Latin language is fond of doubling the conjunctions of this kind, whereby words and propositions are more emphatically brought under one general idea. The English "as well as" is expressed by

et—et, which is of very common occurrence;
et—que occurs not unfrequently in late writers, in Cicero by way of exception only;
que—et connects single words, but not in Cicero;
que—que is found only in poetry.

The only prose writer who uses it is Sallust, *Cat.*, 9, *seque remque publicam curabant; Jug.*, 10, *meque regnumque meum gloria honoravisti;* but it is not uncommon in the case of the conjunction being appended to the relative pronoun; e. g., *quique exissent, quique ibi mansissent; captivi, quique Campanorum, quique Hannibalis militum erant*, in Livy; or *junctis exercitibus, quique sub Caesare fuerant, quique ad eum venerant*, in Velleius. The latest critics have removed similar passages from the works of Cicero; see the comment. on *de Orat.*, i., 26, and *de Fin.*, v., 21; *noctesque diesque*, in *de Fin.*, i., 16, is an allusion to a passage in a poem. Negative propositions are connected in English by "neither—nor," and in Latin by

neque—neque, or *nec—nec;*
neque—nec, which is not unfrequent, and by
nec—neque, which seldom occurs.

Propositions, one of which is negative and the other affirmative, "on the one hand, but not on the other," or "not on the one hand, but on the other," are connected by

et—neque (nec) } both of very frequent occurrence.
neque (nec)—et }
nec (neque)—que, occurs occasionally.

[§ 339.] Our "either—or," is expressed by *aut—aut*, denoting an opposition between two things, one of which excludes the other, or by *vel—vel*, denoting that the opposition between two things is immaterial in respect of the result, so that the one need not exclude the other. E. g., Catiline, in Sallust, says to his comrades, *vel imperatore vel milite me utimini*, that is, it is indifferent to me in which capacity you may make use of me, only do make use of me. A similar idea is described more in detail by Terence, *Eun.*, ii., 3, 28, *Hanc tu mihi vel vi, vel clam, vel precario fac tradas: mea nihil refert, dum potiar modo;* i. e., you may effect it even in a fourth way, if you like. *Sive—sive* is the same as *vel si—vel si*, and therefore transfers the meaning of *vel—vel* to the cases in which it is applied; e. g., Cic., *Illo loco libentissime soleo uti, sive quid mecum cogito, sive aliquid scribo aut lego.* If there is no verb, and nouns only are mentioned in opposition to each other, an uncertainty is expressed as to how a thing is to be called; e. g., Cic., *Tusc.*, ii., 14, *Cretum leges, quas sive Juppiter sive Minos sanxit, laboribus erudiunt juventutem*, i. e., I do not know whether I am to say Juppiter or Minos; *ad Quint. Frat.*, i., 2, *His in rebus si apud te plus auctoritas mea, quam tua sive natura paulo acrior, sive quaedam dulcedo iracundiae, sive dicendi sal facetiaeque valuissent, nihil sane esset, quod nos poeniteret.*

[§ 340.] 2. The following express a comparison, "as," "like," "than as if" *(conjunctiones comparativae); ut* or *uti*, *sicut*, *velut*, *prout*, *praeut*, the poetical *ceu*, *quam*, *tamquam* (with and without *si)*, *quasi*, *ut si*, *ac si*, together with *ac* and *atque*, when they signify "as."

Note.—Ac and *atque* are used in the sense of "as," or "than," after the adverbs and adjectives which denote similarity or dissimilarity: *aeque, juxta, par* and *pariter, perinde* and *proinde, pro eo, similis, dissimilis* and *similiter, talis, totidem, alius* and *aliter, contra, secus, contrarius;* e. g., *non aliter scribo ac sentio; aliud mihi ac tibi videtur; saepe aliud fit atque existimamus; simile fecit atque alii; cum totidem navibus rediit atque erat profectus. Quam* after these words (as in Tacit., *Ann.*, vi., 30, *perinde se quam Tiberium falli potuisse*) is not often used, except in the case of a negative particle being joined with *alius;* e. g., Cicero, *virtus nihil aliud est, quam in se perfecta et ad summum perducta natura*, where *nisi* might be used instead of *quam.* Respecting *proinde ac*, instead of the more frequent *perinde ac*, see above, § 282. *Et* and *que* do not occur in this connexion like *ac* and *atque;* and wherever this might appear to be the case, from the position of the words, as in Sallust, *juxta bonos et malos interficere; suae hostiumque vitae juxta pepercerant;* and in Cicero, *nisi aeque amicos et nosmetipsos diligimus*, the *et* and *que* retain their original signification "and;" but where the words compared are separated, as in *reip. juxta ac sibi consuluerunt;* or where propositions are compared, as in Cic., *de Fin.*, iv., 12, *similem habeat vultum ac si ampullam perdidisset*, the *ac* or *ut* has justly been restored in the passages in which formerly *et* was read.

Ac is used for *quam*, after comparatives in poetry, in Horace generally, and in a few passages, also, of late prose writers; but never in Cicero; e. g., Horat., *Epod.*, xv., 5, *artius atque hedera; Serm.* i., 2, 22, *ut non se pejus cruciaverit atque hic;* i., 10, 34., *In silvam non ligna feras insanius ac si*, &c.

[§ 341.] 3. The following express a concession with the general signification "although" *(conjunctiones conces-*

sivae); *etsi*, *etiamsi*, *tametsi* (or *tamenetsi*), *quamquam*, *quamvis*, *quantumvis*, *quamlibet*, *licet*, together with *ut* in the sense of "even if" or "although," and *quum*, when it signifies "although," which is not unfrequently the case.

Note.—Those particles which signify "yet," especially *tamen*, form the correlatives of the concessive conjunctions; e. g., *ut desint vires, tamen est laudanda voluntas*. *Tametsi* is a combination of the two correlatives; and in its application we not unfrequently meet with a repetition of the same particle; e. g., Cic., *tametsi vicisse debeo, tamen de meo jure decedam; tametsi enim verissimum esse intelligebam, tamen credibile fore non arbitrabar*. The adverb *quidem* also belongs to this class of conjunctions when it is used to connect propositions, and is followed by *sed*. See § 278.

A difference in the use of these conjunctions might be observed: some might be used to denote real concessions, and others to denote such as are merely conceived or imagined; and this would, at the same time, determine their construction, either the indicative or the subjunctive. But such a difference is clearly perceptible only between *quamquam* and *quamvis*. (See § 574.) We shall here add only the remark, that *quamquam* has a peculiar place in absolute sentences, referring to something preceding, but limiting and partly nullifying it; e. g., Cic., *in Cat.*, i., 9, *Quamquam quid loquor?* Yet why do I speak? *p. Muren.*, 38, in fin., *quamquam hujusce rei potestas omnis in vobis sita est, judices*; that is, and yet, judges, why should I say more? for surely you have the decision entirely in your own hands.

[§ 342.] 4. The following express a condition, the fundamental signification being "if" *(conjunctiones condicionales)*; *si*, *sin*, *nisi* or *ni*, *simŏdo*, *dummŏdo*, if only, if but (for which *dum* and *modo* are also used alone), *dummodo ne*, or simply *modo ne* or *dumne*.

Note.—In order to indicate the connexion with a preceding proposition, the relative pronoun *quod* (which, however, loses its signification as a pronoun) is frequently put before *si*, and sometimes, also, before *nisi* and *etsi*, so that *quodsi* may be regarded as one word. Comp. § 806.

Sin signifies "if however," and therefore stands for *si autem* or *si vero*; not unfrequently, however, *autem* is added, and sometimes *vero* (*sin vero* in Columella, vii., 3, and Justin).

[§ 343.] *Ni* and *nisi* have the same meaning, except that *ni* is especially applied in judicial sponsiones; e. g., *centum dare spondeo, ni dixisti*, &c. Instead of *nisi*, we sometimes find the form *nisi si*. Both particles limit a statement by introducing an exception, and thus differ from *si non*, which introduces a negative case, for *si* alone has the character of a conjunction, and *non*, the negative particle, belongs to the verb or some other word of the proposition. It is often immaterial whether *nisi* or *sinon* is used; e. g., Nep. *Con.*, 2, *fuit apertum, si Conon non fuisset, Agesilaum Asiam Tauro tenus regi fuisse erepturum*; and the same author, *Ages.*, 6, says, *talem se imperatorem praebuit, ut omnibus apparuerit nisi ille fuisset, Spartam futuram non fuisse.* And thus Cicero, *Cat.*, *Maj.*, 6, might have said, *memoria minuitur, si eam non exerceas*, instead of *nisi eam exerceas*; and *nisi*, on the other hand, might have been used instead of *si non*, in Cic., *in Verr.*, iii., 18, *glebam commosset in agro decumano Siciliae nemo, si Metellus hanc epistolam non misisset.* But the difference is nevertheless essential; e. g., if I say *impune erit, si pecuniam promissam non dederitis*, I mean to express that, in this case, the ordinary punishment will not be inflicted; but if I say, *impune erit, nisi pecuniam dederitis*, the meaning is, "it shall remain unpunished, except in the case of your having paid the money;" which implies, "but you shall be punished if you have paid the money." *Si non*, therefore, can be used only when one of the sentences is not complete; as in Horace, *Quo mihi* *fortunam, si non conceditur uti?* What is the good of having property, if I am not allowed to make use of it? If we express the former sentence by *nullius pretii fortunae sunt*, we may continue in the form of an exception, *nisi concedatur iis uti*, or in the form of a negative case, *si non concedatur uti*. *Si non* is farther used only when single words are opposed to one another, as is particularly frequent in such expressions as *dolorem, si non potero frangere, occultabo; desiderium amicorum, si non aequo animo, at forti feras; cum spe, si non optima, at aliqua tamen vivere*. In this case *si minus* may be used instead of *si non*; e. g., *Tu si minus ad nos, nos accurremus ad te*. If after an affirmative proposition its negative opposite is added without a verb, our "but if not" is commonly expressed (in prose) by *si* (or *sin*) *minus*, *sin aliter*; e. g., Cic., *in Cat.*, i., 5, *educ tecum etiam omnes tuos; si minus, quam plurimos; de Orat.*, ii., 75, *omnis cura mea solet in hoc versari semper, si possim, ut boni aliquid efficiam; sin id minus, ut certe nequid mali*; but rarely by *si non*, which occurs in Cicero only once (*ad Fam.*, vii., 3, in fin.).

[§ 344.] 5. The following express a conclusion or inference with the general signification of "therefore;" consequently *(conjunctiones conclusivae)*; *ergo*, *igitur*, *itaque*, *eo*, *ideo*, *iccirco*, *proinde*, *propterea*, and the relative conjunctions, signifying "wherefore;" *quapropter*, *quare*, *quamobrem*, *quocirca*, *unde*.

Note.—*Ergo* and *igitur* denote a logical inference, like "therefore." *Itaque* expresses the relation of cause in facts; it properly signifies "and thus," in which sense it not unfrequently occurs; e. g., *itáque fecit*. Respecting its accent, see § 32. *Ideo*, *iccirco*, and *propterea* express the agreement between intention and action, and may be rendered by "on this account." *Eo* is more frequently an adverb of place, "thither;" but it is found in several passages of Cicero in the sense of "on this account," or "for this purpose;" e. g., *in Verr.*, i. 14, *ut hoc pacto rationem referre liceret, eo Sullanus repente factus est*; Liv., ii., 48, *muris se tenebant, eo nulla pugna memorabilis fuit*. *Proinde*, in the sense of "consequently," is not to be confounded with *perinde*; both words, however, are used in the sense of "like," so that we cannot venture to adopt the one to the exclusion of the other. (See § 282.) But as we are speaking here of conclusive conjunctions, we have to consider only *proinde*, which implies an exhortation; e. g., Cicero, *Proinde, si sapis, vide quid tibi faciendum sit*; and so, also, in other writers; as, *proinde fac magno animo sis*, "consequently, be of good courage!" *Unde* is properly an adverb, "whence," but is used also as a conjunction in a similar sense, alluding to a starting point. *Hinc* and *inde* cannot properly be considered as conjunctions, as they retain their real signification of "hence." But *adeo* may be classed among the conjunctions, since the authors of the silver age use it as denoting a general inference from what precedes, like our "so that," or simply "so;" e. g., Quintil., i., 12, 7, *Adeo facilius est multa facere quam diu*.

[§ 345.] 6. The following express a cause, or reason, with the demonstrative meaning of "for," and the relative of "because" *(conjunctiones causales)*: *nam*, *namque*, *enim*, *etenim*, *quia*, *quod*, *quoniam*, *quippe*, *quum*, *quando*, *quandoquidem*, *siquidem*. The adverbs *nimirum*, *nempe*, *scilicet*, and *videlicet* are likewise used to connect propositions.

Note.—Between *nam* and *enim* there is this practical difference, that *nam* is used at the beginning of a proposition, and *enim* after the first or second word of a proposition. The difference in meaning seems to consist in this, that *nam* introduces a conclusive reason, and *enim* merely a confirming circumstance, the consideration of which depends upon the inclination of the speaker. *Nam*, therefore, denotes an objective reason, and *enim* merely a subjective one. *Namque* and *etenim*, in respect of their signification, do not essentially differ from *nam* and *enim*, for the copulative conjunction, at least as far as we can judge, is as superfluous as in *neque enim*, respecting which, see § 808. But, at the same time, they indicate a closer connexion with the sentence preceding; and the proper place for *etenim*, therefore, is in an explanatory parenthesis. *Namque*, in Cicero and Nepos, occurs only at the beginning of a proposition, and usually (in Nepos almost exclusively) before vowels; but even as early as the time of Livy, we find it after the beginning of a proposition just as frequently as at the beginning itself. We may add the remark, that *enim* is sometimes put at the beginning by comic writers in the sense of *at enim* or *sed enim*. Drakenborch on Livy, xxxiv., 32, § 13, denies that Livy ever used it in this way.

Nam, *enim*, and *etenim* are often used in Latin in the sense of our "namely," to introduce an explanation which was announced; e. g., Cic., *Partit.*, 11, *Rerum bonarum et malarum tria sunt genera: nam aut in animis, aut in corporibus, aut extra esse possunt.* *Nimirum*, *videlicet*, and *scilicet* likewise answer to our "namely," or "viz." *Nimirum* is originally an adverb signifying "undoubtedly," or "surely;" e. g., Cic., *p. Mur.*, 15, *Si diligenter quid Mithridates potuerit—consideraris, omnibus regibus—hunc regem nimirum antepones.* As a conjunction it introduces the reason of an assertion, suggesting that it was looked for with some impatience; e. g., Cic., *in Verr.*, ii., 63, *is est nimirum soter, qui salutem dedit.* *Videlicet* and *scilicet* introduce an explanation, and generally in such a manner that *videlicet* indicates the true, and *scilicet* a wrong explanation, the latter being introduced only for the purpose of deriving a refutation from it; e. g., Cic., *p. Mil.*, 21, *Cur igitur eos manumisit? Metuebat scilicet, ne indicarent*, but he was not afraid of it, as is shown afterward. However, the words *nam*, *enim*, *etenim*, *nimirum*, *videlicet* are sometimes used in an ironical sense, and *scilicet* (though rarely in classical prose) sometimes introduces a true reason without any irony. *Nempe* signifies "namely" only when another person's concession is taken for granted and emphatically dwelt upon; it may then be rendered by "surely." Comp. above, § 278.

[§ 346.] *Quia* and *quod* differ from *quoniam* (properly *quum jam*) in this. the former indicate a definite and conclusive reason, and the latter a motive: the same difference is observed in the French *parceque* and *puisque*. *Ideo*, *iccirco*, *propterea quod*, and *quia* are used without any essential difference, except that *quia* introduces a more strict and logical reason, whereas *quoniam* introduces circumstances which are of importance, and properly signifies "now as." *Quando*, *quandoquidem*, and *siquidem* approach nearer to *quoniam* than to *quia*, inasmuch as they introduce only subjective reasons. *Quandoquidem* denotes a reason implied in a circumstance previously mentioned, and *siquidem* a reason implied in a concession which has been made. *Siquidem* is composed of *si* and *quidem*, but must be regarded as one word, as it has lost its original meaning, and as *si* has become short. Cic., *p. Mur.*, 11, *Summa etiam utilitas est in iis, qui militari laude antecellunt, siquidem eorum consilio et periculo quum re publica tum etiam nostris rebus perfrui possumus; Tusc.*, i., 1, *antiquissimum e doctis genus est poetarum, siquidem* (since it is admitted, for no doubt is to be expressed here) *Homerus fuit et Hesiodus ante Romam conditam.* Sometimes, however, it is still used in the sense of "if indeed;" e. g., Cic., *de Fin.*, ii., 34. *Nos vero, si quidem in voluptate sunt omnia* (if, indeed, all happiness consists in enjoyment), *longe multumque superamur a bestiis; in Cat.*, ii., 4, *o fortunatam remp., si quidem hanc sentinam ejecerit.* In these cases *si* and *quidem* should be written as two separate words.

Quippe, when combined with the relative pronoun or *quum*, is used to introduce a subjective reason When it occurs in an elliptical way, without a verb, it is equivalent to "forsooth," or "indeed;" e. g., Cic., *de Fin.*, i., 6, *sol Democrito magnus videtur, quippe homini erudito;* sometimes it is followed by a sentence with *enim*, as in Cic., *de Fin.*, iv., 3, *a te quidem apte et rotunde* (dicta sunt); *quippe; habes enim a rhetoribus.* And in this way *quippe* gradually acquires the signification of *nam.*

[§ 347.] 7. The following express a purpose or object, with the signification of "in order that," or, "in order that not" *(conjunctiones finales); ut* or *uti, quo, ne* or *ut ne, neve* or *neu, quin, quominus.*

Note.—Ut, as a conjunction, indicates both a result and a purpose, "so that," and "in order that;" when a negative is added to it, in the former sense, it becomes *ut non;* in the latter *ne* or *ut ne.* *Ut non* is very rarely used for *ne;* e. g., Cic., *in Verr.*, iv., 20, *ut non conferam vitam neque existimationem tuam cum illius—hoc ipsum conferam, quo tu te superiorem fingis; p. Leg., Manil.*, 15, *Itaque ut plura non dicam neque aliorum exemplis confirmem*, &c., instead of *ne plura dicam, neve confirmem.* For *neve*, which is formed from *vel ne*, is "or in order that not," and frequently, also, "and in order that not." See § 535. *Ut ne* is a pleonasm, not differing perceptibly from *ne*, except that it chiefly occurs in solemn discourse, and hence especially in laws. The two particles occur together as well as separately, e. g., *operam dant, ut judicia ne fiant;* and still more separated in Cic., *de Nat. Deor.*, i., 17, *Sed ut hic, qui intervenit, me intuens, ne ignoret quae res agatur; de natura agebamus deorum; Div. in Q. Caec.*, 4, *qui praesentes vos orant, ut in actore causae suae deligendo vestrum judicium ab suo judicio ne discrepet.* It must, however, be observed that *ut ne* is very frequently used by Cicero, but rarely by other and later writers; in Livy it occurs only in two passages, and in Valerius Maximus and Tacitus never. See Drakenborch on Liv., x., 27. The pleonasm *quo ne*, for *ne*, occurs in a single passage of Horace, *Serm.*, ii., 1, 37.

[§ 348.] 8. The following express an opposition, with the signification of "but" *(conjunctiones adversativae); sed, autem, verum, vero, at* (poetical *ast), at enim, atqui, tamen, attămen, sedtămen, veruntămen, at vero (enimvēro), verumenim, vēro, ceterum.*

Note.—Sed denotes a direct opposition; *autem* marks a transition in a narrative or argument, and denotes at once a connexion and an opposition, whereas *sed* interrupts the narrative or argument. The adverb *porro*, farther, is likewise used to express such a progression and transition, but does not denote opposition, except in later authors, such as Quintilian. See Spalding on Quintilian, ii., 3, 5. *Verum* and *vero* stand in a similar relation to each other. *Verum*, with its primary meaning "in truth," denotes an opposition, which at the same time contains an explanation, and thus brings a thing nearer its decision, as our "but rather." *Non ego, sed tu*, is a strong, but simple opposition; but *non ego, verum tu*, contains an assurance and explanation. Cic., *in Verr.*, iv., 10, says that the inhabitants of Messana had formerly acted as enemies to every kind of injustice, but that they favoured Verres; and he then continues: *Verum haec civitas isti praedoni ac piratae Siciliae Phaselis* (receptaculum furtorum) *fuit*, i. e., but I will explain the matter to you, for the fact is, that this town was the repository of his plunder, and shared in it. *Vero* bears to *verum* the same relation as *autem* to *sed:* it connects things which are different, but denotes the point in favour of which the decision should be; e. g., Cic., *p. Arch.*, 8, *Homerum Colophonii civem esse dicunt suum, Chii suum vindicant, Salaminii repetunt, Smyrnaei vero suum esse confirmant; in Verr.*, iii., 4, *Odistis hominum novorum industriam, despicitis eorum frugalitatem, pudorem contemnitis, ingeni-*

un vero et virtutem depressam extinctamque cupitis. It thus forms the transition to something more important and significant in the phrase, *Illud vero plane non est ferendum*, i. e., that which I am now going to mention. Respecting the use of *vero* in answers, in the sense of "yes," see § 716. *Enimvero* is only confirming, "yes, truly," "in truth," and does not denote opposition. See the whole passage in Cic., *in Verr.*, i., 26, *enimvero hoc ferendum non est;* and Terent., *Andr.*, i., 3, init., *Enimvero, Dave, nil loci est segnitiae neque socordiae*, i. e., now truly, *Davus*, there is no time for delay here. Comp. Gronovius on Livy, xxvii., 30. *Enimvero*, further, forms the transition to that which is most important, like *vero;* as in Tac., *Ann.*, xii., 64, *Enimvero certamen acerrimum, amita potius an mater apud Neronem praevaleret*, which is the same as *acerrimum vero certamen.* The compound *verum enimvero* denotes an emphatic opposition which, as it were, surpasses everything else in importance, as in Cic., *in Verr.*, iii., 84, *Si ullo in loco ejus provinciae frumentum tanti fuit, quanti iste aestimavit, hoc crimen in istum reum valere oportere non arbitror. Verum enimvero cum esset HS. binis aut etiam ternis quibusvis in locis provinciae, duodenos sestertios exegisti.*

[§ 349.] *At* denotes an opposition as equivalent to that which precedes; e. g., *non ego, at tu vidisti*, I have not seen it, but you have, and that is just as good; *homo etsi non sapientissimus, at amicissimus;* and so we frequently find it after *si* in the sense of "yet," or "at least," and denoting a limitation with which, for the time, we are satisfied; e. g., Cic., *p. Quint.*, 31, *Quintius Naevium obsecravit, ut aliquam, si non propinquitatis, at aetatis suae si non hominis, at humanitatis rationem haberet.* Hence it is especially used to denote objections, even such as the speaker makes himself for the purpose of upsetting or weakening that which was said before; Cic., *p. Flac.*, 14, *At enim negas*, &c.; *p. Mur.*, 17, *At enim in praeturae petitione prior renuntiatus est Servius.* By *atqui* we admit that which precedes, but oppose something else to it, as by the English "but still," "but yet," or "nevertheless;" e. g., in Terent., *Phorm.*, i., 4, 26, *Non sum apud me. Atqui opus est nunc cum maxime ut sis;* Horat., *Serm.*, i., 9, 52, *Magnum narras, vix credibile. Atqui sic habet;* Cic., *ad Att.*, viii., 3, *O rem difficilem, inquis, et inexplicabilem. Atqui explicanda est.* And so, also, in the connexion of sentences when that which is admitted is made use of to prove the contrary, as in Cic., *Cat. Maj.*, 22, *Videtis nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam*, and yet the souls of sleeping persons show their divine nature. *Atqui* is used, lastly, in syllogisms, when a thing is assumed which had before been left undecided, as in Cic., *Parad.*, iii., 1, *Quodsi virtutes sunt pares inter se, paria etiam vitia esse necesse est. Atqui pares esse virtutes facile potest perspici. Atqui* thus frequently occurs as a syllogistic particle in replies in disputations, but it does not denote a direct opposition of facts. *Ceterum* properly signifies "as for the rest," but is often used, especially by Curtius, in the same sense as *sed. Contra ea*, in the sense of "on the other hand," may be classed among the conjunctions, as in Livy, *Superbe a Samnitibus legati prohibiti commercio sunt, contra ea benigne ab Siculorum tyrannis adjuti.* So, also, *adeo*, in as much as this adverb is used in a peculiar way to form a transition to something essential, on which particular attention is to be bestowed; e. g., when Cicero, *in Verr.*, iv., 64, has told us that he prefers introducing the witnesses and documents themselves, he forms the transition, *Id adeo ex ipso Senatusconsulto cognoscite;* and so, frequently, ibid, iv., 63, *id adeo ut mihi ex illis demonstratum est, sic vos ex me cognoscite; p. Caec* 3, *id adeo, si placet, considerate.* The pronoun always accompanies it. *Autem* may be used in its place; in English it may be rendered by "and," but the pronoun must be pronounced with emphasis.

[§ 350.] 9. Time is expressed by the *conjunctiones temporales: quum, quum primum, ut, ut primum, ubi, postquam, antequam* and *priusquam, quando, simulac* or *simulatque*, or *simul* alone, *dum, usque dum, donec, quoad.*

Note.—*Ut*, as a particle of time, signifies "when." *Ubi*, properly an adverb of place, is used in the same sense. *Simulatque* answers to our "as soon as," in which sense *simul* alone is also used. *Quando* instead of *quum* is rare, as in Cic., *in Rull.*, ii., 16, *auctoritatem Senatus extare hereditatis aditae sentio, tum, quando, rege Aegyptio mortuo, legatos Tyrum misimus.* The words *dum, donec* (*donicum* is obsolete), and *quoad* have the double meaning of "as long as," and "until;" e. g., *donec eris felix, multos numerabis amicos*, "as long as you are in good circumstances;" and *foris expectavit, donec* or *dum exiit*, "until he came out." *Donec* never occurs in Caesar, and in Cicero only once, *in Verr.*, i., 6, *usque eo timui, ne quis de mea fide dubitaret, donec ad rejiciendos judices venimus*, but it is frequently used in poetry and in Livy. The conjunction *dum* often precedes the adverb *interea* (or *interim*), and the two conjunctions *dum* and *donec* are often preceded by the adverbs *usque, usque eo, usque adeo*, the conjunction either following immediately after the adverb, or being separated from it by some words, as in Cicero, *mihi usque curae erit, quid agas, dum quid egeris sciero.*

[§ 351.] 10. The following interrogative particles* likewise belong to the conjunctions; *num, utrum, an*, and the suffix *ne*, which is attached also to the three preceding particles, without altering their meaning, *numne, utrumne, anne*, and which forms with *non* a special interrogative particle *nonne;* also *ec* and *en*, as they appear in *ecquis, ecquando* and *enumquam*, and *numquid, ecquid*, when used as pure interrogative particles.

Note.—The interrogative particles here mentioned must not be confounded with the interrogative adjectives and adverbs, such as *quis? uter? ubi?* The latter, by reason of their signification, may likewise connect sentences, in what are called indirect questions. (See § 552.) The interrogative particles have no distinct meaning by themselves, but serve only to give to a proposition the form of a question. This interrogative meaning may, in direct speech, be given to a proposition by the mere mode of accentuating it, viz., when a question at the same time conveys the idea of surprise or astonishment; but in indirect questions those interrogative particles are absolutely necessary (the only exception occurs in the case of a double question, see § 554). *Numquid* and *ecquid* can be reckoned among them only in so far as they are sometimes mere signs of a question, like *num, quid* in this case having no meaning at all; e. g., Cic., *de Leg.*, ii., 2, *Numquid vos duas habetis patrias, an est illa una patria communis?* have you, perhaps, two native countries, or, &c.; *ecquid* (whether) *in Italiam venturi sitis hac hieme, fac plane sciam.* This is very different from another passage in the same writer: *ecquid in tuam statuam contulit?* has he contributed anything? *rogavit me, numquid vellem*, he asked me whether I wanted anything: in these latter sentences the pronoun *quid* retains its signification. For *ĕn* or (when followed by a *q*) *ec* is (like *num, ne* and *an*) a purely interrogative particle, probably formed in imitation of the natural interrogative sound, and must be distinguished from *ēn*, "behold!" See § 132. It never appears alone, but is always prefixed to some other interrogative word. *Enumquam* is the only word in which the *en* is used differently, e. g., *enumquam audisti?* didst thou ever hear? *enumquam futurum est?* will it ever happen?

But there are differences in the use of these particles themselves. *Num* (together with *numne, numnam, numquid, numquidnam*) and *ec* (*en*) in its compounds, give a negative meaning to direct questions, that is, they are used in the supposition that the answer will be "no;" e. g., *num putas me*

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* [Consult *Philological Museum*, No. v., p. 317, *seq.*]—*Am. Ed*

tam dementem fuisse? you surely do not believe that, &c. *Ecquid* alone is sometimes used also in an affirmative sense, that is, in the expectation of an affirmative answer; e. g., Cic., *ad Att.*, ii., 2, *sed heus tu, ecquid vides calendas venire? in Catil.*, i., 8, *ecquid attendis, ecquid animadvertis horum silentium?* do you not observe their silence? It must, however, be borne in mind, that in general the negative sense of these particles appears only in direct, and not in indirect questions, for in the latter *num* and *ec* are simply interrogative particles without implying negation; e. g., *quaesivi ex eo, num in senatum esset venturus*, whether he would come to the senate, or *ecquis esset venturus*, whether any body would come.

[§ 352.] *Ne*, which is always appended to some other word, properly denotes simply a question; e. g., *putasne me istud facere potuisse?* Do you believe that, &c. But the Latin writers use such questions indicated by *ne* also in a more definite sense, so that they are sometimes affirmative and sometimes negative interrogations. (Respecting the former, see Heusinger on Cic., *de Off.*, iii., 17.) The negative sense is produced by the accent when *ne* is attached to another word, and not to the principal verb; e. g., *mene istud potuisse facere putas?* Do you believe that I would have done that? or, *hocine credibile est?* Is that credible? The answer expected in these cases is "no." So, also, in a question referring to the past; e. g., Cic., *in Verr.*, i., 18, *Apollinemne tu Delium spoliare ausus es?* where the answer is, "that is impossible." But when attached to the principal verb, *ne* very often gives the affirmative meaning to the question, so that we expect the answer "yes," e. g., Cic., *Acad.*, ii., 18, *videsne, ut in proverbio sit ovorum inter se similitudo?* Do you not see that the resemblance among eggs has become proverbial? *Cat. Maj.* 10, *videtisne, ut apud Homerum saepissime Nestor de virtutibus suis praedicet?* Do you not see, &c. In the same sense we might also say, *nonne videtis?* for *nonne* is the sign of an affirmative interrogation; e. g., *Nonne poetae post mortem nobilitari volunt? Canis nonne lupo similis est? Utrum*, in accordance with its derivation (from *uter*, which of two), is used only in double questions, and it is immaterial whether there are two or three; e. g., Cic., *Cat. Maj.*, 10, *Utrum has* (Milonis) *corporis, an Pythagorae tibi malis vires ingenii dari? ad Att.*, ix., 2, *Utrum hoc tu parum commeministi, an ego non satis intellexi, an mutasti sententiam?* Senec., *Ep.*, 56, *Si sitis* (if you are thirsty), *nihil interest, utrum aqua sit, an vinum; nec refert, utrum sit aureum poculum, an vitreum, an manus concava. Utrum* is sometimes accompanied by the interrogative particle *ne*, which, however, is usually separated from it by one or more other words; e. g., Terent., *Eun.*, iv., 4, 54, *Utrum taceamne an praedicem?* Cic., *de Nat. Deor.*, ii., 34, *Videamus utrum ea fortuitane sint, an eo statu*, &c.; Nep., *Iph.*, 3, *quum interrogaretur utrum pluris patrem matremne faceret.* In later writers, however, we find *utrumne* united as one word. *Ne* is rarely appended to adjective interrogatives, though instances are found in poetry, as in Horat., *Sat.*, ii., 2, 107, *uterne;* ii., 3, 295, *quone malo;* and 317, *quantane.* It is still more surprising to find it attached to the relative pronoun, merely to form an interrogation. Ibid., i., 10, 2; Terent., *Adelph.*, ii., 3, 9.

[§ 353.] *An*, as a sign of an indirect interrogation, occurs only in the writers of the silver age (beginning with Curtius). It then answers to "whether;" e. g., *consulit deinde* (Alexander), *an totius orbis imperium fatis sibi destinaret pater.* In its proper sense it is used only, and by Cicero exclusively,* in a second or opposite question, where we use "or," as in the passage of Seneca quoted above. A sentence like *quaero an argentum ei dederis* cannot, therefore, be unconditionally recommended as good Latin (though it is frequently done), and, according to Cicero, who must be regarded as our model in all matters of grammar, we ought to say *num pecuniam ei dederis*, or *dederisne ei pecuniam.* In direct interrogations, when no interrogative sentence precedes, *an*, *anne*, *an vero* can likewise be used only in the sense of our "or," that is, in such a manner that a preceding interrogation is supplied by the mind. E. g., when we say, "I did not intentionally offend you, or do you believe that I take pleasure in hurting a person?" we supply before "or" the sentence, "Do you believe this?" and connect with it another question which contains that which ought to be the case if the assertion were not true. The Latin is, *invitus te offendi, an putas me delectari laedendis hominibus?* Examples are numerous. Cic., *Philip.*, i. 6, *Quodsi scisset, quam sententiam dicturus essem, remisisset aliquid profecto de severitate cogendi* (*in senatum*). *An me censetis decreturum fuisse*, &c., that is, he would certainly not have obliged me to go to the senate, or do you believe that I should have voted for him? *p. Mil.*, 23, *Causa Milonis semper a senatu probata est; videbant enim sapientissimi homines facti rationem, praesentiam animi, defensionis constantiam. An vero obliti estis*, &c.; *de Fin.*, i., 8, *Sed ad haec, nisi molestum est, habeo quae velim. An me, inquam, nisi te audire vellem, censes haec dicturum fuisse?* In this sentence we have to supply before *an*, *dicesne?* *An*, after a preceding question, is rendered by "not?" and it then indicates that the answer cannot be doubtful; e. g., Cic., *in Verr.*, v., 2, *Quid dicis? An bello fugitivorum Siciliam virtute tua liberatam?* Do you not say that Sicily, &c. (In Latin we must evidently supply *utrum aliud?*) So, also, *Cat. Maj.*, 6, *A rebus gerendis senectus abstrahit. Quibus? An his, quae geruntur juventute ac viribus?* Supply *Aliisne?* *de Off.*, i., 15, *Quidnam beneficio provocati facere debemus? An imitari agros fertiles, qui multo plus efferunt quam acceperunt?* Must we not imitate? Hence such questions may also be introduced by *nonne*, but without allusion to an opposite question which is implied in *an*.

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* The passages which formerly occurred here and there in Cicero, with *an* in the sense of "whether" in simple indirect questions, are corrected in the latest editions. See *p. Cluent.*, 19, § 52; *in Catil.*, ii., 6, § 13; *in Verr.*, iv., 12, § 27. There remains only *quaesivi an misisset* in the last passage, of which no certain correction is found in MSS., although the fault itself is obvious, and *Topic.*, 21, § 81, where *quum an sit, aut quid sit aut quale sit quaeritur*, must be corrected according to MSS. into *aut sitne aut quid sit*, &c.

[§ 354.] There is, however, one great exception to the rule that *an* is used only to indicate a second or opposite question, for *an* is employed after the expressions *dubito*, *dubium est*, *incertum est*, and several similar ones; such as *delibero*, *haesito*, and more especially after *nescio* or *haud scio*, all of which denote uncertainty, but with an inclination in favour of the affirmative. Examples are numerous. Nep., *Thrasyb.*, 1, *Si per se virtus sine fortuna ponderanda sit, dubito an hunc primum omnium ponam*, if virtue is to be estimated without any regard as to its success, I am not certain whether I should not prefer this man to all others. Compare Heusinger's note on that passage. Curt., iv., 59, *Dicitur acinace stricto Dareus dubitasse, an fugae dedecus honesta morte vitaret*, that is, he was considering as to whether he should not make away with himself. It is not Latin to say *Dubito annon* for *dubito an*, for the passage of Cicero, *de Off.*, iii., 12, *dubitat an turpe non sit*, signifies, he is inclined to believe that it is not bad, *putat non turpe esse, sed honestum.* Respecting *incertum est*, see Cic., *Cat. Maj.*, 20, *Moriendum enim certe est, et id incertum, an eo ipso die*, and this is uncertain, as to whether we are not to die on this very day. *Nescio an*, or *haud scio an*, are therefore used quite in the sense of "perhaps," so that they are followed by the negatives *nullus*, *nemo*, *nunquam*, instead of which we might be inclined to use *ullus*, *quisquam*, *unquam*, if we translate *nescio an* by "I do not know whether." See § 721. The inclination towards the affirmative in these expressions is so universal, that such exceptions as in Curtius, ix., 7, *et interdum dubitabat, an Macedones—per tot naturae obstantes difficultates secuturi essent*, even in later writers, although in other connexions they use *an* in the sense of "whether," must be looked upon as rare peculiarities. We must farther observe, that when the principal verb is omitted, *an* is often used in precisely the same sense as *aut*; this is very frequently the case in Tacitus, but occurs also in Cicero, *de Fin.*, ii., 32, *Themistocles, quum ei Simonides, an quis alius, artem memoriae polliceretur*

&c.; *ad Att.*, i., 2, *nos hic te ad mensem Januarium expectamus, ex quodam rumore, an ex litteris tuis ad alios missis.* There can be no doubt that the expression *incertum est* is understood in such cases; in Tacitus it is often added. Compare Cic., *ad Fam.*, vii., 9; *ad Att.*, ii. 7, 3; *Brut.*, 23, 89. Cicero, however, could not go as far as Tacitus, who connects *an* with a verb in the indicative; *Ann.*, xiv., 7, *Igitur longum utriusque silentium, ne irriti dissuaderent, an eo descensum credebant*, instead of *incertum est factumne sit eam ob causam, ne irriti dissuaderent, an quia credebant.*

The conjunction *si* is sometimes used in indirect interrogations instead of *num*, like the Greek *εἰ*; e. g., Liv., xxxix., 50, *nihil aliud* (Philopoemenem) *locutum ferunt, quam quaesisse, si incolumis Lycortas evasisset.* After the verb *experior*, I try, it is used also by Cicero, *Philip.*, ix., 1, *non recusavit, quominus vel extremo spiritu, si quam opem reip. ferre posset, experiretur.* Respecting *expectare si*, see Schneider on Caes., *Bell. Gall.*, ii., 9.

[§ 355.] 11. Most conjunctions are placed at the beginning of the proposition which they introduce; only these few, *enim*, *autem*, *vero*, are placed after the first word of a proposition, or after the second, when the first two belong together, or when one of them is the auxiliary verb *esse*, as in Cicero (*de Orat.*, i., 44), *incredibile est enim, quam sit omne jus civile, praeter hoc nostrum, inconditum ac paene ridiculum;* but rarely after several words, as in Cic., *p. Cluent.*, 60, *Per quem porro datum venenum? unde sumptum? quae deinde interceptio poculi? cur non de integro autem datum?* Compare Ellendt on Cic., *Brut.*, 49. *Quidem* and *quoque*, when belonging to single words, may take any place in a proposition, but they are always placed after the word which has the emphasis. *Itaque* and *igitur* are used by Cicero with this distinction, that *itaque*, according to its composition, stands first, while *igitur* is placed after the first, and sometimes even after several words of a proposition; e. g., *in Verr.*, i., 32, *Huic homini parcetis igitur, judices? de Nat. Deor.*, iii., 17, *Ne Orcus quidem deus igitur?* But other authors, especially later ones, place both indiscriminately either at the beginning of a proposition, or after it. In like manner, *tamen* is put either at the beginning of a proposition, or after the first word.

[§ 356.] *Note.*—All the other conjunctions stand at the beginning; with some this is the case *exclusively;* viz., with *et*, *etenim*, *ac*, *at*, *atque*, *atqui*, *neque*, *nec*, *aut*, *vel*, *sive*, *sin*, *sed*, *nam*, *verum*, and the relatives *quare*, *quocirca*, *quamobrem;* others are *generally* placed at the beginning, but when a particular word is to be pronounced with peculiar emphasis, this word (and all that belongs to it) stands first, and the conjunction follows it, as in Cicero, *Tantum moneo, hoc tempus si amiseris, te esse nullum unquam magis idoneum reperturum; valere ut malis, quam dives esse; nullum injustitiae partum praemium tantum est, semper ut timeas, semper ut adesse, semper ut impendere aliquam poenam putes.* The same is not unfrequently the case in combinations of conjunctions with pronouns, especially with the relative pronoun; e. g., *Hoc quum dicit, illud vult intelligi; qui quoniam quid dicerent* *intelligi noluit, omittamus*, Cic. It must be observed, as a peculiarity, that *ut*, even without there being any particular emphasis, is commonly placed after the words *vix*, *paene*, and *prope*, and also after the negatives *nullus*, *nemo*, *nihil*, and the word *tantum*; e. g., *vix ut arma retinere posset*; *nihil ut de commodis suis cogitarent*. The conjunctions *que*, *ve*, and *ne* are appended to other words, and stand with them at the beginning of a proposition; but when a monosyllabic preposition stands at the beginning they often attach themselves to the case governed by those prepositions; e. g., *Romam Cato* (Tusculo) *demigravit, in foroque esse coepit; legatum miserunt, ut is apud eum causam aratorum ageret, ab eoque peteret*; and so, also, *ad populum ad plebemve ferre; in nostrane potestate est quid meminerimus?* We never find *adque, obque, aque*; whereas *proque summa benevolentia*, and the like, are used exclusively; and in other combinations either method may be adopted: *cumque his copiis* and *cum firmisque praesidiis; exque his* and *ex iisque; eque republica, deque universa rep.* and *de provinciaque decessit*. *Apud quosque*, in Cic., *de Off.*, i., 35, is an excusable peculiarity, because *apudque quos* would be against all euphony.

[§ 357.] What was said above concerning the different positions of *itaque* and *igitur* in Cicero is well known, and generally correct; but it is not so well known that *igitur* is, nevertheless, placed by that author now and then at the beginning of a proposition, and that not only in philosophic reasonings, as Bremi states on Cic., *de Fin.*, i., 18, and as we find it in *de Fin.*, iv., 19, *si illud, hoc: non autem hoc, igitur ne illud quidem*; but in the ordinary connexion of sentences; *in Rull.*, ii., 27, *igitur pecuniam omnem Decemviri tenebunt; de Prov. Cons.*, 4, *igitur in Syria nihil aliud actum est; Lael.*, 11, *igitur ne suspicari quidem possumus; Philip.*, ii., 16, in fin., *igitur fratrem exheredans te faciebat heredem; Philip.*, x., 8, *igitur illi certissimi Caesaris actorum patroni pro D. Bruti salute bellum gerunt; de Leg.*, i., 6, *Igitur doctissimis viris proficisci placuit a lege; ad Att.*, vi., i., 22, *Igitur tu quoque salutem utique adscribito*. Sallust too frequently places *igitur* at the beginning. But *itaque* in the second place does not occur in Cicero, for in *Philip.*, vii., 3, we must read, according to the best MS., *igitur*, instead of *itaque*, in the sentence, *ego itaque pacis, ut ita dicam, alumnus*, and in *Partit. Orat.*, 7, *quidem* is more correct. In Curtius, *itaque* appears in the second place only once (vii., 30). In like manner, the rule cannot be upset by the few passages in which Cicero places *vero*, in answers, at the beginning (just as *enim* is used by the comic writers). See *de Republ.*, i., 37, § 43; *de Leg.*, i., 24; *in Rull.*, ii., 25; *p. Mur.*, 31, § 65.

[§ 358.] All this applies only to the practice of prose writers. Poets, according to the necessity of the verse, place even the prepositive conjunctions after one or more words of a proposition; e. g., Horat., *Epod.*, 17, 45, *et tu, potes nam, solve me dementiae; Serm.*, i., 5, 86, *quattuor hinc rapimur viginti et milia rhedis*; ibid., i., 10, 71, *vivos et roderet ungues*. They separate *et* from the word belonging to it; as, Horat., *Carm.*, iii., 4, 6, *audire et videor pios errare per lucos; Serm.*, ii., 6, 3, *Auctius atque dii melius fecere*; and they append *que* and *ve* neither to the first word of a proposition, nor to their proper words in other connexions; e. g., Tibull., i., 3, 55,

Hic jacet immiti consumptus morte Tibullus,
Messallam terra dum sequiturque mari,

instead of the prose form *terra marique*; and in Horat., *Serm.*, ii., 3, 139,

Non Pyladen ferro violare aususve sororem.

But it is to be observed that those conjunctions in such arbitrary positions are joined only to verbs. Isolated exceptions, such as in Horat., *Carm.*, ii., 19, 28, *pacis eras mediusque belli*; and iii, 1, 12, *Moribus hic meliorque fama contendat*; Ovid., *Met.*, ii., 89, *dum resque sinit*; and Pedo Albin., *de Morte Drusi*, 20, cannot be taken into account.

CHAPTER LXVIII.

INTERJECTIONS.

[§ 359.] 1. INTERJECTIONS are sounds uttered under the influence of strong emotions. They are indeclinable, and stand in no close connexion with the rest of the sentence; for the dative and accusative, which are joined with some of them, are easily explained by an ellipsis. See § 402 and 403.

2. The number of interjections in any language cannot be fixed. Those which occur most frequently in Latin authors are the following:

(a) Of joy: *io, iu, ha, he, hahahe, euoe, euax.*

(b) Of grief: *vae, heu, eheu, ohe, au, hei, pro.*

(c) Of astonishment: *o, en* or *ecce, hui, hem, ehem, aha, atat, papae, vah;* and of disgust: *phui, apage.* (See § 222.)

(d) Of calling: *heus, o, eho, ehodum;* of attestation: *pro*, also written *proh.*

(e) Of praise or flattery: *eia, euge.*

[§ 360.] 3. Other parts of speech, especially nouns, substantive and adjective, adverbs and verbs, and even complex expressions, such as oaths and invocations, must in particular connexions be regarded as interjections. Such nouns are: *pax* (be still!), *malum, indignum, nefandum, miserum, miserabile*—to express astonishment and indignation; *macte*, and with a plural *macti*, is expressive of approbation. (See § 103.) Adverbs: *nae, profecto, cito, bene, belle!* Verbs used as interjections are: *quaeso, precor, oro, obsecro, amabo* (to all of which *te* or *vos* may be added), used in imploring and requesting. So, also, *age, agite, cedo, sodes* (for *si audes*), *sis, sultis* (for *si vis, si vultis*), and *agesis, agedum, agitedum.*

Note.—*Nae* in the best writers is joined only with pronouns: *nae ego, nae illi vehementer errant, nae ista gloriosa sapientia non magni aestimanda est.* Pyrrhus, after the battle of Heraclea, said, *Nae ego, si iterum eodem modo vicero, sine ullo milite in Epirum revertar*, Oros., iv., 1.

[§ 361.] 4. Among the invocations of the gods, the following are particularly frequent: *mehercule, mehercle, hercule, hercle,* or *mehercules, hercules, medius fidius, mecastor, ecastor, pol, edepol, per deum, per deum immortalem, per deos, per Jovem, pro* (or *proh) Juppiter, pro sancte (su-*

preme) Juppiter, pro dii immortales, pro deum fidem, pro deum atque hominum fidem, pro deum or *pro deum immortalium* (scil. *fidem)*, and several others of this kind.

Note.—*Me* before the names of gods must be explained by an ellipsis: the complete expression was, *ita me* (e. g., *Hercules*) *juvet;* or with the vocative, *ita me Hercule juves.* The interjection *medius fidius* arose, in all probability, from *me dius* (Διός) *fidius*, which is archaic for *filius*, and is thus equivalent to *mehercules*, for Hercules is the son of that god. *Mehercule* is the form which Cicero (*Orat.*, 47) approves, and which, along with *hercule*, occurs most frequently in his writings. See my note on *in Verr.*, iii., 62. The oath by Pollux (*pol*) is a very light one, and hence it is given especially to women in the comic writers. In *edepol* and *edecastor* the *e* is either the same as *me*, or it is a mere sound of interjection; *de* is *deus.*[*]

SYNTAX.

I. CONNEXION OF SUBJECT AND PREDICATE.[†]

CHAPTER LXIX.

[§ 362.] 1. THE *subject* of a proposition is that concerning which anything is declared, and the *predicate* that which is declared concerning the subject. The subject appears either in the form of a substantive, or in that of an adjective or pronoun, supplying the place of a substantive. Whenever there is no such grammatical subject, the indeclinable part of speech or proposition which takes its place is treated as a substantive of the neuter gender. (Compare § 43.)

[§ 363.] *Note* 1.—The manner in which a pronoun supplies the place of a substantive requires no explanation. An adjective can be used as a substantive only when a real substantive is understood.[‡] The substantive most frequently and easily understood is *homo*, and many Latin words which are properly adjectives have thus acquired the meaning of substantives; e. g., *amicus, familiaris, aequalis, vicinus*, &c. (see § 410, foll.), and others, such as *socius, servus, libertinus, reus, candidatus*, although most frequently used as substantives, nevertheless occur also as adjectives. But upon this point the Dictionary must be consulted, and we only remark that ordinary adjectives are used as substantives with the ellipsis of *homo*, as *bonus*, *nocens*, *innocens*. But an adjective in the singular is not commonly used in this way, and we scarcely ever find such a phrase as *probus neminem laedit*, instead of *homo probus neminem laedit*. *Sapiens*, a sage, or a philosopher, and *liber*, a free man, alone are used as substantives in the singular. In the plural, however, the omission of the substantive *homines*, denoting general classes of men, is much more frequent, and we find, e. g., *pauperes*, *divites*, *boni*, *improbi*, *docti*, and *indocti*, just as we say the rich, the poor, &c. It must, however, be observed that very few adjectives, when used as substantives, can be accompanied by other adjectives, and we cannot say, e. g., *multi docti* for *multi homines* (*viri*) *docti*.[*] The neuters of adjectives of the second declension, however, are used very frequently as substantives, both in the singular and plural. Thus we read *bonum*, a good thing; *contrarium*, the contrary; *verum*, that which is true; *malum*, evil; *honestum* in the sense of *virtus*, and *bona*, *mala*, *contraria*, &c In the plural neuter adjectives of the third declension are used in the same way; as, *turpia*, *levia*, *coelestia*. But the Latins, in general, preferred adding the substantive *res* to an adjective, to using the neuter of it as a substantive; as, *res contrariae*, *res multae*, *res leviores*, just as we do in English.

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[*] [The more common, and very probably the more correct opinion makes *edepol* and *edecastor* to be for *per aedem Pollucis*, and *per aedem Castoris*, i. e., "by the temple of Pollux," &c. These forms are still farther shortened into *Epol, Ecastor.* The dental D appears to have been dropped in the forms of the old Latin language when preceded and followed by a vowel, just as we find it to be frequently the case in the French forms of Latin words. (*Donaldson's Varronianus*, p. 272, *note.*)]—*Am. Ed.*

[†] [For a more extended view of this subject, consult Weissenborn (*Lat. Schulgramm.*, p. 184, *seqq.*).]—*Am. Ed.*

[‡] [Writers on general grammar make the adjective as truly a noun, or the name of a thing, as a substantive. (Consult *Donaldson's New Cratylus*, p. 375, *seqq.*)]—*Am. Ed.*

[§ 364.] *Note* 2.—It is worth noticing that the word *miles* is frequently used in Latin in the singular where we should have expected the plural; e. g., in Curtius, iii., init., *Alexander ad conducendum ex Peloponneso militem Cleandrum cum pecunia mittit*; Tac., *Ann.*, ii., 31, *cingebatur interim milite domus*, *strepebant etiam in vestibulo*. Similar words, such as *eques*, *pedes*, are used in the same way, and the instances are very numerous.[†] *Romanus*, *Poenus*, and others are likewise used for *Romani* and *Poeni* in the sense of Roman, Punian soldiers.

[§ 365.] 2. The predicate appears either in the form of a verb, or of the auxiliary combined with a noun.

The predicate accommodates itself as much as possible to its subject. When the predicate is a verb, it must be in the same number as the subject; e. g., *arbor viret*, the tree is green; *arbores virent*, the trees are green; *deus est*, God is; *dii sunt*, the gods are or exist. When the predicate is an adjective, participle, or adjective pronoun, combined with the auxiliary *esse*, it takes the number and gender of the subject; e. g., *puer est modestus*, *libri sunt mei*, *prata sunt secta*. When the predicate is a substantive with the auxiliary *esse*, it is independent of the subject both in regard to number and gender; e. g., *captivi militum praeda fuerant*; *amicitia vinculum quoddam est hominum inter se*. But when a substantive has two forms, one masculine and the other feminine; as, *rex*, *regina*; *magister*, *magistra*; *inventor*, *inventrix*; *indagator*, *indagatrix*; *corruptor*, *corruptrix*; *praeceptor*, *praeceptrix*, the predicate must appear in the same gender as the subject; e. g., *licentia corruptrix est morum; stilus optimus est dicendi effector et magister.* When the subject is a neuter the predicate takes the masculine form, the latter being more nearly allied to the neuter than the feminine; e. g., *tempus vitae magister est.* When the subject is a noun epicene (see § 42), the predicate follows its grammatical gender; as, *aquila volucrum regina, fida ministra Jovis,* though it would not be wrong to say *aquila rex volucrum.*

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[*] [But we can say *multa bona*, *plurimi improbi*, &c. Consult *Billroth*, *Lat. Gr.*, p. 204, ed. *Ellendt*.]—*Am. Ed*

[†] [In all these cases we are to regard *miles*, *eques*, &c., as collective nouns. A much rarer usage is the following, *rex* for *reges* (*Cic.*, *Deiot.*, 9, 26); *amicus* for *amicorum genus*, (*Cic.*, *Lael.*, 16, 65.)]—*Am. Ed.*

It is only by way of exception that *esse* is sometimes connected with adverbs of place; such as *aliquis* or *aliquid prope, propter, longe, procul est,* or when *esse* signifies "to be in a condition;" e. g., Cic., *ad Fam,* ix., 9, *praeterea rectissime sunt apud te omnia,* everything with you is in a very good state or condition; *de Leg.,* i., 17, *quod est longe aliter;* Liv., viii., 19 (dicebant), *se sub imperio populi Romani fideliter atque obedienter futuros.* Sallust and Tacitus connect *esse,* also, with the adverbs *abunde, impune,* and *frustra,* and use them as indeclinable adjectives; e. g., *omnia mala abunde erant; ea res frustra fuit; dicta impune erant.**

[§ 366.] *Note* 1.—Collective nouns, that is, such as denote a multitude of individual persons or things; e. g., *multitudo, turba, vis, exercitus, juventus, nobilitas, gens, plebs, vulgus,* frequently occur in poetry with a plural verb for their predicate; e. g., Ovid., *Metam.,* xii., 53, *Atria turba tenent, veniunt leve vulgus euntque; Fast.,* ii., 507, *Tura ferant placentque novum pia turba Quirinum.* As for the practice of prose writers, there is no passage in Cicero to prove that he used this construction (see my note on Cic., *in Verr.,* i., 31, 80), and in Caesar and Sallust it occurs either in some solitary instance, as Caes., *Bell. Gall.,* ii., 6, *quum tanta multitudo lapides ac tela conjicerent,* or the passages are not critically certain. (See Oudendorp on Caes., *Bell. Gall.,* iii., 17, and Corte on Sallust, *Jugurth.,* 28.) But Livy takes greater liberty, and connects collective substantives with the plural, as ii., 5, *Desectam segetem magna vis hominum immissa corbibus fudere in Tiberim;* xxiv., 3, *Locros omnis multitudo abeunt;* xxxii., 12, *Cetera omnis multitudo, velut signum aliquod secuta, in unum quum convenisset, frequenti agmine petunt Thessaliam.* (Compare Drakenborch on xxxv., 26.) He even expresses the plurality of a collective noun by using the noun standing by its side in the plural; as in xxvi., 35, *Haec non in occulto, sed propalam in foro atque oculis ipsorum Consulum ingens turba circumfusi fremebant;* xxv., 34, *Cuneus is hostium, qui in confertos circa ducem impetum fecerat, ut exanimem labentem ex equo Scipionem vidit, alacres gaudio cum clamore per totam aciem nuntiantes discurrunt;* xxvii., 51, *tum enimvero omnis aetas currĕre obvii;* so, also, in i., 41, *clamor inde concursusque populi, mirantium quid rei esset.* But such instances are, after all, rare and surprising. The case is different when the notion of a plurality is derived from a collective noun of a preceding proposition, and made the subject of a proposition which follows. Instances of this kind occur now and then in Cicero; *de Nat.*

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* [Consult *Weissenborn, Lat. Schulgr.,* p. 186, § 155, *Anm.* 3.]—*Am. Ed.*

Deor., ii., 6, *ut hoc idem generi humano evenerit, quod in terra collocati sint*, because they (viz., homines) live on earth; *p. Arch.*, 12, *qui est ex eo numero, qui semper apud omnes sancti sunt habiti;* and with the same collective noun, *p. Marc.*, i.; *p. Quint.*, 23. They are still more frequent in Livy; iv., 56, *Ita omnium populorum juventus Antium contracta: ibi castris positis hostem opperiebantur;* vi., 17, *Jam ne nocte quidem turba ex eo loco dilabebatur, refracturosque carcerem minabantur.* See the passages in Drakenborch on xxi., 7, 7.

[§ 367.] A plural verb is sometimes used by classical prose writers (though not by Cicero) after *uterque, quisque* (especially *pro se quisque*), *pars—pars* (for *alii—alii*), *alius—alium*, and *alter—alterum* (one another or each other), for these partitive expressions contain the idea of plurality; e. g., Caes., *Bell., Civ.*, iii., 30, *Eodem die uterque eorum ex castris stativis exercitum educunt;* Liv., ii., 15, *missi honoratissimus quisque ex patribus;* ii., 59, *cetera multitudo decimus quisque ad supplicium lecti.* Sometimes the plural of a participle is added; as Curt., iii., 6, *pro se quisque dextram ejus amplexi grates habebant velut praesenti deo;* Liv., ix., 14, *Pro se quisque non haec Furculas, nec Caudium, nec saltus invios esse memorantes, caedunt pariter resistentes fusosque;* Tacit., *Ann.*, ii., 24, *pars navium haustae sunt, plures ejectae* (instead of *pars—pars*, the place of one of them being frequently supplied by *pauci, nonnulli, plerique* or *plures*, as in our case); Liv., ii, 10, *dum alius alium ut proelium incipiant, circumspectant.* Expressions like these may derive their explanation from propositions, in which the comprehensive plural is used in the first part, and afterward the partitive singular; e. g., Sallust, *Jug.*, 58, *At nostri repentino metu perculsi, sibi quisque pro moribus consulunt: alii fugere, alii arma capere, magna pars vulnerati aut occisi;* and in Livy, *Ceteri suo quisque tempore aderunt*, or *Decemviri perturbati alius in aliam partem castrorum discurrunt.*

[§ 368.] *Note 2.*—The natural rule, according to which the adjective parts of speech take the gender of the substantives to which they belong, seems to be sometimes neglected, inasmuch as we find neuter adjectives joined with substantives of other genders: *Triste lupus stabulis; varium et mutabile semper femina* in Virgil, and *Omnium rerum mors est extremum*, even in Cicero. But in these cases the adjective is used as a substantive, and *triste*, for example, is the same as "something sad," or "a sad thing," and we might use *res tristis* instead; as, Livy, ii., 3, says, *leges rem surdam, inexorabilem esse.* A real exception occurs in what is called *constructio ad synesim*, that is, when substantives, which only in their figurative sense denote human beings, have a predicate in the true gender of the person spoken of, without regard to the grammatical gender; e. g., Liv., x., 1, *capita conjurationis ejus, quaestione ab Consulibus ex senatusconsulto habita, virgis caesi ac securi percussi sunt.* So, also, *auxilia* (auxiliary troops) *irati*, Liv., xxix., 12, where Gronovius's note must be consulted. The relative pronoun (see § 371), when referring to such substantives, frequently takes the gender of the persons understood by them. Thus, *mancipium, animal, furia, scelus, monstrum, prodigium*, may be followed by the relative *qui* or *quae*, according as either a man or a woman is meant; e. g., Cic., *in Verr.*, ii., 32, *Quod unquam hujusmodi monstrum aut prodigium audivimus aut vidimus, qui cum reo transigat, post cum accusatore decidat? ad Fam.*, i., 9, *Primum illa furia muliebrium religionum* (Clodius), *qui non pluris fecerat Bonam Deam quam tres sorores, impunitatem est assecutus.* See Drakenborch on Liv., xxix., 12. After *milia* the predicate sometimes takes the gender of the persons, whose number is denoted by *milia;* e. g., Curt., iv., 19, *duo milia Tyriorum, crucibus affixi, per ingens litoris spatium pependerunt;* Liv., xl., 41, *ad septem milia hominum in naves impositos praeter oram Etrusci maris Neapolim transmisit.* Usually, however, the neuter is used. See the collection of examples in Drakenborch on Liv., xxxvii., 39, in fin. As to other cases of *constructio ad synesim*, which do not belong to grammar, but are irregularities of expression, see Corte on Sallust, *Cat.*, 18.

[§ 369.] *Note 3.*—When the substantive forming the subject has a dif ferent number from that which is its predicate, the verb *esse* (and all other verbs of existence) follows the subject, as in the above quoted passage of Livy, xxi., 15, *Quamquam captivi militum praeda fuerant.* So, also, Cic., *de Fin.*, v., 10, *quae* (omnia) *sine dubio vitae sunt eversio;* Ovid, *Met.*, viii., 636, *tota domus duo sunt;* Tac. *Ann.*, iv., 5, *praecipuum robur Rhenum juxta octo legiones erant*, for *legiones* is the subject; Plin., *Hist. Nat.*, iv., 5, *angustiae, unde procedit Peloponnesus, Isthmos appellantur.* But we also find, and perhaps even more frequently, that the verb takes the number of the substantive which is properly the predicate; e. g., Cic., *in Pis.*, 4, *aude nunc, o furia, de tuo consulatu dicere, cujus fuit initium ludi Compitalicii;* Sallust, *Jug.*, 21, *possedere ea loca, quae proxuma Carthaginem Numidia appellatur;* Terent., *Andr.*, iii., 2, 23, *amantium irae amoris integratio est;* Liv., i., 34, *cui Tarquinii materna tantum patria esset;* ii., 54, *Manlio Veientes provincia evenit;* xlv., 39, *pars non minima triumphi est victimae praecedentes.* In propositions like that of Seneca, *Epist.*, 4, *Magnae divitiae sunt lege naturae composita paupertas;* and Cicero, *Parad.*, in fin., *Contentum vero suis rebus esse maximae sunt certissimaeque divitiae*, the plural is less surprising. But it is clear that, where the subject and predicate may be exchanged or transposed, the verb takes the number of the substantive nearest to it. When the predicate is a participle combined with *esse* or *videri*, the participle takes the gender of the substantive which is nearest to it, according to the rule explained in § 376. Thus we find in Cicero, *de Divin.*, ii., 43, *non omnis error stultitia est dicenda;* *de Leg.*, i., 7, *unde etiam universus hic mundus una civitas communis deorum atque hominum existimanda* (est); Terent., *Phorm.*, i., 2, 44, *paupertas mihi onus visum est miserum et grave.* If we transpose *non est omnis stultitia error dicendus*, and *visa mihi semper est paupertas grave onus et miserum*, the propositions are just as correct. But in Justin, i., 2, *Semiramis, sexum mentita, puer esse credita est*, the feminine would be necessary for the sake of clearness, even if there were no verb *esse*.

[§ 370.] 3. When nouns are combined with one another, without being connected by the verb *esse*, or by a relative pronoun and *esse*, in such a manner as to form only one idea, as in "a good man," the adjective, participle, or pronoun follows the substantive in gender, number, and case; e. g., *huic modesto puero credo*, *hanc modestam virginem diligo.*

When two substantives are united with each other in this way, they are said, in grammatical language, to stand in *apposition* to each other, and the one substantive explains and defines the other; e. g., *oppidum Paestum*, *arbor laurus*, *Taurus mons*, *lupus piscis*, *Socrates vir sapientissimus.* The explanatory substantive *(substantivum appositum)* takes the same case as the one which is explained; e. g., *Socratem, sapientissimum virum, Athenienses interfecerunt* (an exception occurs in names of towns, see § 399). They may differ in number and gender; as, *urbs Athenae*, *pisces signum;* Virg., *Eclog.*, ii., 1, *Formosum pastor Corydon ardebat Alexin, delicias domini;* but when the substantive in apposition has two genders, it takes the one which answers to that of the other substantive. (Comp. above, § 365.) The predicate likewise follows the substantive which is to be explained, as in Cicero, *Tulliola, deliciolae nostrae, tuum munusculum flagitat; Quum duo fulmina nostri imperii subito in Hispania, Cn. et P. Scipiones, extincti occidissent*, for the words *duo fulmina*, though placed first, are only in apposition. When plural names of places are explained by the apposition *urbs, oppidum, civitas* the predicate generally agrees with the apposition; e. g., Pliny, *Volsinii, oppidum Tuscorum opulentissimum, concrematum est fulmine.*

O vitae philosophia dux (magistra), *virtutis indagatrix expultrixque vitiorum!* Cic., *Tusc.*, v., 2: *Pythagoras velut genitricem virtutum frugalitatem omnibus ingerebat* (commendabat), Justin., xx., 4.

Note.—Occasionally, however, the predicate follows the substantive in apposition; e. g., Sallust, *Hist.*, i., *Orat. Phil.*, *Qui videmini intenta mala, quasi fulmen, optare se quisque ne attingat*, although the construction is, *optare ne mala se attingant.* It arises from the position of the words, the verb accommodating itself to the subject which is nearest. Hence it not unfrequently happens, 1, that the verb, contrary to the grammatical rule, agrees with the nearest noun of a subordinate sentence; as in Sallust, *Cat.*, 25, *Sed ei cariora semper omnia, quam decus atque pudicitia fuit*; Cic., *Phil.*, iv., 4, *Quis igitur illum consulem, nisi latrones, putant?* and, 2, that the adjective parts of speech take the gender and number of the noun in apposition or of the subordinate sentence; e. g., Cic., *p. Leg. Man.*, 5, *Corinthum patres vestri, totius Graeciae lumen, extinctum esse voluerunt*; Nep., *Them.*, 7, *illorum urbem ut propugnaculum oppositum esse barbaris.*

[§ 371.] 4. When a relative or demonstrative pronoun refers to a noun in another sentence, the pronoun agrees with it in gender and number; e. g., *tam modestus ille puer est, quem vidisti, de quo audivisti, cujus tutor es, ut omnes eum diligant.* When the verb itself or a whole proposition is referred to, it is treated as a neuter substantive, and in this case *id quod* is generally used instead of *quod*; e. g., Nep., *Timol.*, 1, *Timoleon, id quod difficilius putatur, multo sapientius tulit secundam, quam adversam fortunam.*

[§ 372.] *Note.*—Exception to this rule: when a word of a preceding proposition, or this proposition itself, is explained by a substantive with the verbs *esse, dicere, vocare, appellare, nominare, habere, putare*, &c., or their passives, the relative pronoun usually takes the gender and number of the explanatory substantive which follows; e. g., Liv., xlii., 44, *Thebae ipsae, quod Boeotiae caput est, in magno tumultu erant.* (A great many instances of the same kind are collected by Drakenborch on Liv., xxxii., 30. Caes., *Bell. Civ.*, iii., 80, *Caesar Gomphos pervenit, quod est oppidum Thessaliae*; Cic., *Brut.*, 33, *extat ejus peroratio, qui epilogus dicitur*; *de Leg.*, i., 7, *animal plenum rationis, quem vocamus hominem*; *p. Sext.*, 40, *domicilia conjuncta, quas urbes dicimus, moenibus saepserunt*; *Phil.*, v., 14, *Pompeio, quod imperii Romani lumen fuit, extincto*; *in Pis.*, 39, *P. Rutilio, quod specimen habuit haec civitas innocentiae*; Liv., i., 45, *Romae fanum Dianae populi Latini cum populo Romano fecerunt: ea erat confessio, caput rerum Romam esse*; Cic., *de Off.*, iii., 10, *Si omnia facienda sunt, quae amici velint, non amicitiae tales,* *sed conjurationes putandae sunt*; i. e., such things or connexions cannot be looked upon as friendships, but are conspiracies. So, also, *ista quidem vis*, surely this is force; *haec fuga est, non profectio*; *ea ipsa causa belli fuit*, for *id ipsum*, &c. This explains the frequent forms of such explanatory sentences as *qui tuus est amor erga me*; *quae tua est humanitas*, for with the demonstrative pronoun it would likewise be *ea tua humanitas est*, this or such is thy kindness.

Levis est animi lucem splendoremque fugientis, justam gloriam, qui est fructus verae virtutis honestissimus, repudiare, Cic., *in Pis.*, 24.
Omnium artium, quae ad rectam vivendi viam pertinent, ratio et disciplina studio sapientiae, quae philosophia dicitur, continetur, Cic., *Tusc.*, i., 1.
Idem velle et idem nolle, ea demum firma amicitia est, Sallust, *Cat.*, 20.

It must, however, be observed that when a noun is to be explained and to be distinguished from another of the same kind, the relative pronoun follows the general rule, agreeing in gender and number with the substantive to be explained; e. g., Caes., *Bell. Gall.*, v., 11, *flumen, quod appellatur Tamesis*, i. e., that particular river; Nep., *Paus.*, 3, *genus est quoddam hominum, quod Ilotae vocatur*; especially when a demonstrative pronoun is added, as in Curt., iii., 20, *Dareus ad eum locum, quem Amanicas pylas vocant, pervenit.* But when the noun following is a foreign word, the pronoun agrees with the preceding one; as in Cic., *de Off.*, ii., 5, *cohibere motus animi turbatos, quos Graeci πάθη nominant*; Quintil., viii., 3, 16, *quum idem frequentissime plura verba significent, quod συνωνυμία vocatur.* Compare Gronov. on Senec., *Consol. ad Marc.*, 19, and Drakenborch on Livy, ii., 38, with the commentators there mentioned.

[§ 373.] 5. When the subject consists of several nouns in the singular, the predicate is generally in the plural, if either all or some of those nouns denote persons; but if they denote things, either the singular or plural may be used. If, however, one of the nouns is in the plural, the predicate must likewise be in the plural, unless it attach itself more especially to the nearest substantive in the singular.

Apud Regillum bello Latinorum in nostra acie Castor et Pollux ex equis pugnare visi sunt, Cic., *De Nat. Deor.*, ii., 2.
Cum tempus necessitasque postulat, decertandum manu est, et mors servituti turpitudinique anteponenda, Cic., *De Off.*, i., 23.
Beneficium et gratia homines inter se conjungunt.
Vita, mors, divitiae, paupertas omnes homines vehementissime permŏvent, Cic., *De Off.*, ii., 10.

Note 1.—When the subject consists of two nouns denoting things in the singular, the predicate varies between the singular and plural, according as the two nouns constitute, as it were, only one idea, or two different or opposite ones. It may be remarked here that the subject *Senatus populusque Romanus* (but also *Syracusanus*, Cic., *in Verr.*, ii., 21; *Centuripinus*, ibid., iii., 45, *Saguntinus*, Liv., xxviii., 39) is always followed by the predicate in the singular. A relative pronoun, referring to two singular nouns, is always in the plural, unless it be intended to refer only to the last.

Even when the subject consists of the names of two or more persons, the predicate is not unfrequently found in the singular and that not only in cases where it may seem that the writer at first thought only of one person and afterward the other, as in Cic., *Orat.*, 12, *nam quum concisus ei Thrasymachus minutis numeris videretur et Gorgias*; or *Tusc.*, i., 1, *siquidem Homerus fuit et Hesiodus ante Romam conditam*; comp. *Brut.*, 11, init.; but also without this excuse, as Cic., *Brut.*, 8, *Sed ut intellectum est, quantam vim haberet accurata et facta quodammodo oratio, tum etiam magistri dicendi multi subito extiterunt. Nam Leontinus Gorgias, Thrasymachus Chalcedonius, Protagoras Abderites, Prodicus Ceus, Hippias Eleus in honore magno fuit, aliique multi temporibus iisdem; de Orat.*, ii., 12, *Qualis apud Graecos Pherecydes, Hellanicus, Acusilas fuit aliique permulti, talis noster Cato et Pictor et Piso; de Divin.*, i., 38, *hac ratione et Chrysippus et Diogenes et Antipater utitur; de Fat.*, 17, *in qua sententia Democritus, Heraclitus, Empedocles, Aristoteles fuit; in Verr.*, i., 30, *condemnatur enim perpaucis sententiis Philodamus et ejus filius*; ibid., iv., 42, *dixit hoc apud vos Zosippus et Ismenias, homines nobilissimi; de Orat.*, i., 62, *haec quum Antonius dixisset, sane dubitare visus est Sulpicius et Cotta;* Caes., *Bell. Civ.*, i., 2, *intercedit M. Antonius, Q. Cassius, tribuni plebis.*[*] It is unnecessary to add passages from the poets, who, especially Horace, frequently use the predicate in the singular, when the subject consists of several nouns denoting persons; e. g., Horat., *Carm.*, ii., 13, in fin., *Quin et Prometheus et Pelopis parens dulci laborum decipitur sono.* Comp. Bentley on *Carm.*, i., 24, 8. The plural, however, must be considered as the rule in prose. Only the words *unus et alter* have invariably the predicate in the singular. When the subject consists of nouns denoting persons and things, the plural of the predicate is preferable to the singular; e. g., Cic., *ad Att.*, iv., 15, *coitio consulum et Pompeius obsunt;* Liv., xxviii., 18, *nec dubitare quin Syphax regnumque ejus jam in Romanorum essent potestate*, and so in xxxix., 51, *Prusiam suspectum Romanis et receptus Hannibal et bellum adversus Eumenem motum faciebant*, is more probable than *faciebat.*

[§ 374.] *Note* 2.—When the subject consists of nouns connected by the disjunctive conjunction *aut*, the predicate is found in the plural as well as in the singular, though it would be more in accordance with our feeling to use the singular;[†] e. g., Cic., *Tusc.*, v., 9, *Si Socrates aut Antisthenes diceret; de Off.*, i., 28, *si Aeacus aut Minos diceret;* but *de Off.*, i., 41, *nec quemquam hoc errore duci oportet, ut, si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutive sint, idem sibi arbitretur licere;* Liv., v., 8, *ut quosque studium privatim aut gratia occupaverunt.* In Cicero, *de Orat.*, ii., 4, the reading is uncertain: *ne Sulpicius aut Cotta plus quam ego apud te valere videantur.* Ernesti, who approves of *videatur* exclusively, was not struck by the same peculiarity in the preceding passage. With *aut—aut* the singular is unquestionably preferred, as in Cic., *Philip.*, xi., 11, *nec enim nunc primum aut Brutus aut Cassius salutem libertatemque patriae legem sanctissimam et morem optimum judicavit;* with *nec—nec* we likewise prefer the singular, with Bentley on Horace, *Carm.*, i., 13, 6, but the plural occurs in Pliny, *Panegyr.*, 75, *erant enim* (acclamationes) *quibus nec senatus gloriari nec princeps possent,* where *posset* would certainly be just as good. Comp. Liv., xxvi., 5, in fin. The plural seems to be necessary only when the subject does not consist of two nouns of the third person, but contains a first or second person, as in Terence, *Adelph.*, i., 2, 23, *haec si neque ego neque tu fecimus;* D. Brutus in Cic., *ad Fam.*, xi., 20, *quod in Decemviris neque ego neque Caesar habiti essemus.* With *seu—seu* and *tam—quam* the predicate is in the plural: Frontin., *de Aquaed.*, Praef. and § 128 (*ut proprium jus tam res publica quam privata haberent*).

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[*] [In these and similar passages it will always, we think, appear, on close examination, that some greater degree of activity, or some particular importance, or superiority, is to be connected with the subject to which the verb immediately refers in number.]—*Am. Ed.*

[†] [In these constructions the predicate refers to all the subjects equally at the same time, and in the same manner, and therefore the plural is employed. (*Kühner, G. G.*, vol. ii., p. 47. 8, *ed. Jelf.*)]—*Am. Ed.*

[§ 375.] *Note* 3.—When the subject is a singular noun joined to another (either plural or singular) by the preposition *cum*, the grammatical construction demands that the predicate should be in the singular, as in Cic., *ad Att.*, vii., 14, *tu ipse cum Sexto scire velim quid cogites; ad Quint. Frat.*, iii., 2, *Domitius cum Messala certus esse videbatur*; Ovid, *Fast.*, i., 12, *tu quoque cum Druso praemia fratre feres.* But the plural is more frequent, the subject being conceived to consist of more than one person; Liv., xxi., 60, *ipse dux cum aliquot principibus capiuntur*; Sallust, *Cat.*, 43, *Lentulus cum ceteris—constituerant*; *Jug.*, 101, *Bocchus cum peditibus—invadunt*; Nep., *Phoc.*, 2, *ejus consilio Demosthenes cum ceteris, qui bene de rep. mereri existimabantur, populiscito in exilium erant expulsi*; and to judge from these and other instances quoted by Corte on the passages of Sallust, it seems that the plural is preferred, when the main subject is separated from the predicate by intermediate sentences, so that the plurality spoken of is more strongly impressed on the writer's mind than the grammatical subject. Even in reference to gender (of which we shall speak hereafter), nouns connected with each other by *cum* are treated as if they were connected by *et.* Ovid, *Fast.*, iv., 55, *Ilia cum Lauso de Numitore sati*; Liv., xlv., 28, *filiam cum filio accitos*; Justin, xiv., 16, *filium Alexandri cum matre in arcem Amphipolitanam custodiendos mittit.*

[§ 376.] 6. With regard to the gender, which the predicate (an adjective, participle, or pronoun) takes when it belongs to several nouns, the following rules must be observed:

(a) When the nouns are of one gender, the predicate (adjective, participle, or pronoun) takes the same.

(b) When they are of different genders, the masculine (in case of their denoting living beings) is preferred to the feminine, and the predicate accordingly takes the masculine. When the nouns denote things, the predicate takes the neuter, and when they denote both living beings and things mixed together, it takes either the gender of the living beings or the neuter.

Jam pridem pater mihi et mater mortui sunt, Ter.

Labor voluptasque, dissimilia naturā, societate quadam inter se naturali juncta sunt, Liv., v., 4.

Jane, fac aeternos pacem pacisque ministros! Ovid, *Fast.*

Romani, si me scelus fratris, te senectus absumpserit, regem regnumque Macedoniae sua futura sciunt, Liv., xl., 10.

Or the predicate (adjective, participle, or pronoun) agrees only with one of the nouns, and is supplied by the mind for the others; this is the case, especially, when the subject consists of nouns denoting living beings and things.

Thrasybulus contemptus est primo a tyrannis atque ejus solitudo, Nep., *Thras.*, 2.

L. Brutus exulem et regem ipsum, et liberos ejus, et gentem Tarquiniorum esse jussit, Cic., *De Re Publ.*, ii.

Hominis utilitati agri omnes et maria parent, Cic.

Nunc emergit amor, nunc desiderium ferre non possum, nun mihi nihil libri, nihil litterae, nihil doctrina prodest: it dies et noctes tamquam avis illa, mari prospecto, evolar cupio, Cic., *ad Att.*, ix., 10, 2.

[§ 377.] *Note.*—We have not mentioned the case of a subject consisting of living beings of the feminine and neuter genders; e. g., *soror tua et ejus mancipium.* No instance of such a combination occurs, but we should be obliged to make the predicate; e. g., *inventae* or *inventi sunt*, according as *mancipium* may denote a male or female slave. The grammatical preference of the masculine gender to the feminine is clear, also, from the fact of the mascul. words *filii, fratres, soceri, reges*, comprising persons of both sexes; as in Livy, *legati missi sunt ad Ptolemaeum Cleopatramque reges;* Tac., *Ann.*, xii., 4, *fratrum incostoditum amorem*, in speaking of a brother and his sister. The following examples of the predicate being in the neuter gender, when the subject consists of nouns denoting things, may be added to those already quoted. Sallust, *divitiae, decus, gloria in oculis sita sunt;* Livy, *Formiis portam murumque de coelo tacta esse; Merico urbs et ager in Sicilia jussa dari;* and so, also, with the relative pronoun; Sallust, *otium atque divitiae, quae prima mortales putant.* The neuter is farther not unfrequently used when the two nouns of the subject (denoting things) are of the same gender; e. g., Liv., xxxvii., 32, *postquam ira et avaritia imperio potentiora erant;* Cic., *de Nat. Deor.*, iii., 24, *fortunam nemo ab inconstantia et temeritate sejunget, quae digna certe non sunt deo.* Those passages, on the other hand, in which the subject consists of names of things of different gender, and the predicate agrees in gender with a more distant masc. or femin., must be considered as exceptions; but in such cases the noun with which the predicate agrees is usually the more prominent, the other or others being considered as dependant or subordinate; e. g., Plancus in Cic., *ad Fam.*, x., 24, *Amor tuus ac judicium de me utrum mihi plus dignitatis an voluptatis sit allaturus, non facile dixerim;* i. e., thy love, and thy favourable opinion of me, which is the result of it; Cic., *de Leg.*, i., 1, *Lucus ille et haec Arpinatium quercus agnoscitur, saepe a me lectus in Mario*, the oak being only a part of the grove. See the commentators (Wesenberg) on Cic., *p. Sext.*, 53, and on Suet., *Caes.*, 75.

[§ 378.] 7. When the personal pronouns *ego, tu, nos, vos*, combined with one or more other nouns, form the subject of a proposition, the predicate follows the first person in preference to the second and third, and the second in preference to the third.

Si tu et Tullia, lux nostra, valetis, ego et suavissimus Cicero valemus, Cic., *ad Fam.*, xiv., 5.

Quid est quod tu aut illa cum Fortuna hoc nomine queri possitis, Sulpic. in Cic., *ad Fam.*, iv., 5.

Note.—So, also, Cic., *in Verr.*, i., 45, *hoc jure et majores nostri et nos semper usi sumus; in Rull.*, i., 7, *Errastis, Rulle, vehementer et tu et nonnulli collegae tui.* But in this case, also, the predicate frequently agrees with one of the subjects, and is supplied by the mind for the others; e. g., Cicero, *Vos ipsi et senatus frequens restitit; et ego et Cicero meus flagitabit.* With regard to the relative pronoun, the above rule remains in force, and we must accordingly say, *tu et pater, qui in convivio eratis; ego et tu, qui eramus.*

II. ON THE USE OF CASES.

CHAPTER LXX.

NOMINATIVE CASE.

[§ 379.] 1. The subject of a proposition is in the nominative (see § 362), and the noun of the predicate only when it is connected with the subject by the verb *esse* and similar verbs: *apparere*, appear; *existere*, *fieri*, *evadere*, come into existence, become; *videri*, seem, appear; *manere*, remain; or the passives of the actives mentioned in § 394, viz., *dici*, *appellari*, *existimari*, *haberi*, &c.; e. g., *justus videbatur*, he appeared just; *rex appellabatur*, he was called king. The personal pronouns *ego*, *tu*, *ille*, *nos*, *vos*, and *illi* are implied in the terminations of the verb, and are expressed only when they denote emphasis or opposition.

(In) *rebus angustis animosus atque fortis appāre*, Horat., *Carm.*, ii., 10, 21.

Appius adeo novum sibi ingenium induerat, ut plebicola repente omnisque aurae popularis captator evaderet, Liv., iii., 33.

Ego reges ejeci, vos tyrannos introducitis; ego libertatem, quae non erat, peperi, vos partam servare non vultis, says L. Brutus in the Auct., *ad Herenn.*, iv., 53.

Note 1.—The construction of the accusative with the infinitive is the only case in which the subject is not in the nominative, but in the accusative. (See § 599.) In this case the predicate, with the above-mentioned verbs, is likewise in the accusative.

[§ 380.] *Note* 2.—*Videri* is used throughout as a personal verb, as (ego) *videor*, (tu) *videris*, &c., *vir bonus esse; videmur, videmini viri boni esse*, or *hoc fecisse*. The impersonal construction is sometimes found, as in Cic., *Tusc.*, v., 5, *Non mihi videtur, ad beate vivendum satis posse virtutem*, (compare Davis's remark), but much more rarely than the personal one.* When connected with the dative of a person, it is equivalent to the English "to think or fancy;" e. g., *amens mihi fuisse videor; fortunatus sibi Damocles videbatur* (esse); *si hoc tibi intellexisse videris*, or even in connexion with *videre*; e. g., *videor mihi videre imminentes reipublicae tempestates*, &c. It should, however, be observed that the dative of the first person is sometimes omitted; e. g., Cic., *de Nat. Deor.*, ii., 61, *satis docuisse videor*; ibid., i., 21, *saepe de L. Crasso videor audisse*; *de Fin.*, ii., 5, *cum Graece, ut videor, luculenter sciam*, i. e., as it seems to me, or as I think.

[§ 381.] 2. The nominative is sometimes not expressed in Latin. Thus the word *homines* is understood with a verb in the third person plural active, in such phrases as *laudant hunc regem*, they, or people praise this king; *dicunt*, *tradunt*, *ferunt hunc regem esse justum*, people say that this king is just.

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* [The so-called impersonal construction of *videor* will be found, on closer inspection, to be merely the verb joined to a subject-nominative, or clause taken as a nominative.]—*Am. Ed.*

CHAPTER LXXI.

ACCUSATIVE CASE.

[§ 382.] 1. The accusative denotes the object of an action, and is therefore joined to all transitive verbs, whether active or deponent, to express the person or thing affected by the action implied in such verbs; e. g., *pater amat (tuetur) filium*. When the verb is active, the same proposition may be expressed without change of meaning in the passive voice, the object or accusative becoming the subject or nominative; thus, instead of *pater amat filium*, we may say *filius amatur a patre*.

The transitive or intransitive nature of a verb depends entirely upon its meaning (see § 142), which must be learned from the Dictionary. It must, however, be observed that many Latin verbs may acquire a transitive meaning, besides the original intransitive one, and, accordingly, govern the accusative.

[§ 383.] *Note* 1.—Some verbs are called transitive and others intransitive, according as they occur more frequently in the one sense or the other. All particulars must be learned from the Dictionary. *Ludere*, to play, for example, is naturally an intransitive, but has a transitive meaning in the sense of "play the part of;" e. g., *ludit bonum civem*, he plays the good citizen, affects to be a good citizen.* *Horrere* properly signifies "to feel a shudder," and *fastidire* "to be disgusted with," but both are frequently used as transitives; *horrere dolorem*, *fastidire preces* or *mores alicujus*, to dread pain, to reject a person's petition, to be disgusted with his manners. There are several other such verbs; as, *dolere*, *gemere*, *lamentari*, *lugere*, *maerere*, *lacrimare*, *plorare*; e. g., *casum hunc*. *Festinare* and *properare*, moreover, signify not only "to hasten," but "to accelerate;" e. g., *mortem suam*; *manere*, not only "to wait," but "to expect;" e. g., *hostium adventum*; *ridere*, to laugh and to ridicule (like *irridere*). Such examples being sanctioned by usage, the Latin writers, in some cases, extended the principle still farther, and Cicero (*de Fin.*, ii., 34) has the bold, but beautiful and expressive phrase, *Quum Xerxes*, *Hellesponto juncto*, *Athone perfosso*, *mare ambulavisset*, *terram navigasset*, instead of the ordinary expression *in mari ambulavisset*, *in terra navigasset*. In such phrases as *dormio totam hiemem*, *tertiam aetatem vivo*, *noctes vigilo*, the accusative might seem to express only duration of time (§ 395); but as the passive forms also occur, *tota mihi dormitur hiems, jam tertia vivitur aetas, noctes vigilantur amarae*, it will be more judicious to consider the verbs *dormire, vivere, vigilare*, in those cases as transitives, equivalent to "spend in sleeping, living, waking."

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* [That is, the state in which a person is represented by an intransitive verb may be conceived of as directed towards an object, and thus have a partly transitive force.]—*Am. Ed.*

The words which denote "to smell" or "taste of anything," viz., *olere, redolere, sapere, resipere*, are in the same manner used as transitive verbs, and joined with an accusative (instead of the ablative, which they would require as intransitive verbs). Their meaning in this case is "to give back the smell or taste of anything;" e. g., *olet unguenta; piscis ipsum mare sapit; unguenta gratiora sunt, quae terram, quam quae crocum sapiant; uva picem resipiens*; and in a figurative sense, *olet peregrinum, redolet antiquitatem*; together with such expressions as, *anhelat crudelitatem, pingue quiddam et peregrinum sonat, sanguinem nostrum sitiebat.* The poets go still farther, and use, e. g., *pallere, pavere, tremere, trepidare, aliquid*, instead of *timere; ardere, calere, tepere, perire, deperire mulierem*, instead of *amare mulierem*. Such expressions should not be imitated in prose, any more than the use of a neuter adjective instead of an adverb; as in *torvum clamare, tremendum sonare, lucidum fulgent oculi*, concerning which, see § 266. Tacitus, however, says, *Ann.*, iv., 60, *Tiberius falsum renidens vultu*; and, vi., 37, *Euphraten nulla imbrium vi sponte et immensum attolli.*

[§ 384.] We must here mention a peculiar mode of joining an accusative with intransitive verbs, which is of frequent occurrence in Greek,* and also in English. It consists of a substantive of the same root as the verb, or, at least, one of the same meaning, being added in the accusative; but this substantive is usually qualified by an adjective; e. g., *vitam jucundam vivere; longam viam ire, hoc bellum bellare, gravem pugnam (proelium) pugnare, alterius gaudium gaudere,. bonas preces precari, risum Sardonium ridere, consimilem ludum ludere, servitutem servire durissimam, somnium somniare.*

(Odi) *qui Curios simulant et Bacchanalia vivunt.*—Juven., ii., 3.

[§ 385.] But even without any change or modification of meaning, intransitive verbs may have the accusative of pronouns and adjective pronouns in the neuter gender, in order to express, in a general way, the direction in which a feeling or condition is manifested; if this tendency were expressed more definitely by a substantive, the accusative could not be used. We thus frequently find such phrases as, *hoc laetor*, I rejoice at this; *hoc non dubito*, I do not doubt this; *hoc laboro, illud tibi non assentior, aliquid tibi succenseo, non possum idem gloriari, unum omnes student*, where the accusative of a definite substantive, such as *hanc unam rem omnes student*, could not have been used. So Terence says, *id operam do*, I strive after this; Cicero, *ad Fam.*, vi., 8, *consilium petis, quid tibi sim auctor;* and Livy often uses the phrase *quod quidam auctores sunt*, which is attested by some authors.

Dolores autem nunquam tantam vim habent, ut non plus habeat sapiens quod gaudeat quam quod angatur, Cic., *de Fin.*, i., 14.

Utrumque laetor, et sine dolore corporis te fuisse et animo valuisse, Cic., *ad Fam.*, vii., 1.

Note 2.—The rule that in the change of a proposition from the active into the passive form the accusative of the object becomes the nominative of the subject, remains in force even when after the verbs denoting "to say" or "command" the accusative does not depend upon these verbs, but belongs to the construction of the accusative with an infinitive; e. g., *dico regem esse justum, jubeo te redire* (see § 607); in the passive, *rex dicitur justus esse, juberis redire*, as though *dico regem* or *jubeo te* belonged to each other.

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* [In Greek, many verbs which are not, in good writers, followed by their cognate substantives, are in later writers found with them. (*Lobeck, Paral.*, 509.)]—*Am. Ed.*

[§ 386.] 2. **Intransitive verbs which imply motion;** as, *ire*, *vadere*, *volare*, and some, also, which imply "being in a place;" as, *jacēre*, *stare* and *sedere*, acquire a transitive meaning by being compounded with a preposition, and accordingly govern the accusative. This, however, is generally the case only in verbs compounded with the prepositions *circum*, *per*, *praeter*, *trans*, and *super*, and in those compound verbs which have acquired a figurative meaning. Such verbs become perfect transitives, and the accusative which they take in the active form of a proposition as their object, becomes the nominative of the subject, when the proposition is changed into the passive form; e. g., *flumen transitur*, *societas initur*, *mors pro republica obitur*. With other compounds the accusative is only tolerated, for generally the preposition is repeated, or the dative is used instead of the preposition with its case (§ 415).

Amicitia nonnunquam praecurrit judicium, Cic., *Lael.*, 17.
Nihil est turpius quam cognitioni et praeceptioni assensionem praecurrere, Cic., *Acad.*, i., 12.

Note.—The rule here given applies to a great number of verbs, for there are many which imply motion; as, *ire*, *ambulare*, *cedere*, *currere*, *equitare*, *fluere*, *gradi*, *labi*, *nare*, and *natare*, *repere*, *salire*, *scandere*, *vadere*, *vehi*, *volare*, and perhaps, also, *venire*, and their compounds are very numerous. The following is a list of them: *adire*, *accedere*, *adequitare*, *adnare*, *aggredi*, *allabi*, *ascendere*, *assilire* and *assultare*, *advenire* and *adventare*, *advehi*, *advolare*, *advolvi*, *anteire*, *antecedere*, *antecurrere*, *antegredi*, *antevenire*, *circumfluere*, *circumire*, *circumvenire*, *circumvolare*, *coire*, *convenire*, *egredi*, *elabi*, *erumpere*, *evadere*, *excedere*, *exire*, *inire*, *incedere*, *incurrere* and *incursare*, *ingredi*, *illabi*, *innare* and *innatare*, *insilire*, *insultare*, *invehi*, *interfluere*, *intervenire*, *invadere* (*irrumpere*), *irrepere*, *obambulare*, *obequitare*, *obire*, *perambulare*, *percurrere*, *permeare*, *pervadere*, *pervagari*, *pervolare*, *praecedere*, *praecurrere*, *praefluere*, *praegredi*, *praevenire*, *praeterire*, *praeterfluere*, *praetergredi*, *praetervehi*, *praetervolare*, *subire*, *succedere*, *subrepere*, *supergredi*, *supervadere*, *supervenire*, *transire*, *transnare*, *transilire*, *transvolare*. To these we must add some compound verbs which do not imply motion, but in general "being in a place;" as, *adjacēre*, *assidēre*, *accumbere* and *accubare*, *adstare*, *antestare*, *circumsidere*, *circumstare*, and *circumsistere*, *incubare*, *insidere*, *instare*, *interjacēre*, *obsidere*, *praesidere*, *praejacēre*, *praestare*, *superstare*. All these verbs may be joined with an accusative of the place to which the action implied in the verb refers; in poetical language many more verbs are joined with an accusative, partly from a resemblance with those mentioned above, and partly because a transitive meaning and construction are, in general, well suited to a lively description. Tacitus, *Hist.*, iii., 29, for example, says, *balista obruit quos inciderat*, where *quos* is not governed by the preposition *in* (for he uses the accus. also with prepositions which otherwise require the ablative: *praesidebat exercitum*, *praejacet castra*, *elapsus est vincula*), but is the real accusat. of the object.* We must not, however, forget that, with the exception of verbs compounded with the prepositions *circum*, *per*, *praeter*, *trans*, and *super*, we are speaking only of what may be, and what frequently occurs in modern Latin prose; for the ancient Romans seldom used the accusative with such verbs; they preferred them in their intransitive sense either with a preposition or the dative. The verbs compounded with *ante* alone are construed indifferently either with the accusative or the dative, and *antegredi* occurs only with the accusative. Cicero, in the case of verbs compounded with *ex*, repeats the preposition *ex* or *ab*; Sallust and Livy use the ablative alone, which is governed by the preposition understood. It is not till the time of Tacitus that we find these verbs construed with the accusative;* e. g., *evado amnem*, *silvas*, *sententias judicum*.

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* [Compare *Bötticher*, *Lex. Tacit.*, p. 15.]—*Am. Ed.*

[§ 387.] We must especially notice those verbs which acquire a transitive meaning by a modification of their original signification, i. e., by being used in a figurative sense. Such verbs either lose their intransitive meaning altogether, or retain it along with the transitive one, and accordingly govern the accusative either exclusively, or only in their particular transitive meaning. Of this kind are *adeo* and *convenio* in the sense of "I step up to a person for the purpose of speaking to him;" *aggredior* (and *adorior*), *invado* and *incedo*, I attack, where especially the perfect *incessit aliquem*, e. g., *cupido*, *cura*, *metus*, must be observed; *alluo*, wash, in speaking of the sea or a river; *anteeo*, *antecedo*, *antevenio*, *praecedo*, *praegredior*, *praevenio*, all in the sense of "I excel" (the principle of which is followed also by *praemineo*, *praesto*, *antecello*, *excello*, and *praecello*); *coëo*, I conclude, e. g., an alliance; *excedo* and *egredior*, I transgress, e. g., the bounds; *ineo* and *ingredior*, I begin a thing; *obeo*, I visit, undertake; *occumbo* (*mortem*, which is much more frequent than *morti* or *morte*), I suffer death, or die; *obsideo* and *circumsideo*, I besiege; *subeo*, I undertake. But even among these verbs there are some, such as *incedere* and *invadere*, which are preferred in the more ancient prose with a preposition or with the dative. Livy, for example, frequently says, *patres incessit cura*, and Sallust uses *metus invasit populares*; but Cicero, *Antonius invasit in Galliam*, or *timor invasit improbis*; Terence, *quae nova religio nunc in te incessit*; Caesar, *dolor incessit improbis*. *Anteire* is the only one among the verbs signifying "to excel" that is used by Cicero with the accusative, though not exclusively, and *antecedere*, *praestare*, *antecellere*, and *excellere* are used by him only with the dative; the others do not occur in his works in this sense.

There are, on the other hand, some verbs which, according to the above rule, might be joined with the accusative, but never are so, and take either the dative or a preposition, viz.: *arrepere*, *obrepere*, *incumbere* (§ 416). Lastly, verbs compounded with the prepositions *ab*, *de*, and *ex*, which imply motion, are construed with the ablative, the idea of separation being predominant; the few verbs mentioned above only form an exception to the rule.

[§ 388.] 3. The verbs *deficio*, *juvo*, *adjŭvo*, *defugio*, *effugio*, *profugio*, *refugio*, and *subterfugio*, and the deponents *imitor*, *sequor*, and *sector*, govern the accusative. They are real transitives, and have a personal passive

Fortes fortuna adjuvat, Ter., *Phorm.*, i., 4, 26.
Nemo mortem effugere potest, Cic., *Philip.*, viii., 10.
Gloria virtutem tanquam umbra sequitur, Cic., *Tusc.*

Note 1.—The compounds of *sequor* and *sector*: *assequor*, *assector*, *consequor*, *consector*, *insequor*, *insector*, *persequor*, *prosequor*, likewise govern the accusative; *obsequor*, I comply with, alone governs the dative. *Comitor*, I accompany, may be classed with *sequor*, for it usually governs the accusative; but Cicero in some passages (*de Re Publ.*, ii., 24, *Tusc.*, v., 24 and

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* [But *evado* is found thus construed more than once in Livy, namely, ii., 65; vii., 36; xxi., 32; xxviii., 2; xlv., 41. Consult *Drakenborch*, *ad Liv.*, ii., 65, 3, and *Bötticher*, *Lex. Tacit.*, p. 16.]—*Am. Ed.*

35), uses it with the dative, in accordance with its original meaning "to be a companion to a person" (§ 235). The few passages in which *deficio* occurs with the dative cannot affect the rule; thus we read, *vires, tela nostros defecerunt; tempus me deficit;* and in the passive, *quum miles a viribus deficeretur; aqua ciboque defectus.* The frequentative *adjūto* is used with the dative only by unclassical writers; otherwise it has the accusative like *juvo.* The passive forms of *defugio, refugio,* and *effugio* are rare, but always in accordance with the rule; e. g., Cic., *Tusc.*, i., 36, *haec incommoda morte effugiuntur; p. Planc.*, 32, *nullas sibi dimicationes pro me defugiendas putavit;* Quintil., iv., 5, *Interim refugienda est distinctio quaestionum.* Of the other compounds the passive cannot be proved to have been used.

[§ 389.] *Note* 2.—The verb *aequare* and its compounds have likewise their object in the accusative. *Aequare* properly signifies "to make equal," *rem cum re* or *rem rei*, one thing to another; e. g., *urbem solo aequare, turrim moenibus;* and without a dative, "to attain;" e. g., *glòriam alicujus, superiores reges, cursum equorum.* The accusative of the person may be joined, without any difference in meaning, by the ablative of the thing in which I equal any one; e. g., Curt., ix., 26, *Nondum feminam aequavimus gloriā, et jam nos laudis saetietas cepit?* The same is the case with the compound *adaequare;* and the dative with this verb, in the sense of "attain" or "equal," is doubtful or unclassical. (See Caes., *Bell. Gall.*, viii., 41.) *Exaequare* commonly signifies "to make equal," or "equalize;" and *aequiparare* "to attain;" and both govern the accusative.

Note 3.—*Aemulari*, emulate, commonly takes the accusative of the thing in which, and the dative of the person whom we emulate; *aemulor prudentiam, virtutes majorum,* and *aemulor alicui homini*, although some authors use it in both connexions with the accusative, like *imitari.* *Adulari*,* properly used of dogs, signifies "to creep" or "sneak up to a person," and figuratively, like the Greek προςκυνεῖν, the servile veneration paid to Asiatic kings, and hence, in general, to "flatter." In its proper sense it occurs only with the accusative; e. g., Colum., vii., 12, *Canes mitissimi furem quoque adulantur;* in its figurative sense, also, it is found only with the accusative: Valer. Maxim., vi., 3., extr., *Athenienses Timagoram inter officium salutationis Darium regem more gentis illius adulatum capitali supplicio affecerunt.* In its most common sense of "servile flattery," it is used by Cicero, likewise, with the accusative, *in Pis.*, 41, *adulans omnes;* by Nepos with the dative; *Attic.*, 8, *neque eo magis potenti adulatus est Antonio;* by Livy with both cases, see xxxvi., 7, and xlv., 31 (for in xxiii., 4, there is no reason for giving up the old reading *plebem affari*), and Quintilian (ix., 3) states that in his time the dative was commonly used. Tacitus and other late writers, however, returned to the ancient practice and used the accusative. It should be remarked that the active form *adulo* was not uncommon; as in Valer. Maxim., iv., 3, in fin., *Cum olera lavanti* (Diogeni) *Aristippus dixisset, si Dionysium adulare velles, ita non ēsses; Immo, inquit, si tu ita ēsse velles, non adulares Dionysium.* Compare the commentators on Cic., *Tusc.*, ii., 10, § 24.

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[§ 390.] 4. Five impersonal verbs (§ 225), which express certain feelings, viz.: *piget*, (I am) vexed; *pudet*, (I am) ashamed; *poenitet*, (I) repent; *taedet*, (I am) disgusted, and *miseret*, (I) pity, take an accusative of the person affected. As to the case by which the thing exciting such a feeling is expressed, see § 441.

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* [Döderlein traces this verb to *aulari*, and connects it with the movements of the dog in the courtyard on the approach of his master. Compare Horace's "*Janitor aulæ*," and Ovid, *Met.*, xiv., 45. (*Döderlein, Lat Syn.*, vol. ii., p. 175.)]—*Am. Ed.*

Note.—On the principle of *puditum est*, Cicero (*de Fin.*, ii., 13) uses *veritum est* as an impersonal verb with the accusative of the person, *Cyrenaici, quos non est veritum in voluptate summum bonum ponere.*

Decet, it is becoming, and its compounds *condecet*, *dedecet*, and *indecet*, likewise govern the accusative of the person, but they differ from the above-mentioned impersonal verbs, inasmuch as they may have a nominative as their subject, though not a personal one.

Candida pax homines, trux decet ira feras, Ovid, *A. A.*

Note.—In the early language (especially in Plautus) *decet* is found, also, with the dative. We may here notice some other verbs which, when used as impersonals, govern the accusative, this case being suited to their original meaning; *juvat* and *delectat me*, I am rejoiced; *fallit*, *fugit*, *praeterit me*, it escapes me, that is, I have forgotten, or do not know. *Latet me* occurs more frequently than *latet mihi*, but the impersonal character of this verb is not founded on good authority, for the passage of Cicero, *in Cat.*, i., 6, is corrupt. Cicero uses this verb without any case; *lateo*, I am concealed or keep out of sight.

[§ 391.] 5. The verbs *docere* (teach), with its compounds *edocere* and *dedocere*, and *celare* (conceal), have two accusatives of the object; one of the thing, and another of the person, as in Nepos, *Eum.*, 8, *Antigonus iter, quod habebat adversus Eumenem, omnes celat.*

Fortuna belli artem victos quoque docet, Curt., vii., 30, (7).
Catilina juventutem, quam illexerat, multis modis mala facinora edocebat, Sallust, *Cat.*, 16.

Note 1.—When such a proposition takes the passive form, the accusative of the person becomes the nominative; as, *omnes celabantur ab Antigono;* but the thing may remain in the accusative, e. g., Liv., vi., 32, *Latinae legiones longa societate militiam Romanam edoctae*, and *omnes belli artes edoctus.* But it rarely occurs with *doctus* and *edoctus*, and with *celari* scarcely ever, except when the thing is expressed by the neuter of a pronoun, e. g., *hoc* or *id celabar*, I was kept in ignorance of it; for *celare*, and especially its passive, generally has the preposition *de*, as in Cic., *non est profecto de illo veneno celata mater; debes existimare te maximis de rebus a fratre esse celatum.* The construction *aliqua res mihi celatur* in Nep., *Alcib.*, 5, is very singular. *Docere* and *edocere*, with their passive forms, are likewise used with *de*, but only in the sense of "to inform," as in Cicero, *judices de injuriis alicujus docere; Sulla de his rebus docetur;* Sallust, *de itinere hostium senatum edocet.*

It must, however, be observed, that although any word expressing an art may be joined to *doceo* and *doceor* (*doceo te artem, doceor te Latine loqui, doceor artem, doceor* (commonly *disco*) *Latine loqui*), the instrument on which the art is practised is expressed by the ablative; e. g., Cic., *ad Fam.*, ix., 22, *Socratem fidibus docuit nobilissimus fidicen;* Liv., xxix., 1, *quem docendum cures equo armisque*, and in a passive signification, Cic., *Cat. Maj.*, 8, *discebant fidibus antiqui.* *Litterae* may be used either in the accus. or ablat., Cic., *in Pis.*, 30, *Quid nunc te, asine, litteras doceam; Brut.*, 45, *doctus Graecis litteris, doctus et Graecis litteris et Latinis.*

[§ 392.] *Note* 2.—The verbs compounded with *trans: transduco, transjicio, transporto*, take a double accusative, on account of the omission of the preposition, which, however, is often added, e. g., *Agesilaus Hellespontum copias trajecit; Hannibal nonaginta milia peditum, duodecim milia equitum Iberum transduxit; Caesar exercitum Rhenum transportavit, Ligerim* *transducit*, but, also, *multitudinem hominum trans Rhenum in Galliam transducere.* In the passive construction the accusative dependant upon *trans* is retained; as in Caesar, *ne major multitudo Germanorum Rhenum transducatur; Belgae Rhenum antiquitus transducti. Transjicere* and *transmittere* are also used intransitively, the pronouns *me*, *te*, *se*, &c., being understood. The participles *transjectus* and *transmissus* may be used both of that which crosses a river and of the river which is crossed, *amnis trajectus*, *transmissus*, and *classis transmissa*, *Marius in Africam trajectus*, and the name of the water may be added in the ablative, *mari*, *freto*.

[§ 393.] 6. The verbs *posco*, *reposco*, *flagito*, I demand; *oro*, *rogo*, I entreat; *interrogo* and *percontor*, I ask or inquire, also admit a double accusative, one of the person, and another of the thing, but the verbs which denote demanding or entreaty also take the ablative of the person with the preposition *ab*, and those denoting inquiring may take the ablative of the thing with *de*. *Peto*, *postulo*, and *quaero* are never used with a double accusative, but the first two have always the ablative of the person with *ab*, and *quaero* with *ab*, *de* and *ex*.

Nulla salus bello, pacem te poscimus omnes, Virg., *Aen.*, xi., 362.

Legati Hennenses ad Verrem adeunt eumque simulacrum Cereris et Victoriae reposcunt, Cic., *in Verr.*, iv., 51.

Pusionem quendam Socrates apud Platonem interrogat quaedam Geometrica, Cic., *Tusc.*, i., 24.

Note 1.—A double accusative is used most commonly when the thing is expressed indefinitely by the neuter of a pronoun or an adjective; e. g., *hoc te vehementer rogo; illud te et oro et hortor; sine te hoc exorem*, let me entreat this of you; *nihil aliud vos orat atque obsecrat; hoc quod te interrogo responde.* The accusat. with the passive is rare, but in accordance with the rule; thus we say, *rogatus sententiam*, asked for his opinion (for *rogo* may mean the same as *interrogo*), *interrogatus testimonium.*

Note 2.—Respecting what is called the *Greek accusative*, which only supplies the place of the Latin ablative, see § 458.

[§ 394.] 7. The following verbs (which in the passive voice have two nominatives) have in the active two accusatives, one of the object and the other of the predicate, *dicere*, *vocare*, *appellare*, *nominare*, *nuncupare*, also *scribere* and *inscribere; ducere*, *habere*, *judicare*, *existimare*, *numerare*, *putare (arbitrari)*, also *intelligere*, *agnoscere*, *reperire*, *invenire*, *facere* (pass. *fieri*), *reddere*, *instituere*, *constituere*, *creare*, *deligere*, *designare*, *declarare*, *renuntiare*, and others; *se praebere*, *se praestare*. Thus we say in the active, *Ciceronem universus populus adversus Catilinam consulem declaravit* (Cic., *in Pis.*, 1), and in the passive, *Cicero ab universo populo consul declaratus est.*

Romulus urbem, quam condidit, Romam vocavit.

Socrates totius mundi se incolam et civem arbitrabatur, Cic., *Tusc.*, v., 37.
Bene de me meritis gratum me praebeo, Cic., *p. Planc.*, 38.
Scytharum gens antiquissima semper habita est.

Note 1.—Hence we say, *facio te certiorem*, I inform thee, with the genitive; e. g., *consilii mei*, or with the preposition *de: de consilio meo;* and in the passive voice, *certior factus sum*. With other adjectives *reddere* is preferable to *facere;* e. g., *reddere aliquem placidum et mollem, meliorem, iratum,* &c.; *homines caecos reddit cupiditas; loca tuta ab hostibus reddebat*. In the passive we rarely find *reddi* for *fieri*.

Utor, in a similar sense, is used with a double ablative: *utor aliquo magistro*, I have a person for my teacher; *utor aliquo aequo, benigno*, I find a person just, kind towards myself. Terent., *Heaut.*, ii., 1, 5, *Mihi si unquam filius erit, nae ille facili me utetur patre*, he shall have in me an indulgent father.

Note 2.—With regard to the participle passive, the rule respecting the agreement of the predicate with the cases of the subject rarely applies to any other cases than the nominative and accusative, at least in ordinary language. There are, however, a few instances of the ablative in the construction of the ablative absolute; Nep., *Hann.*, 3, *Hasdrubale imperatore suffecto;* Liv., iv., 46, *magistro equitum creato filio suo profectus est ad bellum;* ibid., xlv., 21, *Consulibus certioribus factis;* Flor., iii., 21, *ex senatusconsulto adversariis hostibus judicatis*. There are no instances of other oblique cases. It is not, however, improbable that a Roman might have said, *Dareus Scytharum genti, quamquam justissimae habitae, bellum intulit.*

Note 3.—The verbs *putare, ducere*, and *habere* may have the preposition *pro* instead of the accusative of the predicate, but not quite in the same sense, *pro* expressing rather an approximation; e. g., *habere pro hoste*, to deem a person equal to an enemy; *aliquid pro non dicto habere*, to consider a thing as though it had not been said; *aliquid pro certo putare*, to regard a thing as though it were certain; *pro nihilo*, as though it were nothing. We may here notice, also, the phrases *aliquem in numero;* e. g., *imperatorum, sapientium*, and *aliquem in loco parentis ducere* or *habere*.

[§ 395.] 8. The accusative is used with verbs and adjectives to express the extent of time and space, in answer to the questions, how far? how long? how broad? how deep? how thick? e. g., *nunquam pedem a me discessit*, he never moved one step from me; *a recta conscientia non transversum unguem* (or *digitum) oportet discedere*, not one finger's breadth; *fossa duos pedes lata* or *longa; cogitationem sobrii hominis punctum temporis suscipe*, take, for one moment, the thought of a rational man; so, also, *Mithridates annum jam tertium et vicesimum regnat; tres annos mecum habitavit*, or *per tres annos*, which, however, implies that the period was a long one.

Campus Marathon ab Athenis circiter milia passuum decem abest, Nep., *Milt.*, 4.
Quaedam bestiolae unum tantum diem vivunt, Cic.
Decem quondam annos urbs oppugnata est ob unam mulierem ab universa Graecia, Liv., v., 4.

Lacrimans in carcere mater noctes diesque assidebat, Cic., *in Verr.*, v., 43.

[§ 396.] *Note* 1.—The ablative is rarely used by Cicero to express the duration of time;* e. g., *de Off.*, iii., 2, *Scriptum est a Posidonio triginta annis vixisse Panaetium, posteaquam libros de officiis edidisset*; but it is more frequent in the authors of the silver age; Tac., *Ann.*, i., 53, *quattuordecim annis exilium toleravit*; Suet., *Calig.*, 59, *vixit annis undetriginta.* The ablative of distance must, in general, be regarded as an exception, although it occurs not only in later writers, but in Caesar and Livy, *abest, distat quinque milibus passuum*, or *spatio aliquot milium*; Tac., *Ann.*, xii., 17, *Exercitus Romanus tridui itinere abfuit ab amne Tanai*; but Cicero and others, in accordance with the rule, say *iter quinque, decem dierum*, or *biduum, triduum*, or *bidui, tridui* (scil., *spatium*) *abest ab aliquo loco.* If, however, not the distance is to be expressed, but only a place to be designated by the circumstance of its distance from another, the ablative should be used, though the accusative sometimes occurs; e. g., Liv., xxvii., 41, *mille fere et quingentos passus castra ab hoste locat*; xxv., 13, *tria passuum milia ab ipsa urbe loco edito castra posuit*, and in other passages. *Spatio* and *intervello* are the only words in which the ablative is used exclusively; e. g., Liv., xxv., 9, *quindecim ferme milium spatio castra ab Tarento posuit*, but the ablative is found, also, in many other cases, agreeably to the rule; e. g., Caes., *Bell. Gall.*, i., 48, *Eodem die castra promovit et milibus passuum sex a Caesaris castris sub monte consedit.* When the place from which the distance is calculated is not mentioned, but understood from what precedes, *ab* is placed at the beginning, as if the ablative of the distance depended on it; e. g., Caes., *Bell. Gall.*, ii., 7, *a milibus passuum duobus castra posuerunt*, i. e., at a distance of 2000 paces from the spot, or 2000 paces off, *duo inde milia* (for more instances from Caesar, see Schneider on Caes., *l. c.*); Liv., xxiv., 46, *a quingentis fere passibus castra posuit*; Flor., ii., 6, 56, *non jam a tertio lapide* (i. e., at a distance of three miles), *sed ipsas Carthaginis portas obsidione quatiebat.* (Compare Matthiae, *Greek Grammar*, § 573, p. 994, 5th ed.)

[§ 397.] *Note* 2.—*Old*, in reference to the years which a person *has lived*, is expressed in Latin by *natus*, with an accusative of the time; e. g., *Decessit Alexander mensem unum, annos tres et triginta natus* (Justin, xii., 16). Alexander, therefore, died *quarto et trigesimo anno*, or *aetatis anno.* A person's age, however, may be expressed without *natus*, by the genitive, if his name is closely joined to the words denoting the time (see § 426); e. g., *Alexander annorum trium et triginta decessit*, i. e., as a man of thirty-three years. The expressions "older" or "younger than thirty-three years," are accordingly rendered in Latin by *plus* or *minus* (see § 485) *tres et triginta annos natus*; but, also, by *major* or *minor*, either without *quam*; as, *major* (*minor*) *annos tres et triginta natus*, and *major* (*minor*) *annorum trium et triginta*; or with *quam*: *major* (*minor*) *quam annos tres et triginta natus*, and *major* (*minor*) *quam annorum trium et triginta.* *Natu* may be joined to *annorum*, as *anno* is to *aetatis* in the case of ordinal numerals. Lastly, the ablative is made to depend upon the comparative; *major* (*minor*) *tribus et triginta annis*; and in the Roman laws we frequently find the expression *minor viginti quinque annis.*

[§ 398.] 9. The names of towns, and not unfrequently of small islands, are put in the accusative with verbs implying motion, without the preposition *in* or *ad*, which are required with the names of countries; e. g., *Juvenes Romani Athenas studiorum causa proficisci solebant.* We may here mention at once all the rules relating to the construction of the names of towns. If they denote the place *whence*, they are in the ablative; if the place *where?* singular nouns of the first and second declensions are put in the genitive, all plurals and nouns of the third declension in the ablative.[*] When we have to express "through a town," the preposition *per* is required.

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* [The strict distinction appears to be this: with the ablative we ask, *in* what time; but with the accusative, *throughout* what time. Compare *Billroth, L. G.*, § 208.]—*Am. Ed.*

Demaratus quidam, Tarquinii regis pater, tyrannum Cypselum quod ferre non poterat, Tarquinios Corintho fugit, et ibi suas fortunas constituit, Cic., *Tusc.*, v., 37.

Dionysius tyrannus Syracusis expulsus Corinthi pueros docebat, Cic., *Tusc.*, iii., 12.

Romae Consules, Athenis Archontes, Carthagine[†] *Suffētes, sive judices, quotannis creabantur*, Nep., *Hann.*

Note 1.—The use of names of countries without a preposition, like the names of towns, and of names of towns with the prepositions *in*, *ab*, *ex*, is an irregularity which should not be imitated. Of these prepositions *ab* is found most frequently, especially in Livy, though sometimes, also, in Cicero: *ab Epidauro Piraeeum advectus, ab Epheso in Syriam profectus, a Brundisio nulla adhuc fama venerat;* and cases may occur in which the preposition is absolutely necessary; as in Cic., *in Verr.*, iv., 33, *Segesta est oppidum in Sicilia, quod ab Aenea, fugiente a Troja, conditum esse demonstrant.* *Ad* is joined with names of towns when only the direction towards a place is to be expressed, and not the place itself; e. g., in Cicero, *iter dirigere ad Mutinam; tres viae sunt ad Mutinam*, farther, when the vicinity of a place is to be denoted (§ 296); in this sense, the elder Cato says, in Cic., *Cat. —aj.*, 5, *adolescentulus miles profectus sum ad Capuam, quintoque anno*

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[*] This rule, varying as it does with the number and declension of a name of a town, is obviously quite arbitrary, and not traceable to any principle. The first (at least in England) proper explanation of this apparent peculiarity of the Latin language is given by a writer in the *Journal of Education* (vol. i., p. 107), from which we extract the following passage: "We are usually directed to translate *at Rome* by the genitive, *at Athens* by the ablative, &c., giving different rules according as the number or the gender differs, while, in fact, they are all datives. With *Romae, Athenis*, there is no difficulty. As to *Beneventi, domi*, &c., an earlier form of the dative of the second declension was *oi* (οἰκοι), whence arose the double form *nullō* and *nullī*. In the plural the two languages exhibit the same analogy; δοῦλοι, δούλοις, in Greek, and in Latin *puerī, puerīs*. In the third declension a common occurrence has taken place." This explanation is confirmed by the fact that in most cases we find *Carthagini, Anxuri, Tiburi*, and also *Lacedæmoni*, when the place *where?* is to be expressed. See above, § 63, in fin.—TRANSL.

[†] The writer above quoted justly remarks: "Our editions often present *Carthagine, Lacedæmone*, where the MSS. have the correct dative. It is true that authority exists for the other form; but the change of *Carthagini* into *Carthagine* is precisely similar to the change of *heri* into *here*, *pictaī* into *pictae*, and not unlike the absorption of the *i* in the datives of so many declensions, Greek and Latin: *gradui gradu, fidei fide*. In the third declension, the preceding consonant saved it from total extinction. The commonest effect of time upon language is to soften away the final letters. Hence *miraris, mirare; agier, agi; ipsus, ipse; quis, qui; fuerunt, fuere. homō, homŏ; ἐγων, ἐγω; egō, egŏ,*" &c.—TRANSL.

post ad Tarentum Quaestor, that is, *in castra, ad Capuam, ad Tarentum*. So *ad* is also used to denote the approach of a fleet to a maritime town; e. g., Caes., *Bell. Civ.*, iii., 100, *Laelius cum classe ad Brundisium venit.*

What has been said above in reference to islands applies not only to those which have towns of the same name, such as *Delos, Rhodus, Samos, Corcyra*, but to others, also, as in Cicero: *Ithacae vivere otiose;* in Nepos, *Conon plurimum Cypri vixit, Iphicrates in Thracia, Timotheus Lesbi; Pausaniam cum classe Cyprum atque Hellespontum miserunt;* so, also, *Chersonesum colonos mittere, Chersonesi habitare;* but Cicero, *de Divin.*, i., 25, says, *in Cyprum redire.* The larger islands; as, *Sardinia, Britannia, Creta, Euboea, Sicilia*, are subject to the same rules as names of countries; and the few exceptions which occur cannot be taken into account; e. g., Cic., *p. Leg. Man.*, 12, *inde Sardiniam cum classe venit;* Liv., xxxii., 16, *Euboeam trajecerunt;* Flor., iii., 10, *Britanniam transit;* and some others.

Names of countries, also, are not unfrequently used in the accusative without the preposition *in* when motion is expressed. This is most frequently the case with *Aegyptus* (once even in Cic., *de Nat. Deor.*, iii., 22), and other Greek names of countries in *us;* as, *Epirus, Peloponnesus, Chersonesus, Bosporus;* perhaps owing to their resemblance to names of towns; but also with others; e. g., Caes., *Bell. Gall.*, iii., 7, *Illyricum profectus; Bell. Civ.*, iii., 41, *Macedoniam pervenit;* Liv., x., 37, *Etruriam transducto exercitu;* xxx., 24, *Africam transiturus.* All these expressions, however, are only exceptions, rarely used by the earlier writers, and somewhat more frequently by the later ones. Even names of nations, when used for those of countries, are construed in this way by Tacitus, *Ann.*, xii., 32, *ductus inde Cangos exercitus;* xii., 15, *Ipse praeceps Iberos ad patrium regnum pervadit.* The genitive of names of countries in answer to the question *where?* is much more rare, and is confined to *Aegypti* in Caesar, *Bell. Civ.*, iii., 106; *Chersonesi* in Nep., *Milt.*, 1; Florus, i., 18, 11, uses *Lucaniae* in the same way; in Sallust the combination *Romae Numidiaeque* is easily accounted for.*

The grammatical explanation of this genitive, however, is connected with difficulties. Formerly grammarians accounted for it by the ellipsis *in loco;* modern comparative philology has called in the aid of the *locative singular* in *i* of the Sanscrit language, which is akin to the Latin. (See Bopp, *Vergleich. Grammatik*, p. 229.) This would account for the *ae* in the first declension, the ancient form being *ai* (see § 45), and for the *i* in some nouns of the third declension; e. g., *Tiburi, Carthagini, ruri.* (See § 62, foll.) The use of the accusative to denote "motion to," and of the ablative to denote the place where or whence, is perfectly in accordance with the syntactical system of the Latin language; and this accounts for the fact of later writers, especially Justin, frequently putting names of towns of the second declension in the ablative to denote the place where; e. g., *Abydo, Corintho*, Liv., v., 52, *in monte Albano Lavinioque*, for *et Lavinii.*†

[§ 399.] *Note* 2.—With regard to adjectives and nouns of apposition joined with names of towns, the following rules must be observed. When a name of a town is qualified by an adjective, the answer to the question *where?* is not expressed by the genitive, but by the preposition *in* with the ablative; e. g., Cic., *ad Att.*, xi., 16, *in ipsa Alexandriâ;* Plin., *Hist. Nat.*, xiv., 3, *in Narbonensis provinciae Alba Helvia;* and, consequently, not *Albae Longae*, but rather the simple ablative *Alba Longa;* as in Virgil, *Aen.*, vi., 766. In Cicero, however, we find *Teani Apuli* (*p. Cluent.*, 9), in the Apulian Teanum. When a name of a town answers to the question *where?*

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* According to the remark made above, *Aegypti, Chersonesi, Lucaniae*, &c., are all datives, answering to the Sanscrit locative, and not genitives. —Transl.

† According to what was said above, these are not exceptions; *Abydo, Corintho*, being datives, and not ablatives.—Transl.

in the ablative, the addition of an adjective produces no change; e. g., Cic., *ad Att.*, xvi., 6, *Malo vel cum timore domi esse, quam sine timore Athenis tuis*; Liv., i., 18, *Numa Pompilius Curibus Sabinis habitabat*; ibid., xxviii., 17, *Carthagine nova reliquit*; and hence the reading in the epitome of the same book should be *Carthagini nova*, and not *novae*. In answer to the questions *whither?* and *whence?* the accus. and ablat. are used both with and without prepositions; e. g., Ovid, *Heroid.*, ii., 83, *Aliquis doctas jam nunc eat, inquit, Athenas*; Cic., *in Verr.*, i., 19, *quae ipsa Samo sublata sunt*; but Propert., iii., 20, *magnum iter ad doctas proficisci cogor Athenas*; and Martial, xiii., 107, *de vitifera venisse Vienna.*

When the words *urbs, oppidum, locus*, &c., follow the names of towns as appositions, they generally take a preposition; e. g., *Demaratus Corinthius se contulit Tarquinios, in urbem Etruriae florentissimam*; Cic., *in Verr.*, v., 51, *Cleomenes dicit, sese in terram esse egressum, ut Pachyno, e terrestri praesidio, milites colligeret.* In answer to the question *where?* however, the simple ablative may be used, but never the genitive; e. g., Cic., *p. Arch.*, 3, *Archias Antiochiae natus est, celebri quondam urbe et copiosa*; *p. Rab. Post.*, 10, *Deliciarum causa et voluptatis cives Romanos Neapoli, in celeberrimo oppido, cum mitella saepe vidimus.* When these words, with their prepositions, precede the names of towns, the latter are invariably put in the same case; e. g., *ad urbem Ancyram, ex urbe Roma, ex oppido Thermis, in oppido Athenis*; Nep., *Cim.*, 3, *in oppido Citio*; Tac., *Ann.*, xi., 21, *in oppido Adrumeto.* Exceptions are rare; Vitruv., *Praef.*, lib. x., *nobili Graecorum et ampla civitate Ephesi*; and in Cic., *ad Att.*, v., 18, *Cassius in oppido Antiochiae cum omni exercitu est*, where *Antiochiae* depends upon *oppido*, just as we say "in the town of Antioch."

[§ 400.] *Note* 3.—The words *domus* and *rus* are treated like the names of towns, consequently *domum* (also *domos* in the plur.) and *rus*, home, into the country; *domo* and *rure*, from home, from the country; *domi, ruri* (more frequent than *rure*), at home, in the country. But although the rule requires, e. g., *domo abesse*, to be absent from home, Livy uses *esse ab domo*; and besides *domi se tenere*, to keep at home, we also find *domo se tenere.** (See the comment. on Nep., *Epam.*, 10.) *Domi* also takes the genitives *meae, tuae, nostrae, vestrae*, and *alienae*; but if any other adjective is joined with it, a preposition must be used; e. g., *in illa domo, in domo publica, in privata domo.* When the name of the possessor is added in the genitive, both forms, *domi* and *in domo*, are used; e. g., *domi* or *in domo Caesaris* or *ipsius.* In the case of *domum* and *domo*, the rule is, on the whole, the same; we say, e. g., *domum meam venit, nihil domum suam intulit, domos suas invitant, domo sua egredi*; but *in domum meretriciam induci*; *in domum veterem remigrare e nova*; Livy, *in domum Maelii tela inferuntur*; Cicero, *e domo Caesaris multa ad te delata sunt*; Cicero, however, very commonly says, *domum alicujus venire, convenire, domos omnium concursare.*

Humus, bellum, and *militia* are, to some extent, construed in a similar way, their genitives† being used to denote the place *where? humi*, on the ground (but not *humum*, (I throw) upon the ground, and rarely *humo*, from the ground, prepositions being required to express these relations; hence *humo* is often used as an ablative of place for *humi*); *belli* and *militiae*, always in combination with, or in opposition to, *domi*: *belli domique*, or *domi belloque, domi militiaeque*, at home and in the camp; *nec ducem belli, nec principem domi desideramus*; *nihil domi, nihil militiae gestum.* But we also find *in bello*, in war. *Viciniae* for *in vicinia*, occurs in Terence in such connexions, as, *hic, huc, viciniae*, where, however, the genitive might be regarded as dependant upon the adverb (see § 434), but Plautus (*Bacch.*, ii., 2, 27) uses it without the adverb; *proximae viciniae habitat.* *Foras* (out through the door) and *foris* (out at the door) have become adverbs, but the one is properly an accusat., and the other an ablat.

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* [These are all locative cases. Consult note on page 287.]—*Am. Ed.*

† [Or, more correctly, locatives.]—*Am. Ed.*

[§ 401.] The poets may express by the accusative any locality answering to the question *whither?* as in Virgil, *Italiam fato profugus Lavinaque venit litora; Speluncam Dido dux et Trojanus eandem deveniunt;* Ovid, *Verba refers aures non pervenientia nostras.*

[§ 402.] 10. In exclamations the accusative of the person or thing wondered at is used, either with the interjections *o, heu, eheu,* or without them. The accusative may be explained by supplying some verb of emotion or declaration; e. g., *Heu me miserum!* O wretched man that I am! *heu dementiam existimantium!* O the folly of those who believe, &c.! or without *heu: me miserum! Beatos quondam duces Romanos!* exclaims Corbulo in Tacit., *Ann.*, xi., 20; Cic., *in Verr.*, v. 25, *Huncine hominem! hancine impudentiam, judices! hanc audaciam!* and in an ironical sense, *p. Coel.*, 26, *In balneis delituerunt: testes egregios! de Orat.*, iii., 2, *O fallacem hominum spem fragilemque fortunam et inanes nostras contentiones!*

[§ 403.] *Note* 1.—With these as with all other interjections the vocative also is used, when the person or thing itself is invoked; e. g., Cic., *Philip.*, xiii., 17, *o miser, quum re, tum hoc ipso quod non sentis, quam miser sis! Vae* and *hei* are usually joined with the dative; as, *vae misero mihi! vae victis! hei mihi, qualis erat!*

Note 2.—*Ecce* and *en* (Greek ἤν, ἠνί) are preferred with the nominative; as, *Ecce tuae litterae! Ecce nova turba atque rixa! En ego! En memoria mortui sodalis! en metus vivorum existimationis! Ecce* with the accusative occurs only in comedy, in the expression *ecce me!* and in the contracted forms *eccum, eccos, eccillum, eccillam, eccistam.*

[§ 404.] 11. The following prepositions govern the accusative: *ad, apud, ante, adversus* and *adversum, cis* and *citra, circa* and *circum, circiter, contra, erga, extra, infra, inter, intra, juxta, ob, penes, per, pone, post, praeter, prope, propter, secundum, supra, trans, versus, ultra,* and *in* and *sub* when joined with verbs of motion. Respecting *super* and *subter*, see § 320.

CHAPTER LXXII.

DATIVE CASE.

[§ 405.] 1. The dative is the case of *reference*, or, if we compare it with the accusative, the case denoting *the remoter object;* for as the accusative serves to denote the effect or that which is acted upon, in contrast to the agent or active subject, so the dative denotes that with reference to which the subject acts, or in reference to which it possesses this or that quality; e. g., *scribo vobis hunc librum*, I write this book (the agent and effect, or cause and effect), for you (with reference to you, for your advantage); *prosum tibi*, I am useful to you (in reference to you).* Hence the dative is used.

(a) With all transitive verbs, besides the accusative, either expressed or understood, to denote the person in reference to whom or for whom a thing is done; e. g., *date panem pauperibus, commendo tibi liberos meos, mitto tibi librum, rex mihi domum aedificavit;* in the following sentences the accusative is understood, or its place is supplied by the sentences which follow: *suadeo tibi, persuadeo tibi, nuntiavit imperatori, promisit militibus.* This rule implies that the person for whose benefit or loss anything is done is expressed by the dative *(dativus commodi et incommodi);* e. g., *Pisistratus sibi, non patriae, Megarenses vicit*, Justin; *Non scholae, sed vitae discimus*, Senec., *Epist.*, 106.

[§ 406.] *(b)* With intransitive verbs, which, though they usually do not govern any case, may yet express that the action is done with reference to something or somebody. We mention here, especially, *vacare, nubĕre,* and *supplicare. Vaco* signifies "I am free," hence, *vaco alicui rei*, I have leisure for a thing, or occupy myself with it; as, *vaco philosophiae. Nubo* originally signifies "I cover;" and as, according to an ancient custom, the bride on her wedding-day covered her face, she was said *nubere alicui viro*, "to cover herself for a man," that is, "to marry." (In the passive, however, we find *nupta cum viro.) Supplico* signifies "I am a suppliant" *(supplex);* hence, *supplico alicui*, I implore a person. *Homo non sibi se soli natum meminerit, sed patriae, sed suis*, Cic., *De Fin.*, ii., 14.

Civitas Romana inter bellorum strepitum parum olim vacabat liberalibus disciplinis. Sueton., *De Grammat.*

Plures in Asia mulieres singulis viris solent nubere, Cic.

Neque Caesari solum, sed etiam amicis ejus omnibus pro te, sicut adhuc feci, libentissime supplicabo. Cic., *Ad Fam.*, vi., 14.

[§ 407.] *Note* 1.—*Suadeo tibi hanc rem*, has nothing that is strange to us, as we use the same construction in English. *Persuadeo* denotes the completion of *suadeo*, and must be noticed here because its construction differs from that of our verb "to persuade." We use the passive form "I am persuaded," but in Latin we must say *hoc* (or any other neuter pronoun) *mihi persuadetur*, as the construction is managed in such a way as to make the clause which follows the subject; *persuadetur mihi, persuasum mihi est, mihi persuasum habeo* (this occurs only in Caes., *Bell. Gall.*, iii., 2) *esse aliquid*, but also *de aliqua re*. *Persuadeo te* has been found in a fragment of Cicero, *p. Tull.*, § 39, ed. Peyron, but is otherwise altogether unclassical; it explains, however, the personal participle *persuasus* which occurs now and then.*

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* [Some grammarians have called the dative the *acquisitive* case, as being used after any verb, denoting that anything is done to, or for any person. (*Crombie's Gymnasium*, vol. i., p. 0.)]—*Am. Ed.*

Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere, quum exissent ex his, emori, Cic., *Cat. Maj.*, 22.

[§ 408.] *Note* 2.—The free application of the dative, or what is termed the *dativus commodi et incommodi*, enabled the Romans to speak with great nicety and conciseness. Compare, for example, the following passages, whose number might be greatly increased: Cic., *in Verr.*, ii., 8 (Verres) *hunc hominem Veneri absolvit, sibi condemnat*, to the loss of Venus (whose temple was to have received a bequest) he acquits him, but for his own benefit he condemns him; Terent., *Adelph.*, i., 2, 35, *quod peccat, Demea, mihi peccat.* In Plautus (*Capt.*, iv., 2, 86), a person answers to the impertinent remark *esurire mihi videris: mihi quidem esurio, non tibi*; i. e., it does not concern you. The dative of personal pronouns is very often used where it is superfluous as far as the meaning is concerned, but it always conveys the expression of a lively feeling, and is therefore termed *dativus ethicus*; e. g., Liv., *Praef.*, *Ad illa mihi pro se quisque acriter intendat animum*; Horat., *Epist.*, i., 3, 15, *Quid mihi Celsus agit?* What is my old friend Celsus doing? In some cases the pronoun gives to the expression an almost personal shade of meaning; Sallust, *Cat.*, 52, *hic mihi quisquam misericordiam nominat!* Let no one talk to me of mercy! Cic., *Philip.*, viii., 4, *hic mihi etiam Q. Fufius pacis commoda commemorat!* The following phrases, also, should be observed: *quid tibi vis?* what do you want? *quid sibi iste vult?* what does he want? *quid vult sibi haec oratio?* what does this speech mean? *quid haec sibi dona volunt?* what is the meaning of these presents? or what is their object?

[§ 409.] 2. The dative is joined with all adjectives (and adverbs) whose meaning is incomplete, unless a person or an object is mentioned for or against whom, for whose benefit or loss the quality exists. Of this kind are those which express *utility* or *injury*, *pleasantness* or *unpleasantness*, *inclination* or *disinclination*, *ease* or *difficulty*, *suitableness* or *unsuitableness*, *similarity* or *dissimilarity*, *equality* or *inequality*.

Adjectives expressing a friendly or hostile disposition towards a person, may take the prepositions *in*, *erga*, *adversus*, instead of the dative; and *utilis*, *inutilis*, *aptus*, *ineptus* generally take the preposition *ad* to express the thing for which anything is useful or fit; e. g., *homo ad nullam rem utilis; locus aptus ad insidias;* but the person to or for whom a thing is useful or fit, is always expressed by the dative.

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* [*Opinio mali, quo viso, et persuaso, aegritudo insequitur necessario.* (*Cic.*, *Tusc.*, 3, 29.)—*Cum animus auditoris persuasus videtur esse ab iis, qui ante contra dixerunt.* (*Auct. ad Heren.*, 1, 6.)]—*Am. Ed.*

Canis nonne similis lupo? atque, ut Ennius, "simia quam similis, turpissima bestia, nobis!" Cic., *De Nat. Deor.*, i., 35.

Fidelissimi ante omnia homini canis et equus, Plin.

Invia virtuti nulla est via, Ovid, *Met.*, xiv., 113.

Cunctis esto benignus, nulli blandus, paucis familiaris, omnibus aequus, Seneca.

[§ 410.] *Note* 1.—*Amicus, inimicus, familiaris*, are properly adjectives, and as such have their degrees of comparison, and are joined with the dative; as in Nepos, *Miltiades amicior omnium libertati, quam suae fuit dominationi;* and *homo mihi amicissimus, mihi familiarissimus*, are very common expressions. When used as substantives, they are joined with a genitive or an adjective; as, *amicus patris mei, amicus meus;* and it is owing to their character of substantives that even in the superlative we find *amicissimus, familiarissimus, inimicissimus* (and on the same principle *iniquissimus*) *meus* Cicero, *in Verr.*, i., 26, uses the genitive, *amicissimus nostrorum hominum* *Invidus*, envious, and *intimus*, intimate, when used as adjectives, take the dative; as in Cicero, *intimus erat Clodio;* but as substantives they take the genitive or a possessive pronoun; e. g., *ab invidis tuis, ex intimis meis, invidus laudis*. *Hostis*, on the other hand, though a real substantive, sometimes takes a dative according to the analogy of *inimicus;* e. g., *dis hominibusque hostis*.

[§ 411.] *Note* 2.—The dative is also joined with adjectives and adverbs denoting *affinity* and *propinquity;* as, *conterminus, propinquus, vicinus, finitimus, affinis*. As *prope*, the preposition, governs the accusative, its degrees of comparison (§ 266) *propior* and *propius, proximus* and *proxime*, take both the dative and accusative; e. g., Curt., ix., 12, *propius tribunal accedere*, and in Sallust, *Libyes propius mare Africum agitabant, proxime Hispaniam Mauri sunt.* (Compare Gronovius on Livy, xxii., 40.) *Affinis*, in the sense of "partaking," sometimes takes the genitive; as in Cicero, *affinis hujus suspicionis; affinis rei capitalis*, together with *affinis huic sceleri, ei turpitudini.* *Vicinus* and *vicina* are both adjectives and substantives, and in the latter sense they take the genitive.

The following adjectives govern both the dative and the genitive: *aequalis, cognominis, contrarius, communis, peculiaris, proprius, superstes*. The genitive is very frequent with *proprius;* e. g., Cic., *Imprimis hominis est propria veri investigatio; Aliae nationes servitutem pati possunt, populi Romani est propria libertas*, especially when the neuter *proprium* is used as a substantive in the sense of "property," or "peculiarity;" e. g., *Proprium est oratoris ornate dicere.* The same is the case with *communis;* as in Cic., *de Fin.*, v., 23, *Haec justitiae ita propria sunt, ut sint reliquarum virtutum communia.* Hence a possessive pronoun is frequently joined to *proprius;* as, *ademit nobis omnia, quae nostra erant propria;* both constructions are combined in Cic., *p. Sulla*, 3, *Nulla est enim in re publica causa mea propria. tempus agendi fuit magis mihi proprium, quam ceteris.* *Aequalis* governs the genitive only in the sense of "contemporary," in which it occurs also as a substantive, whence *meus aequalis;* but the dative is not unusual in this sense. *Superstes* occurs in Plautus and Terence with the dative, but in later writers the genitive is more prevalent. Even Cicero (*ad Quint. Frat.*, i., 3) says, *Utinam te non solum vitae, sed etiam dignitatis superstitem reliquissem*, and Tacitus often uses the genitive; e. g., *Agr.*, 3, *pauci, ut ita dixerim, non modo aliorum sed etiam nostri superstites sumus.*

The adjectives *similis, assimilis, consimilis, dissimilis, par* and *dispar*, take the genitive, when an internal resemblance, or a resemblance in character and disposition, is to be expressed. Thus we always find *mei, tui, sui, nostri, vestri similis;* Liv., i., 20, *quia in civitate bellicosa plures Romuli, quam Numae similes reges putabat fore;* iii., 64, *collaudatis consulibus, quod perse-*

curarent ad ultimum dissimiles decemvirorum esse; Cic., *Cat. Maj.*, 10, *Dux ille Graeciae nusquam optat, ut Ajacis similes habeat decem, at ut Nestoris.* And Cicero may therefore say both *mors somni* and *somno similis.* *Par* and *dispar* are joined with the genitives of pronouns, like *similis;* e. g., Cic., *in Pis.*, 4, *Q. Metellum, cujus paucos pares haec civitas tulit; Cat. Maj.*, 21, *Simplex animi natura est, neque habet in se quicquam admixtum dispar sui atque dissimile.*

[§ 412.] 3. Hence the dative is joined with those intransitive verbs which express the same ideas as the adjectives mentioned in § 409, and also with those denoting *to command, serve, trust, mistrust, approach, threaten,* and to *be angry.* They are comprised in the following list: *prosum, auxilior, adminiculor, opitulor, patrocinor, subvenio, succurro, medeor; noceo, obsum, desum, officio, incommodo, insulto, insidior; faveo, placeo, gratificor, indulgeo, ignosco, studeo, pareo, adūlor, blandior, lenocinor, palpor, assentior, assentor, respondeo; adversor, refragor, obsto, renitor, repugno, resisto, invideo, aemulor, obtrecto, convicior, maledico; placeo, arrideo—displiceo; impero* (may be used, also, as a transitive), *pareo, cedo, ausculto, obedio, obsequor, obtempero, morigeror (morem gero), alicui dicto audiens sum, servio, inservio, ministro, famulor, ancillor, praestolor; credo* (is used, also, in a transitive sense), *fido, confido, diffido; immineo, propinquo, appropinquo, impendeo, occurro; minor, comminor* (both are used, also, in a transitive sense), *irascor, stomachor, succenseo.* To these must be added the impersonals *convenit,* it suits; *conducit* and *expedit,* it is conducive, expedient; *dolet,* it grieves. The beginner must take especial care not to use the passive of these verbs personally, to which he might easily be tempted by the English equivalents; e. g., *I am envied, I am molested, I am scolded, I am spared,* and the like. In Latin the passive is impersonal: *mihi invidetur, obtrectatur, incommodatur, mihi maledicitur, parcitur. Jubeo,* I command, forms an exception, requiring the accusative with the infinitive.*

Probus invidet nemini, Cic., *Timaeus*, 3.

Efficit hoc philosophia: medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores, Cic., *Tusc.*, ii., 4.

Antiochus se nec impensae, nec labori, nec periculo parsurum pollicebatur, donec liberam vere Graeciam atque in ea principes Aetolos fecisset, Liv., xxxv., 44.

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* [Consult, on the construction of *jubeo,* the remarks of Crombie (*Gymnas.*, vol. i., p. 123, seqq.).]—*Am. Ed.*

Demosthenes ejus ipsius artis, cui studebat, primam litteram non poterat dicere, Cic., *De Orat.*, i., 61.

§ 413.] *Note* 1.—*Medicor*, like *medeor*, takes the dative, but also the accusative. *Medico*, in the sense of "to mix substances in an artificial manner," governs the accusative. *Benedico*, like *maledico* (I speak well or ill of a person, and hence, I praise or blame), governs the dative; but *benedico*, in this sense, is very rare: in the sense of "blessing," with the accusative, it occurs only in the ecclesiastical writers. *Obtrectare alicui*, and *alicui rei*, to detract, is sometimes joined with the accusative; but not in Cicero; as, *obtrectare numen deorum, libellum.* *Invideo* is commonly used intransitively with one dative, either of the person or the thing; but sometimes the accusative of the thing is added to the dative of the person; e. g., Cic., *Tusc.*, iii., 2, *invident nobis optimam magistram* (naturam); Horat., *Serm.*, i., 6, 50, *honorem mihi invidet.* Quintilian (ix., 3), however, observes that his contemporaries used the ablative instead of the accusative of the earlier writers, but only when *invidere* is equivalent to *privare*; this construction first occurs in Livy, ii., 40, *non inviderunt laude sua mulieribus Romani* (according to the best MSS.); very frequently in the younger Pliny, and sometimes in Tacitus; e. g., Plin., *Epist.*, ii., 10, *Quousque et tibi et nobis invidebis, tibi maxima laude, nobis voluptate?* (See Corte on *Epist.*, i., 10.) Tac., *Ann.*, i., 22, *ne hostes quidem sepulturā invident*, scil. *occisis*; *German.*, 33, *ne spectaculo quidem proelii invidere*, scil. *nobis*. The genitive instead of this ablative or ancient accusative, in Horace, *Serm.*, ii., 6, 84, *neque ille sepositi ciceris nec longae invidit avenae*, is a mere Grecism;* and the personal passive in the same poet (*Ars Poet.*, 56), *cur ego invideor*, is a grammatical innovation, which the poet tried intentionally, and as an example. Respecting *adūlor* and *aemulor* with the dative and accusative, see § 389. *Praestolor*, I wait upon a person, and *ausculto*, I listen or obey, are used by equally good authorities both with a dative and accusative, though Cicero prefers the dative. *Dominor*, I rule, is joined with a dative or genitive only in the latest Latin writers; in the classical language it does not govern any case, but according to its proper meaning, "I am master," is joined with *in aliquem*, or *in aliqua re*; e. g., *dominatur in cetera animalia*, or *in civitate*. *Fido* and *confido* take the dative; e. g., *confido mihi, causae meae, virtuti constantiaeque militum*; the thing which produces the confidence is put in the ablative (*ablativus causae*, see § 452); e. g., *confido arte, natura loci, celeritate navium, propinquitate castrorum*, and this ablative occurs, on the whole, more frequently than the dative. The adjective *fretus*, which has the same meaning, occurs with the dative only in Livy, iv., 37, *fortunae fretus*; vi., 13, *nulli rei*; vi., 31, *discordiae hostium*, and usually has the ablative. *Cedo*, I yield, give up, when used transitively, takes a dative of the person and an accusative of the thing; *cedo tibi locum, regnum, mulierem*; sometimes, however, the thing is expressed by the ablative; as, *cedo tibi hortorum possessione*. So, also, *concedo*: *concedo tibi locum, praemia, libertatem*, or *concedo tibi loco, de victoria*. *Convenit aliquid mihi*, something suits me; *convenit mihi tecum*, is used impersonally in the sense of "we agree," and equivalent to *convenimus de aliqua re*.† The verbs denoting similarity or dissimilarity should be construed with the dative, like the adjectives *similis* and *dissimilis*, but in prose they are commonly joined with the prepositions *cum* and *ab*; e. g., *congruo, consentio, abhorreo, dissideo*. Comp. § 468, foll.

[§ 414.] *Note* 2.—Several verbs have a different meaning according as they take the accus. or dat.

Metuo and *timeo te*, I fear thee; *tibi*, I am alarmed on thy account, which is also expressed by *tuā causā*.

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* [The regular construction occurs, in the same poet, at *Serm.*, i., 6, 50, and *Epist.*, i., 14, 41.]—*Am. Ed.*

† [Compare Crombie, *Gymnas.*, vol. i., p. 110.]—*Am. Ed.*

Consulo te, I consult thee; *tibi*, I provide for thy interests.
Prospicio and *provideo te*, I see thee at a distance; *tibi*, I provide for thy interests.
Caveo, without any case, "I am on my guard;" *a te*, against thee, and in a legal sense, "I make thee give security to me for something," *de aliqua re*. *Caveo te*, I avoid thee; *caveo tibi*, I provide or am concerned for thy safety, and hence in a legal sense "I give thee security."
Tempero and *moderor aliquid*, I regulate or arrange a thing; *mihi*, *animo*, *irae*, *lacrimis* (scil. *meis*), I set bounds to, or check. *Tempero mihi ab aliqua re*, I abstain from a thing, and *tempero* (scil. *mihi*) *tibi*, I am sparing in regard to thee, or I spare thee, equivalent to *parco tibi*.

[§ 415.] 4. Verbs compounded with the prepositions *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *sub*, and *super*, retaining, as compounds, the meaning of the prepositions, may be joined with a dative instead of repeating the preposition or an equivalent one with the case it requires. They are either transitives, and as such have an accusative besides, or intransitives without an accusative of the object.

The following are the most important transitive verbs of this kind: *addo*, *affero*, *affīgo*, *adhibeo*, *adjicio*, *adjungo*, *admoveo*, *allīgo*, *applico*; *circumjicio*; *comparo*, *compono*, *confero*, *conjungo*; *immisceo*, *impono*, *imprimo*, *incīdo*, *includo*, *infero*, *ingĕro*, *injicio*, *insĕro*, *inuro*; *interjicio*, *interpono*; *objicio*, *offundo*, *oppono*; *posthabeo*, *postpono*; *praefero*, *praeficio*, *praepono*; *subjicio*, *suppono*, *substerno*.

The following are intransitive: *accedo*, *acquiesco*, *adhaereo*, *alludo*, *annuo*, *arrēpo*, *assideo*, *aspīro*; *antecello*; *cohaereo*, *collūdo*, *congruo*, *consentio*, *consŏno*; *excello*; *incĭdo*, *incubo* and *incumbo*, *indormio*, *inhaereo*, *inhio*, *immorior*, *immŏror*, *innascor*, *insisto*; *interjaceo*, *intervenio*; *obrēpo*, *obstrĕpo*, *obversor*; *praemineo*, *praesideo*, *praevaleo*; *succumbo*, *supersto*, *supervivo*, and the compounds of *esse*: *adsum*, *insum*, *intersum*, *praesum*, *subsum*, *supersum*.

Note.—We must pay particular attention to the difference between the dative joined with these verbs, and the dative governed by those mentioned in § 412. With the latter it is necessary, and dependant upon the signification of the verbs; but with those just enumerated it is to be regarded as a short mode of speaking, in which the dative supplies the place of a preposition with its case; e. g., *leges axibus ligneis incisae*, and *leges in aes incisae*, or *Senatusconsultum in aere incisum*. The beginner must farther observe that we are speaking of those compounded verbs only in which the prepositions retain their meaning of place, for in some compounded with *ad* and *cum* this is not the case; e. g., *confugere*, to take refuge, cannot take either the preposition *cum* or a dative, the meaning of the preposition *con* being lost in this compound. This is still more apparent in *confringere*, *corrumpere*, where *con* (*cum*) only strengthens the sense of the simple verb. *Affirmare* and *approbare* may indeed be joined with a dative, but only because they are transitive verbs, and not on account of the preposition they contain. We have not been able above to mention all those compound verbs in which the preposition retains its meaning, and which, instead of repeating the preposition, take the dative, for their number, especially that of transitives, is unlimited; we have given those only with which, comparatively speaking, the dative occurs most frequently. There are some with which the dative is used exclusively, and the repetition of the preposition would be offensive, the reason being the signification of the verbs themselves: *praeficio* and *praepono*, e. g., might have been mentioned among the verbs in § 412, being joined exclusively with the dative. But there can be no fear of mistakes in these words.

[§ 416.] It must be remarked, in general, that in the early and unpolished prose, the preposition, or one equivalent to it, is usually repeated, more especially in verbs compounded with *ad*, *con*, and *in*; e. g., *adhibeo*, *confĕro*, *conjungo*, *communico*, *compăro*, *imprĭmo*, *inscribo*, *insum*, and also *interest*, in the sense of "there is a difference;" e. g., Cicero, *studium adhibere ad disciplinas; conferte (comparate, contendite) hanc pacem cum illo bello; hospitio et amicitia mecum conjunxi*, or, *cum aliquo conjunctus sum; consilia sua mecum communicavit; in omnium animis dei notionem impressit ipsa natura; in hac vita nihil inest nisi miseria.* The dative, however, is not to be rejected, being used sometimes by Cicero, and more frequently by later writers. *Illacrimare*, to weep over; e. g., *morti Socratis*, is generally used with the dative only; the preposition, at least, is never repeated.

The following verbs require some farther explanation. *Incumbo*, I lean or press upon, and figuratively, "I apply to or study a thing;" in the former sense alone it is joined with the dative, though sometimes, also, with the preposition *super*; in its figurative sense it is construed in prose with *ad*, and still more frequently with *in* with the accusative. The verbs *assuescere*, *consuescere*, and *insuescere*, to accustom a person or one's self (*se*, however, is omitted) to a thing, are sometimes construed with the dative and sometimes with the ablative; *acquiescere*, to acquiesce, likewise takes either the dative or ablative; e. g., Cic., *pro Mil.*, 37, *Qui maxime P. Clodii morte acquierunt*, but more frequently *in* with the ablative, in the sense of "to find peace or satisfaction;" e. g., *in tuis litteris*, *in juvenum caritate. Supersedere* likewise takes the ablative, and, indeed, more frequently than the dative, probably because its sense is equivalent to *abstinere;* e. g., *supersedere labore itineris.*

It is not difficult to determine which prepositions may be used for others, in case of repetition being necessary, for it always depends upon the sense: *in* is used for *ad;* e. g., *accedere in oppidum, aspirare in curiam; ab* for *ex;* e. g., *eripere ex miseriis,* and *a miseria; ad* for *in;* e. g., *incumbere ad studia; in, ad, ante,* and *contra* for *ob;* e. g., *aliquid obrepit in animum, obrepere ad honores, obversari ante oculos, vallum objicere contra impetum hostium; ad* and *ante* for *pro;* e. g., *procumbere ante pedes, ad genua.*

[§ 417.] The compounds of verbs of motion are construed with both cases, either the dative or the accusative, and some compounds of *jacere, stare* and *sedere,* follow their analogy. (See § 386.) Hence the verbs of *excelling,* if their simple verbs denote motion, are construed chiefly with the accusative, and *antecello, praecello* and *praemineo,* which at least admit the accusative, follow their example. (See § 386.) The following must be noticed separately on account of their twofold construction: *allatro,* I bark at, address in a coarse manner; *attendo,* I attend to (the same as *animum attendo ad aliquid* or *ad aliquem); obumbro,* I overshadow—all these occur most frequently with the accusative, whence they have a personal passive; but *illudo,* I ridicule, is found with the dative as often as with the accusative; e. g., *illudo memoriae, existimationi alicujus, signis et aquilis Romanis,* and *praecepta rhetorum, corpus Vari. Despero,* I despair of a thing, is used as an intransitive verb with *de* or with the dative; e. g., *desperat de re publica, sibi, fortunis suis;* as a transitive verb (I give up) it takes the accusative; e. g., *despero rem publicam, pacem.*

Praeverto, in the transitive sense of "I prefer," takes an accusative of the object and a dative, instead of which, however, the preposition *prae* may be repeated; e. g., *uxorem praeverto prae republica* or *reipublicae;* in the intransitive sense of "I go before," "precede," or "anticipate," it may take either the accusative or dative, *praeverto te, fata, pietas praevertit amori;* in a reflective sense, *praeverto,* scil. *me,* or *praevertor,* it takes either the preposition *ad* or the dative, *praeverto ad interna, praeverto rei mandatae.* The deponent again takes the meaning of "I prefer," *aliquam rem alicui rei,* Liv., viii., 13, *consules coacti omnibus eam rem praeverti.*

[§ 418.] 5. The verbs *aspergo* and *inspergo, circumdo* and *circumfundo, dono* and *impertio, exuo* and *induo* are used, like the above-mentioned transitives, with an accusaof the thing and a dative of the person, or with an accus. of the person and an ablat. of the thing; e. g., *circumdo alicui custodias*, or *circumdo aliquem custodiis*, and, consequently, in the passive voice *custodiae tibi circumdantur* or (tu) *circumdaris custodiis.** So, also, *maculas aspergo vitae tuae*, or *maculis vitam tuam aspergo; dono tibi pecuniam*, or *pecuniā te dono; impertio tibi laudes*, or *laudibus te impertio*, &c. We find *exuo tibi clipeum, induit sibi torquem*, or still more frequently *exuo* and *induo vestem*, the dative expressing my own person being omitted. *Exuo te aliqua re* occurs only in the figurative sense of "I rob thee of a thing." *Induo*, I betake myself into some place, is commonly joined with the preposition *in* or with a dative. *Intercludo*, I cut off, *alicui aliquid;* e. g., *hostibus fugam*, or as a verb implying distance, *aliquem aliqua re* and *ab aliqua re;* e. g., *milites itinere*, or *ab exercitu. Interdico tibi aliquid*, I forbid thee something; the construction *interdico te aliqua re* does not occur, but a mixture of both *interdico tibi aliqua re* (e. g., in the Roman form of outlawry *aqua et igni)*, I forbid thee the use of a thing. The double construction of *mactare* does not belong to this place, as it arises from two different meanings of the word, the original one "to honour," requires the accusative and ablative; e. g., Cic., *in Vatin.*, 6, *puerorum extis deos manes mactare soles;* the derivative meaning "to slaughter" is the ordinary one, *victimas diis mactare.*

[§ 419.] 6. With passive verbs the dative is sometimes used alone, instead of *ab* with the ablative.

Quidquid in hac causa mihi susceptum est, Quirites, id omne me rei publicae causa suscepisse confirmo, Cic., *p. Leg. Man.*, 24.

Barbarus hic ego sum, quia non intelligor ulli, Ovid, *Trist.*

Note.—It is a rule of the Latin language to join the dative instead of *ab* with the ablative to the participle future passive; e. g., *moriendum mihi est* See § 649. If this were not the case, we should consider the dative with passive verbs as a Grecism, for it rarely occurs in the earlier Latin prose (especially in Cicero and Caesar), and with the exception of a few instances, is confined to the participle perfect passive and the tenses formed from it. In poetry and the later prose writers instances like the above quotation from Ovid are extremely numerous, as poets in general were fond of introducing Greek constructions. The following passages are the only ones in which Cicero adopted the practice, *de Invent.*, i., 46, *illa nobis alio tempore explicabuntur; in Verr.*, iii., 16, *tibi consulatus quaerebatur; de Nat. Deor.*, ii., 48, *sic dissimillimis bestiolis communiter cibus quaeritur; de Off.*, iii., 9, *honesta bonis viris, non occulta quaeruntur;*† *Cat. Maj.*, 11, *semper in his*

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* [Compare Crombie, *Gymnas.*, vol. ii., p. 211.]—*Am. Ed.*

† [Compare *Heusinger, ad loc.*]—*Am. Ed.*

studiis laboribusque viventi non intelligitur, quando obrepat senectus; ad Att., i., 16, *in ea praesertim epistola, quam nolo aliis legi*, probably for *ab aliis*. I doubt whether there are any other passages in Cicero, for the phrase *mihi probatur* is of a different kind, since *probo tibi* is of quite common occurrence in the sense of "I make a thing plausible to thee."

[§ 420.] 7. *Esse* with the dative of a person expresses the English "to have;" e. g., *sunt mihi multi libri*, I have many books, the same as *habeo multos libros*.

Homini cum deo similitudo est, Cic., *de Leg.*, i., 8.
An nescis, longas regibus esse manus? Ovid, *Heroid.*, 17.

Note.—We must here notice a Grecism which occurs in Sallust and Tacitus: *aliquid mihi volenti est*, I like a thing. Sallust, *Jug.*, 84, *quia neque plebi militia volenti* (esse) *putabatur*; Tacit., *Agr.*, 18, *quibus bellum volentibus erat; Ann.*, i., 59, *ut quibusque bellum invitis aut cupientibus erat*, as in Greek τοῦτό μοι βουλομένῳ ἐστίν. Comp. Tac., *Hist.*, iii., 43; *Ann.*, xv., 36. *Abest* and *deest mihi*, as opposed to *est mihi*, therefore mean "I have not;" as in Cic., *Brut.*, 80, *Hoc unum illi, si nihil utilitatis habebat, abfuit, si opus erat, defuit; de Leg.*, i., 2, *abest enim historia litteris nostris.*

[§ 421.] Hence *mihi est nomen* or *cognomen* (also *cognomentum*, and in Tacitus *vocabulum*) signifies "I have a name," that is, "my name is," or "I am called." The name itself is put either in the nominative or the dative, being attracted by the dative of the person.

Syracusis est fons aquae dulcis, cui nomen Arethusa est, Cic., *in Verr.*, iv., 53.
Consules leges decemvirales, quibus tabulis duodecim est nomen, in aes incisas, in publico proposuerunt, Liv., iii., 57.

Note.—The same is the case with the (passive) expressions *datum, inditum, factum est nomen*; e. g., *Tarquinius, cui cognomen Superbo ex moribus datum.* The name itself is commonly put in the dative, also, with the active verbs *dare, addere, indere, dicere, ponere, imponere, tribuere alicui nomen*; e. g., *dare alicui cognomen tardo ac pingui; desipiunt omnes aeque ac tu, qui tibi nomen insano posuere*, Horat.; but it may also be put in the same case as *nomen*, that is, in the accusative; as in Livy, *stirps virilis, cui Ascanium parentes dixere nomen*, and in the edict of the censors in Suetonius, *de Clar. Rhet.* 1, *eos sibi nomen imposuisse Latinos rhetores.* The nominative in Ovid, *Met.*, i., 169, (via) *lactea nomen habet*, and xv., 96, (aetas) *cui fecimus aurea nomen*, is a purely poetical license, where the names are taken, ungrammatically, as mere sounds.

The name may be expressed, also, by the genitive, according to the general rule, that of two substantives joined to each other, one is put in the genitive; e. g., Plaut., *Amphitr. Prol.*, 19, *nomen Mercurii est mihi*; in prose, Vell. Pat., i., 11, *Q. Metellus praetor, cui ex virtute Macedonici nomen inditum erat*; and ii., 11, *Q. Metello meritum virtute cognomen Numidici inditum est.* But this is not the ordinary practice in the case of real proper names, and the dative must be regarded as the proper Latin case. See Ruhnken on Vell. Pat., ii., 11.

[§ 422.] 8. With the verbs *esse, dare, mittere* and *venire*, and others of the same meaning, besides the dative of the person, another is used to express the purpose, intention, and destination.

Dare belongs to this class both in its sense of "to give" and in that of "to put to one's account." The following verbs have a similar meaning: *apponere, ducere, habere, tribuere*, and *vertere*. *Esse*, in this respect, is equivalent to the English "to do," in "it does him honour," and the passives *fieri, dari, duci, haberi, tribui, verti*, have a similar meaning. *Proficisci* is sometimes construed like *venire*.

Virtutes hominibus decori gloriaeque sunt, Seneca.
Attalus, Asiae rex, regnum suum Romanis dono dedit.
Mille Plataeenses Atheniensibus adversus Persas auxilio venerunt.
Quid in Graeco sermone tam tritum atque celebratum est, quam si quis despicatui ducitur, ut Mysorum ultimus esse dicatur? Cic., *p. Flacc.*, 27.

Note.—There is a great variety of datives of this kind; e. g., *dono aliquid muneri, praemio; relinquo milites auxilio, subsidio, praesidio, custodiae; tribuitur* or *datur mihi vitio, crimini, odio, probro, opprobrio, laudi, saluti, utilitati, emolumento*, &c. The phrase *cui bono fuit?* signifies "to whom was it an advantage?" We must especially notice such datives as *esui, usui, quaestui, derisui, cordi, curae aliquid est*, and also *canere receptui*, to sound a retreat; *doti dico*, I set aside as a dowry; *appono pignori*, I pawn. Instead of *hoc argumento est*, we may also say *hoc argumentum, documentum, indicium est;* and with *dare* and similar verbs we may also use the accusative in *apposition;* e. g., Liv., ii., 22, *Latini coronam auream Jovi donum in Capitolium mittunt*. Sometimes, also, the prepositions *in* or *ad* may be used; e. g., *reliquit ibi exercitum ad praesidium, gloriam mihi in crimen vertis.*

CHAPTER LXXIII.

GENITIVE CASE.

[§ 423.] 1. WHEN two substantives are united with each other so as to form the expression of one idea, one of them is in the *genitive;* but if one of the substantives serves to explain or define the other, they are said to be in apposition to each other, and both are in the same case. This genitive, dependant upon a substantive, is in Latin of a double kind, according as it expresses either the *subject* or the *object*. The genitive is *subjective* when it denotes that which does something or to which a thing belongs; e. g., *hominum facta, liber pueri:* it is *objective* when it denotes that which is affected by the action or feeling spoken of.

This objective genitive is used very extensively in Latin, for it is not only joined with those substantives which are derived from verbs governing the accusative—e. g., *expugnatio urbis*, the taking of the town; *indagatio veri*, the investigation of truth; *scientia linguae*, the knowledge of a language; *amor patriae*, the love of one's country; *cupiditas pecuniae*, desire for money; *cura rerum alienarum*, care of other men's affairs; *odium hominum*, hatred against men—but with those, also, the corresponding verb of which requires either a different case, or a preposition; e. g., *taedium laboris*, disgust for work; *fiducia virium suarum*, confidence in his own strength; *contentio honorum*, a contest for honours; *incitamentum periculorum*, *cognitio orbis terrarum omniumque gentium*, &c.

Nuper Gn. Domitium scimus M. Silano, consulari homini, diem dixisse propter unius hominis, Aegritomari, paterni amici atque hospitis, injurias, Cic., *Divin.*, 20.

Est autem amicitia nihil aliud, nisi omnium divinarum humanarumque rerum cum benivolentia et caritate summa consensio, Cic., *Lael.*, 6.

Initium et causa belli (civilis) *inexplebilis honorum Marii fames*, Flor., iii., 21.

Note 1.—Something analogous to the Latin subjective and objective genitive occurs in English in such expressions as "God's love," that is, the love which God shows to men; and the "love of God," that is, the love which men bear to God. The Latin language having no such means of distinguishing, is frequently ambiguous; e. g., *fuga hominum* may be either "the escape from men," or, "the flight" or "escape of men," and in all such combinations as *metus hostium, injuria mulierum, judicium Verris, triumphus Boiorum, opinio deorum*, the genitive may be either subjective (active) or objective (passive), but the context generally shows what is meant, as in *sine metu hostium esse, magnus incesserat timor sagittarum, ex injuria mulierum Sabinarum bellum ortum est; Empedocles in deorum opinione turpissime labitur*, Cic., *de Nat. Deor.*, i., 12. But in case of any real ambiguity, a preposition may be used in Latin instead of the genitive; e. g., *ex injuria in* or *adversus mulieres, in opinione de diis.* This is the case especially with substantives denoting a disposition, either friendly or hostile towards anything; e. g., *amor* (*animus*) *meus erga te, odium* (*ira*) *adversus Carthaginienses, bellum in Romanos, conspiratio contra dignitatem tuam; triumphus de Gallis, judicium de te meum, liber de philosophia, in libro quinto de natura deorum.* In general, however, a preposition is much more rarely used in joining two substantives, and it is a part of the conciseness of the Latin language to express the relation of the genitive, if possible, by the genitive itself. This, however, is impossible, for instance, when a place whence? or whither? is mentioned; e. g., *transmissus* (the passage) *ex Gallia in Britanniam, reditus in coelum, iter ex Italia in Macedoniam.* Sometimes the two kinds of construction are combined: Cic., *de Off.*, i., 28, *Adhibenda est igitur quaedam reverentia adversus homines et optimi cujusque et reliquorum.* (See our note on this passage.) Sometimes even a subjective and an objective genitive are found by the side of each other,* as in Cic., *de Off.*, i.,

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* [Compare *Weissenborn, Lat. Schulgr.*, § 216, *Anm.* 3, where other examples are also given.]—*Am. Ed.*

14, *L. Sullae et C. Caesaris pecuniarum translatio a justis dominis ad alienos non debet liberalis videri; ad Fam.*, x., 3, *orbitas reipublicae talium virorum; in Verr.*, v., 50, *nihil est quod multorum naufragia fortunae colligas;* Caes., *Bell. Gall.*, i., 30, *pro veteribus Helvetiorum injuriis populi Romani;* i. e., which the Helvetians had done to the Roman people. Comp. *Synt. ornat.*, § 791.

[§ 424.] *Note* 2.—As a personal pronoun supplies the place of a substantive, its genitive generally with an objective meaning may be joined with a substantive: e. g., *vestri causam gero*, I take care of you; *misericordiam nostri habe*, have pity upon us, especially with verbal substantives ending in *or*, *ix*, and *io*; e. g., Cicero, *misit filium non solum sui deprecatorem, sed etiam accusatorem mei; nimia aestimatio sui; valet ad commendationem tui; milites ad deditionem sui incitare; rationem et sui et aliorum habere.* The place of the subjective genitive of personal pronouns is supplied by the possessive pronouns, whence we do not say *liber mei*, but *liber meus*. Sometimes, however, the genitive of personal pronouns has a subjective meaning, as in Curtius, iv., 45, *ad Cyrum nobilissimum regem originem sui referens*, and vi., 32, *conspectus vestri venerabilis* (see the comment. on Caes., *Bell. Gall.*, i., 4); and sometimes, on the other hand, a possessive pronoun not unfrequently takes the place of an objective genitive, and that not only when joined with verbal substantives in *or* and *ix*, e. g., *ipse suus fuit accusator, terra altrix nostra*, but in other cases, also; as, *invidia tua*, envy of thee; *fiducia tua*, confidence in thee; *familiaritas tua*, friendship for thee; *spes mea*, the hope placed in me (Tac., *Ann.*, ii., 71); *amori nostro plusculum largiare*, from love towards us; *noluit rationem habere suam*, that notice was taken of him; *non sua solum ratio habenda est, sed etiam aliorum*, Cic., *de Off.*, i., 39. This is especially frequent in connexion with the substantive *injuriae*, e. g., *injurias meas, tuas, persequor, ulciscor*, that is, the wrong done to me, thee. The peculiar expressions *meā, tuā, suā, nostrā, vestrā, causā*, for my, thy, his, &c., sake, must be especially noticed, for the genitives *mei, tui, sui, nostri, vestri*, are never used in this connexion with *causā*. Sometimes the genitive of the person implied in such an adjective pronoun is added, as in *tuum hominis simplicis pectus vidimus; juravi rempublicam mea unius opera esse salvam; tot homines meā solius solliciti sunt causā; ad tuam ipsius amicitiam aditum habuit; vestra ipsorum causā hoc feci.* The genitive of a participle in this connexion occurs only in poetry,* as in Horat., *Serm.*, i., 4, 23, *quum mea nemo scripta legat, vulgo recitare timentis.* See Heindorf's note on this passage.

[§ 425.] *Note* 3.—The immediate connexion between two substantives, which is expressed by the genitive of the substantive dependant upon the other, is entirely different from the juxtaposition of two substantives in apposition to each other. But there are cases where the construction of the genitive is preferred, although the substantives are, in reality, in apposition. This is the case especially with *vox, nomen, verbum*, and similar words, to which the name itself is joined in the genitive; e. g., Cic., *de Fin.*, ii., 2, *Epicurus non intelligit, quid sonet haec vox voluptatis*, that is, this word *pleasure;* ii., 24, *ex amore nomen amicitiae ductum est*, i. e., the word *amicitia;* Sueton., *Aug.*, 53, *domini appellationem semper exhorruit.* This is regularly done when the genus is defined by the species, as in *arbor fici*, a fig-tree; *flos violae*, a violet; *virtus continentiae*, the virtue of abstinence; *vitium ignorantiae*, the defect called ignorance; *familia Scipionum*, the family of the Scipios; and also in geographical names; as, *oppidum Antiochiae, promontorium Miseni*, in which case, however, it is more usual to put the name in apposition in the same case as the generic term. There are some other cases in which one substantive intended as an explanation of another is put in the genitive, instead of the case of the word to be explained (*genitivus epexegeticus*); e. g., Curt., viii., 35, *Nocturnum frigus vehementius quam alias horrore corpora affecit, opportunumque remedium ignis*

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* [It occurs thus only before the time of the elder Pliny; after that period it appears also in prose. (*Orelli, ad Horat., l. c.*)]—*Am. Ed.*

oblatum est, i. e., a convenient remedy, viz., fire. Cicero frequently uses *genus* and *causa* in the same way; e. g., *in Cat.*, ii., 8, *unum genus est qui* —; *de Leg. Agr.*, ii., 14, *Duae sunt hujus obscuritatis causae, una pudoris, altera sceleris*, the one is shame and the other malice; *Philip.*, i., 11, *nec erit justior in senatum non veniendi causa morbi, quam mortis*; *in Verr.*, iv., 51, *omnia propter eam causam sceleris istius evenire videntur*, for this reason, viz., his crime. Comp. *de Off.*, ii., 5, *collectis causis eluvionis, pestilentiae*, &c., the other causes, inundation, plague, &c. The genitive of *gerunds* is used in the same way as that of substantives; e. g., Cic., *Tusc.*, i., 36, *Triste est nomen ipsum carendi*, the very word *to want* is sad; Senec., *ad Polyb.*, 29, *Est magna felicitas in ipsa felicitate moriendi.* In such cases the construction of apposition is very unusual in Latin; see, however, § 598.

Q. Metellus Macedonicus, quum sex liberos relinqueret, undecim nepotes reliquit, nurus vero generosque et omnes, qui se patris appellatione salutarent, viginti septem, Plin., *Hist. Nat.*, vii., 11.

[§ 426.] 2. The genitive in the immediate connexion of two substantives also expresses the external condition or the internal nature of a thing; and if any of the tenses of *esse, fieri, haberi*, appears in such a combination, the genitive is not dependant upon these verbs, but must rather be explained by the omission of a substantive; as, *homo* and *res*. This, at the same time, constitutes the difference between the genitive of quality *(genitivus qualitatis)* and the ablative of quality with the verb *esse*. But as there is a special part of speech to express qualities, viz., the adjective, the quality can be expressed by a substantive only when this substantive itself is qualified by an adjective. We cannot say, for example, *homo ingenii*, a man of talent (which is expressed by *homo ingeniosus)*, but we may say *homo magni, summi, excellentis ingenii.* Again, we cannot say *homo annorum*, but we may say *homo viginti* or *quadraginta annorum.** We must notice, also, the genitive *modi*, which, joined with a pronoun, supplies the place of a pronoun of quality; e. g., *cujusmodi libri*, the same as *quales libri*, what kind of books; *hujusmodi libri*, that is, *tales libri*, such books. The genitive *generis*, which is used in the same sense, is less frequent.

Athenienses belli duos duces deligunt, Periclem, spectatae virtutis virum, et Sophoclem, scriptorem tragoediarum, Justin, iii., 6.

Titus facilitatis tantae fuit et liberalitatis, ut nemini quidquam negaret, Eutrop., vii., 21.

Hamilcar secum in Hispaniam duxit filium Hannibalem annorum novem, Nep., *Ham.*, 3.

Spes unica populi Romani, L. Quinctius, trans Tiberim quattuor jugerum colebat agrum, Liv., iii., 26.

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* [Consult Crombie, *Gymnas.*, vol. i., p. 133, 162.]—*Am. Ed*

[§ 427.] *Note.*—The genitive thus serves to express all the attributes of a person or thing, relating to its extent, number, weight, duration, age, and the like, provided such attributes are expressed by the immediate connexion of substantives. Thus we say, *colossus centum viginti pedum*, a colossus of 120 feet in height; *fossa quindecim pedum*, a ditch of 15 feet (in length or breadth); *corona parvi ponderis*, a crown of little weight; *Aristides exilio decem annorum multatus est; frumentum dierum triginta in urbe erat; classis centum navium;* or with *esse*, which, however, has no influence upon the construction, although we sometimes translate it by "consist of;" e. g., *classis Persarum mille et ducentarum navium longarum fuit*, consisted of 1200 ships of war. With the genitive of extent or measure we may connect the ablatives, which we express in English by "with regard to;" as, *longitudine, latitudine, crassitudine, altitudine*, or *in longitudinem*, &c.; e. g., *duo actus jugerum efficiunt longitudine pedum CCXL, latitudine pedum CXX; Inter Mosam Rhenumque trium ac viginti milium spatio fossam perduxit*, Tac., *Ann.*, xi., 20; but the genitive does not depend upon these words.

The fact of this genitive of condition or quality being limited to the immediate connexion of two substantives, must be strongly impressed upon the mind of the beginner, in order that he may distinguish from it the accusative denoting extent of space and time, which is joined to verbs and adjectives, and the ablative of quality, which is governed by *esse*, or *praeditus, instructus, ornatus*. For, without the influence of any other part of speech, we say, *fossa quindecim pedum;* but when the adjective *longus* or *latus* is added, we must say, *fossa quindecim pedes lata;* in like manner, *puer decem annorum*, but *puer decem annos natus* (§ 395, foll.). When the ablative of quality is closely joined with another substantive, *praeditus* or the participle of *esse* being understood, as in *eximia forma pueri*, this expression is quite the same as *pueri eximiae formae* in meaning, but by no means in reference to the grammatical construction of the words.

[§ 428.] Lastly, we must notice some peculiar expressions, in which the accusative is used adverbially instead of the genitive of quality: *Secus* (see above, § 84 and 89), joined to *virile* or *muliebre*, signifies "of the male" or "female sex," and is equivalent to *sexûs virilis*; e. g., Liv., xxvi., 47, *liberorum capitum virile secus ad X milia capta.* *Genus*, joined with a pronoun, as *hoc, id, illud, quod*, or with *omne*, is used for *hujus, ejus, omnis generis;* e. g., Cic., *ad Att.*, xiii., 12, *orationes aut aliquid id genus scribere;* Horat., *Serm.*, ii., 6, 44, *concredere nugas hoc genus;* it is more curious in connexion with other cases; as, Varro, *de L. L.*, x., in fin., *in verbis id genus, quae non declinantur; de R. R.*, iii., 5, *porticus avibus omne genus oppletae;* Sueton., *Tit.*, 7, *uno die quinque milia omne genus ferarum dedit*, for *ferarum omnis generis.* *Pondo* (see § 87), joined quite as an indeclinable word to the accusatives *libram* and *libras*, instead of the genitive, occurs frequently in Livy; e. g., iv., 20, *Dictator coronam auream libram pondo in Capitolio Jovi donum posuit;* and in the plural, xxvi., 47, *Paterae aureae fuerunt CCLXXVI., libras ferme omnes pondo.*

[§ 429.] 3. The genitive is used to express the whole of which anything is a part, or to which it belongs as a part. This is the case, (a) with substantives denoting a certain measure of things of the same kind; e. g., *modius, medimnum tritici, libra farris, magna vis auri, jugerum agri, ala equitum.* This genitive may be termed *genitivus generis.* *(b)* With all words which denote a part of a whole *(genitivus partitivus)*, where we often use the preposition "of" or "among." All comparatives and superlatives belong to this class; e. g., *doctior horum* *(duorum) juvenum; doctissimus omnium; eloquentissimus Romanorum, ferocissimi exulum*, and also all words implying a number, whether they are real numerals or pronouns and adjectives; as, *quis, aliquis, quidam, uter, alter, neuter, alteruter, uterque, utervis, aliquot, solus, nullus, nonnulli, multi, pauci;* or substantives; as, *nemo, pars, numerus.* The genitive belonging to the superlative of adjectives is retained, also, with superlatives as adverbs. Thus we say *optimus omnium est*, and also *optime omnium vixit.*

Graecorum oratorum praestantissimi sunt ii, qui fuerunt Athenis, eorum autem princeps facile Demosthenes, Cic., *de Opt. Gen. Orat.*, 4.

Populus Romanus legem dedit, ut consulum utique alter ex plebe crearetur, Liv., vi., 35.

Duo sunt aditus in Ciliciam ex Syria, quorum uterque parvis praesidiis propter angustias intercludi potest, Cic., *ad Fam.*, xv., 4.

[§ 430.] *Note* 1.—The poets use the genitive, also, with other adjectives (in the positive), but this seldom occurs in prose. Livy frequently has the expressions *delecti equitum, expediti militum;* iu Sallust (*Cat.*, 53) we find *effoeta parentum*, and in Vell. Pat., ii., 8, *veteres Romanorum ducum.* (See the remarks of Corte and Ruhnken on these passages.) The genitive, however, always denotes the whole, from which a part is taken. When, therefore, the above-mentioned adjectives are used in the same number and case as the substantive denoting the whole, the case is different, although the difference in meaning is sometimes very slight; e. g., *multi, aliquot, pauci militum* and *milites; Varro doctissimus fuit Romanorum* and *doctissimus Romanus; alter consulum* and *alter consul. Uterque*, however, cannot, like the English "both," be joined to a pronoun in the same case, except when a substantive is added; thus, "both these" or "these two" cannot be translated into Latin by *hic* (or *ille, qui*) *uterque*, but we must say *horum, illorum, quorum uterque*, whereas *uterque frater* and *quod utrumque exemplum* are quite common expressions.*

The genitive, however, cannot be used when the numeral contains the same number of things as that of which the whole consists, that is, when there is no relation of a part to a whole. We make this remark only because we use the preposition "of" (the equivalent to the genitive), when we are not speaking of a greater whole, but of an equal one. We say, for example, "the people who served under Frederic the Great, and of whom few are surviving," but in Latin we cannot say *quorum admodum pauci supersunt*, but *qui pauci supersunt*, for these few are all. Cic., *Philip.*, ii., 6, *Veniamus ad vivos, qui duo de consularium numero supersunt;* Liv., i., 55, *Tarquinius sacella exaugurare statuit, quae aliquot ibi a Tatio rege consecrata fuerant;* Quintil., v., 10, 63, (Quaeritur), *quot sint species rerum publicarum: quas tres accepimus, quae populi, quae paucorum, quas unius potestate regerentur.*

Instead of the genitive we may also use the prepositions *ex* and *inter*, and sometimes *de*, but never *ab.* (Compare the passages quoted in Chap. LXV.)

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* [The reason of all this simply is, that *uterque* never has the force of our English "*both*," but always denotes each of two taken individually.]—*Am. Ed.*

[§ 431.] *Note* 2.—The words *uter*, *alter*, *neuter*, differ from *quis alius*, *nullus*, by their referring to a whole consisting of only two. (See § 141.) The difference between *nostri*, *vestri*, and *nostrum*, *vestrum*, is this: the forms ending in *um* are used as partitive genitives; e. g., *uterque nostrum*, *nostrum cujusque vita; nemo vestrum ignorat; imperium summum Romae habebit; qui vestrum primus osculum matri tulerit;* but *nostri melior pars animus est, miserere nostri, immemor nostri, amor nostri, odium vestri, vestri similes. Vestrum,* however, occurs, also, without any partitive meaning; e. g., *frequentia vestrum incredibilis*, Cic., *in Rull.*, ii., 21, and *Philip.*, iv., 1; compare *p. Planc.*, 6; *quis erit tam cupidus vestrum*, Cic., *in Verr.*, iii., 96; *vestrum quoque non sum securus*, Liv., xxxix., 16. The forms *nostrum*, *vestrum*, moreover, are always used when joined with *omnium*, even when the genitive is a subjective one; e. g., Cic., *de Orat.*, iii., 55, *Voluntati vestrum omnium parui; in Cat.*, i., 7, *patria quae communis est omnium nostrum parens.*

[§ 432.] 4. The neuters of pronouns and of some adjectives used as pronouns, are joined with a genitive for two reasons: first, because in meaning they have become substantives; and, secondly, because they express a part of a whole. Such neuters are: *hoc*, *id*, *illud*, *istud*, *idem*, *quid* and *quod* with their compounds (*aliquid*, *quidquid*, *quippiam*, *quidquam*, *quodcunque*), *aliud; tantum*, *quantum*, *aliquantum*, *multum*, *plus*, *plurimum*, *minus*, *minimum*, *paulum* and *nimium*, with their diminutives and compounds; *tantulum*, *tantundem*, *quantulum*, *quantulumcunque*, &c. To these we must add *nihil*, nothing, which is always used as a substantive; and the adverbs *satis*, enough; *parum*, too little; *abunde*, *affătim*, and sometimes *largiter*, abundantly—when they are used as substantives.

It is, however, to be observed that these neuters are used as substantives only in the nominative and accusative, and that they must not be dependant upon prepositions.

Quantum incrementi Nilus capit, tantum spei in annum est, Senec., *Nat. Quaest.*, iv., 6.

Potest quidquam esse absurdius, quam, quo minus viae restat, tanto plus viatici quaerere, Cic., *Cat. Maj.*, 18.

Procellae quanto plus habent virium, tanto minus temporis, Senec., *Nat. Quaest.*, vii., 9.

Pythagoras, quum in geometria quiddam novi invenisset, Musis bovem immolasse dicitur, Cic., *de Nat. Deor.*, iii., 36.

Justitia nihil expetit praemii, nihil pretii, Cic., *de Leg.*, i., 18.

Satis eloquentiae, sapientiae parum (in Catilina fuit), Sallust.

[§ 433.] *Note* 1.—The genitive joined with these neuters is often not a real substantive, but the neuter of an adjective, which is used as a substantive, as above, *quiddam novi*. It must be observed here that only adjectives of the second declension (in *um*) can be treated as substantives, and not those of the third in *e*, nor the comparative in *us*. We may therefore say *aliquid novum* and *aliquid novi*, but only *aliquid memorabile*, and *gravius aliquid*. *Aliquid memorabilis* cannot be used, except, perhaps, in connexion with neuters of the second declension; e. g., *aliquid novi ac memorabilis tibi narrabo* (as in Livy, v., 3, *si quidquam in vobis non dico civilis sed humani esset*); but even in this case it is preferable to say *aliquid novum ac memorabile*; as in Seneca, *vide ne ista lectio multorum auctorum habeat aliquid vagum et instabile*. It must farther be remarked that, when there is any case dependant upon the neuter adjective, the latter can scarcely be put in the genitive, and we must say *nihil expectatione vestra dignum dico*, as Cicero (*de Orat.*, i., 31) does.

[§ 434.] *Note* 2.—The adverbs of place, *ubi*, *ubique*, *ubicunque*, *usquam*, *nusquam* (*longe*), *unde*, *hic*, *huc*, *eo*, *eodem*, *quo*, *quacunque*, *quoquo*, *aliquo* are joined with the genitives *gentium*, *terrarum*, *loci*, *locorum*, and by the addition of such a genitive their meaning is strengthened; e. g., *ubinam gentium sumus? abes longe gentium; aliquo terrarum migrandum est; ubi terrarum es?* The expressions *hoc loci*, *quo loci sum*, *res eodem est loci*, *quo tu reliquisti*, in Cicero and other writers are equivalent to *quo*, *eodem loco*, and the ablatives *quo*, *eodem*, are used as if *loco* were to follow. The adverbs *huc*, *eo*, *quo*, when used figuratively to express a degree, are joined also with other genitives; e. g., *huc arrogantiae venerat*, to this degree or pitch of arrogance; *eo insolentiae furorisque processit; scire videmini quo amentiae progressi sitis.* In the phrase *minime gentium*, by no means, the genitive merely strengthens the meaning of *minime*.

In the following expressions denoting time the genitive appears to be quite superfluous: *postea loci*, afterward; *ad id locorum*, up to this point; in Sallust and Livy, *interea loci*, in the mean time; and *adhuc locorum*, until now, in the comic writers; *tum temporis*, at that time, occurs in late writers, and should not be imitated. In the phrase *quantum* or *quoad ejus facere possum*, or in the passive form, *fieri potest*, the *ejus* refers to the preceding sentence, "as much of it," or "as far as this is possible."

[§ 435.] 5. Poets and prose writers later than Cicero use the neuters of adjectives in general, both in the singular and plural, as substantives, and join them with a genitive; e. g., Curtius, *reliquum noctis acquievit*, he slept the remainder of the night; Livy, *exiguum campi ante castra erat*, for which Cicero would have said *exiguus campus; in ultima Celtiberiae penetrare; summa tectorum obtinere*, instead of *in ultimam Celtiberiam penetrare*, and *summa tecta obtinere*.

Note.—So, also, *ultimum inopiae* is equivalent to *ultima inopia*; *medium* or *extremum anni*, *aetatis*, for which *media aetas* is the ordinary expression; *extrema agminis*, *infima clivi; saeva ventorum*, *opportuna locorum*, *avia itinerum*, *tacita suspicionum*; and with a preposition, *in immensum altitudinis dejecit*, for *in immensam altitudinem; ad ultimum vitae perseverare*, *in ultima Orientis relegare*, *cum pretiosissimis rerum fugere*, where the ablat. must not be taken for a feminine, although the expression is used for *cum pretiosissimis rebus*. *Ad multum diei* or *noctis* is a peculiar phrase of the same kind, for a neuter like *multum* may, indeed, be joined with a genitive, but not with a preposition; hence the ordinary construction is *in multam noctem scribere*. Very frequently there is a peculiar meaning in such a neuter plural: *incerta*, *subita belli*; i. e., the uncertain, sudden occurrences in war, or *subitae occasiones belli*; *quassata muri*, the shaken parts of the wall; *infrequentissima* *urbis*, the most uninhabited part of the town; *plana urbis Tiberis stagnaverat.* Livy has many expressions of this kind (Drakenborch on Liv., xxxvii., 58), and in Tacitus they are innumerable. Respecting the analogy with the Greek language, see Vechner, *Hellenolex*, i., 2, 9, p. 202, foll., and Heindorf on Horat., *Sat.*, ii., 2, 25.

[§ 436.] 6. Many adjectives denoting a relation to a thing *(adjectiva relativa)*, especially those which express *partaking*, *desiring*, *fulness*, *experience*, *capacity*, or *remembering*, and their contraries, are joined with the genitive of a substantive or pronoun. Thus we say *memor promissi*, remembering a promise; *compos mentis*, in possession of his mind; *ignarus sermonis Latini*, ignorant of the Latin language. Such relations are expressed in English by prepositions.

The following, in particular, are construed in this way: *particeps*, *affinis* (e. g., *alicujus culpae*, *suspicionis*: see, however, § 411), *expers*, *inops*, *consors*, *exsors*; *cupidus*, *studiosus*, *avidus*, *avarus*; *plenus*, *inanis*, *capax*, *insatiabilis*, *fecundus*, *fertilis*, *ferax*, *sterilis*; *perītus*, *imperītus*, *conscius*, *inscius*, *nescius*, *praescius*, *gnarus*, *ignarus*, *rudis*, *insolens* and *insolitus*, or *insuetus*, *prudens*, *providus*, *compos*, *impos*, *potens* and *impŏtens*; *memor*, *immĕmor*, *tenax*, *curiosus*, *incuriosus*.

Pythagoras sapientiae studiosos appellavit philosophos, Cicero, *Tusc.*, v., 3.
Themistocles peritissimos belli navalis fecit Athenienses, Nep., *Them.*, 2.
Venturae memŏres jam nunc estote senectae, Ovid.
Conscia mens recti famae mendacia ridet, Ovid, *Fast.*
Nescia mens hominum fati sortisque futurae, Virgil.

[§ 437.] *Note* 1.—The poets and those prose writers who, deviating from the ordinary mode of speaking, use poetical constructions, to give animation to their style (especially Tacitus), extend the rule of joining a genitive with adjectives very far. They construe, in particular, all adjectives expressing mental emotion with the genitive of the thing to which it is directed; e. g., *ambiguus consilii*; *anxius futuri*, *securitatis*; *benignus vini*; *certus sceleris*; *dubius viae*; *impiger militiae*; *interritus leti*; *incautus futuri*; *incertus sententiae*; *laetus laboris*; *modicus voluptatum*; *pervicax irae*, *recti*; *piger periculi*; *segnis occasionum*; *socors futuri*; *securus futuri*; *timidus lucis*; *formidolosus hostium*; *oblatae occasionis propera*; *ferox scelerum Sejanus*; *atrox odii Agrippina*,—where in ordinary prose the prepositions *de*, *in* or *ad*, would be required, and where we use "in respect of" or "in regard to." In some cases the genitive is used, in imitation of the Greek, instead of the Latin ablative; e. g., *integer vitae*, for *integer vitā*; *diversus morum*; *lassus maris*, *viarum*, *militiae*; *vetus operis ac laboris*; *sacerdos scientiae cerimoniarumque vetus*. In some cases, however, the adjective is only a bold expression, and used in the same sense as one of those mentioned above; e. g., *vetus operis*, equivalent to *peritus operis*. In the case of superlatives the genitive is to be explained in a different way; as, Tacit., *Ann.*, vi., 6, *praestantissimus sa-*

pientiae, for *sapientum*; i., 46, *princeps severitatis et munificentiae summus*, for *omnium qui et severi et munifici sint*. Comp. § 470. We must notice especially the use of the genitive *animi* (instead of the ablative), which occurs so frequently in late prose writers, and is joined with all adjectives. (See Ruhnken on Vell. Pat., ii., 93.) We thus find *aeger*, *anxius*, *atrox*, *aversus caecus*, *captus*, *confidens*, *confusus*, *incertus*, *territus*, *validus*, *exiguus*, *ingens*, *medicus*, *immodicus*, and *nimius animi*; and, owing to this frequent use of the genitive with adjectives, it is found also with verbs denoting anxiety; e. g., *absurde facis, qui te angas animi*; *discrucior animi*, and even in Cicero we find more than once *ego quidem vehementer animi pendeo*; it occurs more rarely with verbs denoting joy; as, *recreabar animi*.

Note 2.—The adjectives *plenus* and *inanis* (full, empty), as well as *fertilis* and *dives*, may be construed also with the ablative (§ 457, foll.), and with *refertus* (the participle of a verb denoting "to fill") the ablative is commonly used; *plenus* in the early prose, is rarely joined with the ablative, but in later times frequently: Cicero, e. g., *Philip.*, ii., 27, says, *domus* (Antonii) *erat aleatoribus referta, plena ebriorum*. We may use either case in *jurisperitus* and *jureperitus*, *jurisconsultus* and *jureconsultus* (abridged ICtus). *Compos* and *expers* are but rarely found with the ablative instead of the genit.; as, Liv., iii., 71, *praeda ingenti compotem exercitum reducunt*; Sallust, *Cat.*, 33, *omnes fama atque fortunis expertes sumus*. *Immunis* (not partaking) is commonly joined with the genitive, but when used in the sense of "free from," it takes either *ab* or the simple ablat. (See § 468.)

Conscius is construed with a genitive and a dative of the thing; e. g., Sallust, *Cat.*, 25, *caedis conscia fuerat*; Cic., *p. Coel.*, 21, *huic facinori tanto mens tua conscia esse non debuit*. The person who is conscious of a thing is always expressed by the dative; as, *sibi conscium esse alicujus rei*.

[§ 438.] 7. The participles present active are joined with a genitive when they do not express a simple act or a momentary condition, but, like adjectives, a permanent quality or condition; hence most of them have degrees of comparison like real adjectives. The following list contains those most in use: *amans*, *appetens*, *colens*, *fugiens*, *intelligens*, *metuens*, *negligens*, *observans*, *retinens*, *tolerans*, *patiens*, *impatiens*, *temperans*, *intemperans*; e. g., *amans patriae*, *Gracchi amantissimi plebis Romanae*, *appetens laudis*, *sancti et religionum colentes*, *fugiens laboris*, *imminentium (futuri) intelligens*, *officii negligens*, *miles patiens* or *impatiens solis*, *pulveris*, *tempestatum*.

Epaminondas adeo fuit veritatis diligens, ut ne joco quidem mentiretur, Nep., *Epam.*, 3.

Romani semper appetentes gloriae praeter ceteras gentes atque avidi laudis fuerunt, Cic., *p. Leg. Man.*, 3.

Note.—The passage from Nepos shows that the participles admitting this construction are not limited to such as have the meaning of the adjectives mentioned above (§ 436), but they are used in this way throughout, provided they express a permanent quality; *miles patiens frigus*, for example, is a soldier who at a particular time bears the cold, but *miles patiens frigoris* is one who bears cold well at all times. Hence *cupiens*, *efficiens*, *experiens*, *sciens*, *sitiens*, *timens*, and a considerable number of others, are joined with a genitive. Some participles perfect passive have been mentioned in § 436, as their number is very limited; and *completus*, *expertus*, *inexpertus*, *invictus*, and *consultus* may be classed with the above-mentioned ad jectives. If, in poetical language, we find any other perfect participles joined with a genitive, we must regard them as adjectives.

[§ 439.] 8. With verbs of *reminding*, *remembering*, and *forgetting* (*admoneo*, *commoneo*, *commonefacio aliquem*; *memini*, *reminiscor*, *recordor*, also *in mentem mihi venit*; *obliviscor*,) the person or the thing of which any one reminds another or himself, or which he forgets, is expressed by the genitive; but there are many instances, also, in which the thing is expressed by the accusative.

Medicus, ut primum mentis compotem esse regem sensit, modo matris sororumque, modo tantae victoriae appropinquantis admonere non destitit, Curt., iii., 16.

Hannibal milites adhortatus est, ut reminiscerentur pristinae virtutis suae, neve mulierum liberumque (for *et liberorum*) *obliviscerentur.*

Tu, C. Caesar, oblivisci nihil soles, nisi injurias, Cic., *p. Leg.*, 12.

Non omnes (senes) *possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestres navalesque pugnas, ut bella a se gesta triumphosque recordentur*, Cic., *Cat. Maj.*, 5.

[§ 440.] *Note.*—With regard to the accusative of *the thing*, it must be observed that the neuters of pronouns, and the neuter adjectives used as substantives, are joined to the above-mentioned verbs only in the accusative; for their genitive would present no difference from the masc. gender. Hence Cicero (*de Off.*, ii., 8) is obliged to say, *Externa libentius in tali re quam domestica recordor*; and the verbs of *reminding* are thus joined with two accusatives, one of the person and the other of the thing; e. g., *illud me praeclare admones, unum te admoneo.* (Comp. § 393.) An accusative of the thing, expressed by a real substantive, occurs only with verbs of *remembering* and *forgetting*; e. g., *memini* or *oblitus sum mandata, beneficia, dicta factaque tua*; *pueritiae memoriam recordari ultimam.* An accusative of the person is very rarely used with these verbs; but *memini*, in the sense of "I remember a person who lived in my time," is invariably joined with an accusative of the person; e. g., Cic., *Philip.*, v., 6, *quod neque reges fecerunt, neque ii, qui regibus exactis regnum occupare voluerunt: Cinnam memini, vidi Sullam, modo Caesarem*, &c.; *de Orat.*, iii., 50, *Antipater ille Sidonius, quem tu probe meministi.* Sometimes verbs of *reminding* and *remembering* take the preposition *de*; *memini* takes *de* more especially when it signifies *mentionem facere*, but the genitive also may be used. With *venit mihi in mentem*, the person or thing may be put in the nominat., so as to become the subject; e. g., *aliquid, haec, omnia mihi in mentem venerunt.*

[§ 441.] 9. The impersonal verbs *pudet*, *piget*, *poenitet*, *taedet*, and *miseret* require the person in whom the feeling exists to be in the accusative, and the thing which produces the feeling in the genitive. The thing producing the feeling may also be expressed by the infinitive, or by a sentence with *quod* or with an interrogative particle, e. g., *pudet me hoc fecisse*, *poenitet me quod te offendi*, *non poenitet me* (I am not dissatisfied) *quantum profecerim.* As to the forms of these verbs, see § 225.

Malo, me fortunae poeniteat, quam victoriae pudeat, Curt., iv., 47.

Eorum nos magis miseret, qui nostram misericordiam non requirunt, quam qui illam efflagitant, Cic., *p. Mil.*, 34.

Non poenitet me vixisse, quoniam ita vixi, ut non frustra me natum existimem, Cic., *Cat. Maj.*, in fin.

Quem poenitet peccasse, paene est innocens, Senec., *Agam.*, 243.

[§ 442.] *Note* 1.—The personal verbs *misereor* and *miseresco*, "I pity," are joined with a genitive, like the impersonal verbs *miseret* (and *miseretur*): *miseremini sociorum, misertus tanti viri, generis miseresce tui;* but we also find *miserescit me tui*, impersonally, in Terence (*Heaut.*. v., 4, 3), *inopis te nunc miserescat mei. Miserari* and *commiserari* (to pity), on the other hand, require the accusative. The above-mentioned impersonal verbs are very rarely used personally; as in Terence, *Adelph.*, iv., 5, 36, *non te haec pudent.* In the passage of Cicero (*Tusc.*, v., 18), *sequitur ut nihil (sapientem) poeniteat*, the word *nihil* must not be taken for a nominative: it is the accusative, for both this particular word and the neuters of pronouns are thus used in the accusative (see § 385); whereas real substantives would necessarily be in a different case. So, also, in Cic., *de Invent.*, ii., 13, *quaeri oportet, utrum id facinus sit, quod poenitere fuerit necesse,* for *cujus rei.* The participle *pertaesus* (belonging to *taedet*) governs the accusative, contrary to the rule by which participles are joined with the same case as the verbs from which they are formed; e. g., Sueton., *Jul.*, 7, *quasi pertaesus ignaviam suam;* but it is also used with a genitive, as in Tacitus, *Ann.*, xv., 51, *postremo lentitudinis eorum pertaesa.*

[§ 443.] *Note* 2.—*Pudet* requires a genit., also, in the sense of "being restrained by shame or respect for a person;" e. g., Terent., *Adelph.*, iv., 5, 49, *et me tui pudet;* Cic., *in Clod.*, *Nonne te hujus templi, non urbis, non vitae, non lucis pudet?* It is found more frequently without an accusat., as in Livy, iii., 19, *pudet deorum hominumque;* Cic., *Philip.*, xii., 3, *pudet hujus legionis, pudet quartae, pudet optimi exercitus.*

[§ 444.] 10. The verbs of *estimating* or *valuing* and their passives (*aestimare, ducere, facere, fieri, habere, pendere, putare, taxare,* and *esse*) are joined with the genitive when the value is expressed generally by an adjective, but with the ablative when it is expressed by a substantive. (Comp. § 456.) Genitives of this kind are: *magni, permagni, pluris, plurimi, maximi, parvi, minoris, minimi, tanti, quanti,* and the compounds *tantidem, quantivis, quanticunque;* but never (or very rarely) *multi* and *majoris.* The substantive to be understood with these genitives is *pretii*, which is sometimes expressed (with *esse*).

Si prata et hortulos tanti aestimamus, quanti est aestimanda virtus? Cic., *Parad.*, 6.

Unum Hephaestionem Alexander plurimi fecerat, Nep., *Eum.*, 2.

Ego a meis me amari et magni pendi postulo, Terent., *Adelph.*, v., 4, 25.
Mea mihi conscientia pluris est, quam omnium sermo, Cic., *ad Att.*, xii., 28.

Note.—*Tanti est*, "it is worth so much," signifies, also, absolutely, "it is worth while;" e. g., Cic., *in Cat.*, i., 9, *Video quanta tempestas invidiae nobis impendeat. Sed est mihi tanti: dummodo ista privata sit calamitas.* In addition to the above genitives we must mention *assis, flocci, nauci, pensi, pili habere*, or commonly *non habere, ducere, aestimare;* farther, the comic phrase *hujus non facio*, "I do not care *that* for it," and *nihili*. But we find, also, *pro nihilo habere, putare*, and *ducere;* e. g., *omnia, quae cadere in hominem possint, despicere et pro nihilo putare.* The phrase *aequi boni*, or *aequi bonique facio, consulo*, and *boni consulo*, I consider a thing to be right, am satisfied with it, must likewise be classed with these genitives. A genitive expressing *price* is joined, also, to such words as *coeno, habito, doceo;* e. g., *quanti habitas?* what price do you pay for your house or lodging? *quanti docet?* what are his terms in teaching?

[§ 445.] The same rule applies to general statements of price with the verbs of *buying, selling, lending*, and *hiring (emere, vendere*, the passive *venire, conducere, locare*, and as passives in sense, *stare* and *constare, prostare* and *licere*, to be exposed for sale). But the ablatives *magno, permagno, plurimo, parvo, minimo, nihilo*, are used very frequently instead of the genitive.

Mercatores non tantidem vendunt, quanti emerunt, Cic.
Nulla pestis humano generi pluris stetit, quam ira, Senec.
Non potest parvo res magna constare, Senec., *Epist.*, 19.

Note.—With verbs of *buying*, therefore, the genitive and ablative alternate according to the particular words that are used. Cic., *ad Fam.*, vii., 2, writes, *Parum acute ei mandasti potissimum, cui expediret illud venire quam plurimo: sed eo vidisti multum, quod praefinisti, quo ne pluris emerem—nunc, quoniam tuum pretium novi, illicitatorem, potius ponam, quam illud minoris veneat;* Plaut., *Epid.*, ii., 2, 112, *Quanti emere possum minimo?* What is the lowest price I can buy at? *Aestimare* is sometimes joined with the ablatives *magno, permagno, nonnihilo*, instead of the regular genitives. The adverbs *care, bene, male*, sometimes take the place of the ablative with the verbs of buying, though not very frequently. Instead of *nihilo constat*, it costs me nothing, we find in Cicero *gratis constat*.

[§ 446.] 11. The genitive is used to denote the crime or offence, with the verbs *accuso, incuso, arguo, interrogo, insimulo, increpo, infamo; convinco, coarguo; judico, damno, condemno; absolvo, libero, purgo; arcesso, cito, defero, postulo, reum facio, alicui diem dico, cum aliquo ago.* The genitive joined to these verbs depends upon the substantive *crimine* or *nomine*, which is understood, but sometimes also expressed.

Genitives of this kind are, *peccati, maleficii, sceleris, caedis, veneficii, parricidii, furti, repetundarum, peculatus, falsi, injuriarum, rei capitalis, proditionis, majestatis; probri, stultitiae, avaritiae, audaciae, vanitatis, levitatis, temeritatis ignaviae; timoris, impietatis*, and others.

Miltiades proditionis est accusatus, quod, quum Parum expugnare posset, e pugna discessisset, Nep., *Milt.*

Thrasybulus legem tulit, ne quis ante actarum rerum accusaretur neve multaretur, Nep., *Thras.*, 3.

Note 1.—To these verbs we must add a few adjectives, which are used instead of their participles: *reus*, *compertus*, *noxius*, *innoxius*, *insons*, *manifestus*. Sometimes the preposition *de* is used, with the verbs of accusing ✗ and condemning, instead of the genitive; e. g., *de vi condemnatus est*, *nomen alicujus de parricidio deferre.*

[§ 447.] *Note* 2.—The punishment, with the verbs of condemning, is commonly expressed by the genitive; e. g., *capitis*, *mortis*, *multae*, *pecuniae*, *quadrupli*, *octupli*, and less frequently by the ablative, *capite*, *morte*, *multa*, *pecunia*. The ablative, however, is used invariably when a definite sum is mentioned; e. g., *decem*, *quindecim milibus aeris*. Sometimes we find the preposition *ad* or *in*: *ad poenam*, *ad bestias*, *ad metalla*, *in metallum*, *in expensas*, and Tacitus uses, also, *ad mortem*. The meaning of *capitis accusare*, *arcessere*, *absolvere*, and of *capitis* or *capite damnare*, *condemnare*, must be explained by the signification of what the Romans called a *causa capitis*.* *Voti* or *votorum damnari*, to be condemned to fulfil one's vow, is thus equivalent to "to obtain what one wishes."

[§ 448.] 12. The genitive is used with the verbs *esse* and *fieri*, in the sense of "it is a person's business, office, lot, or property," the substantives *res* or *negotium* being understood; e. g., *hoc est praeceptoris*, this is the business of the teacher; *non est mearum virium*, it is beyond my strength; *Asia Romanorum facta est*, Asia became the property of the Romans. The same genitive is found, also, with some of the verbs mentioned in § 394, *esse* being understood.

But instead of the genitive of the personal pronouns *mei*, *tui*, *sui*, *nostri*, *vestri*, the neuters of the possessives, *meum*, *tuum*, *suum*, *nostrum*, *vestrum est*, *erat*, &c., are used.

Cujusvis hominis est errare, nullius nisi insipientis in errore perseverare, Cic., *Phil.*, xii., 2.

Sapientis judicis est, semper non quid ipse velit, sed quid lex et religio cogat, cogitare, Cic., *p. Cluent.*, 58.

Bello Gallico praeter Capitolium omnia hostium erant, Liv., vi., 40.

Tuum est, M. Cato, qui non mihi, non tibi, sed patriae natus es, videre quid agatur, Cic., *p. Muren.*, 38.

Note 1.—We have here followed Perizonius (on Sanctius, *Minerva*, in many passages) in explaining the genitive by the ellipsis of *negotium*.† This opinion is confirmed by a passage in Cicero, *ad Fam.*, iii., 12, *non horum temporum, non horum hominum et morum negotium est*; but we ought not to have recourse to such an ellipsis, except for the purpose of illustrating the idiom of a language, and we should not apply it to every particular case; for, in most instances, it would be better and more consist

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* [Consult *Dict. Antiq.*, p. 212, *Harpers' ed.*]—*Am. Ed.*

† [Compare *Palairet*, *Ellips. Lat.*, *s. v.* Negotium.]—*Am. Ed.*

+ de vi reus. Cic. Sest 35. &c

ent with the Latin idiom, to supply *proprius*, as an adjective and *proprium* as a substantive. (Comp. § 411.) In the following sentences from Cicero, *proprium est animi bene constituti laetari bonis rebus*, and *sapientis est proprium, nihil quod poenitere possit facere*, we might omit *proprium* and use the genitive alone. In the following sentences the words *munus* and *officium* might be omitted: Cic., *p. Mil.*, 8, *principum munus est resistere levitati multitudinis*, and Terent., *Andr.*, ii., 1, 30, *neutiquam officium liberi esse hominis puto, quum is nil mereat, postulare id gratiae apponi sibi*; and hence we may also assume the ellipsis of *manus* and *officium*, for the purpose of illustrating the Latin idiom.

Esse is joined with a genitive expressing quality, *est stultitiae, est levitatis, est hoc Gallicae consuetudinis*, especially *moris est*, for which, without difference in meaning, we may say *stultitia est, levitas est, haec consuetudo est Gallorum, mos est*; e. g., Cic., *in Verr.*, i., 26, *negavit moris esse Graecorum, ut in convivio virorum accumberent mulieres*, the same as *morem esse Graecorum*.

Note 2.—As it is the rule to use the neuter of the possessive pronouns, instead of the genitive of the personal pronouns, so in other cases, instead of a genitive of a substantive, an adjective derived from the substantive may be used; e. g., *humanum est, imperatorium est, regium est; et facere et pati fortia Romanum est*, Liv., ii., 12.

[§ 449.] 13. A similar ellipsis takes place with the impersonal verbs *interest* and *rēfert*, it is of interest or importance (to me), the person to whom anything is of importance being expressed by the genitive; but instead of the genitive of the personal pronouns, the possessives *mea, tua, sua, nostra, vestra*, are used. These possessives are commonly considered to be accusatives neuter plural, *commoda* being understood; but from some verses in Terence, especially *Phorm.*, iv., 5, 11, and v., 8, 47, we are obliged to consider them with Priscian (p. 1077) as ablatives feminine singular, and it is not impossible that *causā* may be understood.* The thing which is of interest or importance is not expressed by a substantive, but sometimes by the neuter of a pronoun; e. g., *hoc mea interest*, and usually by an accusative with the infinitive, or by *ut* and the interrogative particles with the subjunctive; e. g., *multum mea interest, te esse diligentem*, or *ut diligens sis*, (utrum) *diligens sis nec ne.*

Semper Milo, quantum interesset P. Clodii, se perire, cogitabat, Cic., *p. Mil.*, 21.

Caesar dicere solebat, non tam sua, quam reipublicae interesse, uti salvus esset, Suet., *Caes.*, 86.

Inventae sunt epistolae, ut certiores faceremus absentes, si

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* This explanation solves only half the difficulty, but both the use of the genitive and the length of *rē* in *refert* are sufficiently accounted for by what has been said in a note at the foot of p. 19. We should add here that *meā, tuā, suā*, &c., are accusatives for *meam, tuam, suam*, &c. Comp. Key, *The Alphabet*, p. 77.—TRANSL.

quid esset, quos eos scire aut nostra aut ipsorum interesset, Cic., *ad Fam.*, ii., 4.

Quid refert, utrum voluerim fieri, an factum gaudeam? Cic., *Philip.*, ii., 12.

Note 1.—When an infinitive alone is joined to *interesse*, the preceding subject is understood, e. g., *omnium interest recte facere*, scil. *se.* The nominative of the subject in Cicero, *ad Att.*, iii., 19, *non quo mea interesset loci natura*, is very singular. It has been asserted that *refert* is not joined with the genitive of the person; in Cicero, it is true, it does not occur, for he generally uses it with the pronouns *mea*, *tua*, *sua*, &c.; but other authors use the genitive; e. g., Sallust, *Jug.*, 119, *faciendum aliquid, quod illorum magis, quam sua rettulisse videretur*, and Liv., xxxiv., 27, *ipsorum referre*, &c. Most frequently, however, *refert* is used without either a genitive or any of the pronouns *mea*, *tua*, &c.: *refert, quid refert? magni, parvi, magnopere refert.* The dative of the person in Horace, *Serm.*, i., 1, 50, *vel dic quid referat intra naturae fines viventi, jugera centum an mille aret*, is a singular peculiarity.

[§ 450.] *Note* 2.—The degree of importance is expressed by adverbs or neuter adjectives, or by their genitives, *magis, magnopere, vehementer, parum, minime, tam, tantopere; multum, plus, plurimum, permultum, infinitum, mirum quantum, minus, nihil, aliquid, quiddam, tantum, quantum; tanti, quanti, magni, permagni, parvi.* The object for which a thing is of importance is expressed by the preposition *ad*, as in Cicero, *magni interest ad honorem nostrum*; a dative used in the same sense occurs in Tacitus, *Ann.*, xv., 65, *non referre dedecori.*

CHAPTER LXXIV.

ABLATIVE CASE.

[§ 451.] 1. The Ablative serves to denote certain relations of substantives, which are expressed in most other languages by prepositions.

Note.—This is an important difference between the ablative and the other oblique cases; for the latter, expressing necessary relations between nouns, occur in all languages which possess cases of inflection, and do not, like the French or English, express those relations by prepositions. But the ablative is a peculiarity of the Latin language, which might indeed be dispensed with, but which contributes greatly to its expressive conciseness.

The ablative is used first with passive verbs to denote the *thing* by which anything is effected *(ablativus efficientis)*, and which in the active construction is expressed by the nominative; e. g., *sol mundum illustrat*, and *sole mundus illustratur; fecunditas arborum me delectat*, and *fecunditate arborum delector.* If that by which anything is effected is a *person*, the preposition *ab* is required with the ablative (see § 382), with the sole exception of the participles of the verbs denoting "to be born" *(natus, genitus, ortus*, and in poetry, also, *cretus, editus, satus)*, to which the name of the father or family is generally joined in the ablative without a preposition. *Ab* cannot be used with the ablative of a *thing* by which anything is effected, unless the thing be personified.

Dei providentiâ mundus administratur, Cic.

Non est consentaneum, qui metu non frangatur, eum frangi cupiditate; nec qui invictum se à labore praestiterit, vinci a voluptate, Cic., *De Off.*, i., 20.

Note.—The words denoting "born" usually have the preposition *ex* or *de* joined to the name of the mother, but the ablative alone is also found, and there are a few passages in which *ex* or *ab* is joined to the name of the father; e. g., Terent., *Adelph.*, i., 1, 15, *Atque ex me hic natus non est, sed ex fratre;* Caes., *Bell. Gall.*, vi., 18, *prognati ab Dite patre. Ortus ab aliquo* is frequently used in speaking of a person's ancestors; e. g., Cic., *p. Muren.*, 21, *qui ab illo ortus es;* Caes., *Bell. Gall.*, ii., 4, *plerosque Belgas esse ortos a Germanis* (the same as *oriundos*).

[§ 452.] 2. An ablative expressing the *cause (ablativus causae)* is joined with adjectives, which, if changed into a verb, would require a passive construction; e. g., *fessus, aeger, saucius* (equivalent to *qui fatigatus, morbo affectus, vulneratus est);* and with intransitive verbs, for which we may generally substitute some passive verb of at least a similar meaning; as, *interiit fame, consumptus est fame; expectatio rumore crevit, expectatio aucta est rumore; gaudeo honore tuo, delector honore tuo.* Thus, verbs expressing feeling or emotion are construed with the ablative of the thing which is the cause of the feeling or emotion; as, *doleo, gaudeo, laetor; exilio, exulto, triumpho, lacrimo, paene desipio gaudio, ardeo cupiditate, desiderio.* Sometimes the prepositions *propter* and *per* are used instead of such an ablative; and when a person is described as the cause of an emotion, they are just as necessary as *ab* is with passive verbs.

We must notice in particular the construction of the following verbs: *Glorior*, I boast, is joined with an ablative denoting the cause; e. g., *victoriā meā*, but is also construed with *de*, and in the sense of "glory in a thing," with *in;* e. g., Cic., *de Nat. Deor.*, iii., 36, *propter virtutem recte laudamur, et in virtute recte gloriamur. Laboro*, I suffer from; e. g., *morbo, inopia, odio*, is frequently joined, also, with *ex*, especially when the part of the body which is the seat of the pain is mentioned; e. g., *ex pedibus, ex intestinis. Nitor* and *innitor aliqua re*, I lean upon, is used, in a figurative sense, also, with *in;* e. g., Cicero, *in vita Pompeii nitebatur salus civitatis* (in the sense of "strive after," with *ad* or *in* with the accus.; as, *nitimur* *in vetitum).* *Sto aliqua re*, I depend upon a thing; as, *judicio meo, auctore aliquo;* also in the sense of "I persevere in or adhere to a thing;" as, *foedere, jurejurando, condicionibus, promissis;* it rarely takes *in*, as in Cicero, *stare oportet in eo, quod sit judicatum.* (Respecting *acquiesco* with the ablat., see § 416.) *Fido* and *confido*, "I trust in a thing," and the adjective *fretus* are joined with the ablat. of the thing trusted in, but may also be used with the dative of the person or thing trusted in. (See § 413.) The verbs *constare, contineri*, to consist of, are construed with the ablat. to denote that of which a thing consists; e. g., *domūs amoenitas non aedificio, sed silva constabat; tōta honestas quattuor virtutibus continetur;* but *constare* is joined more frequently with *ex* or *in*, and *contineri*, in the sense of "to be contained in a thing," is generally used with *in*, but even then not unfrequently with the ablative alone. *(Consistere*, in the sense of "exist," is construed, like *positum esse*, only with *in.)*

Concordiā res parvae crescunt, discordiā maximae dilabuntur, Sallust, *Jug.*, 10.

Est adolescentis majores natu vereri exque his deligere optimos et probatissimos, quorum consilio atque auctoritate nitatur, Cic., *de Off.*, i., 34.

Virtute decet, non sanguine niti, Claud., *Cons. Hon.*, iv., 219.

Diversis duobus vitiis, avaritia et luxuria, civitas Romana laborabat, Liv., xxxiv., 4.

Delicto dolere, correctione gaudere nos oportet, Cic.

[§ 453.] *Note* 1.—We must here mention, also, the ablat. *virtute*, joined with the defective adjective *macte* and *macti*, which, either with the imperative of *esse* (*esto, este, estote*), or without it, is used as an exclamation of encouragement or approbation.

The use of the accusative *vicem* (with a genitive or possessive pronoun), instead of the ablative *vice* (in accordance with the above rule) in connexion with intransitive verbs and adjectives denoting feelings, especially those of care, grief, and sorrow, is a peculiarity which does not occur when *vicem* is used in its ordinary sense of "change" or "turn" (as in Phaedr., v., 1, 6, *tacite gementes tristem fortunae vicem*), but only when it is equivalent to the English "for;" e. g., Liv., ii., 31, *apparuit causa plebi, suam vicem indignantem magistratu abisse;* i. e., that for their sake he had indignantly resigned his office; xxxiv., 32, *Remittimus hoc tibi, ne nostram vicem irascaris*, that you may not be angry on our account; xl., 23, *Simplicitatem juvenis incauti assentando indignandoque et ipse vicem ejus captabat*, by showing indignation on his account. In like manner, we must explain Cic., *ad Fam.*, xii., 23, *Tuam vicem saepe doleo, quod nullam partem per aetatem sanae et salvae rei publicae gustare potuisti*, and *in Verr.*, i., 44, *si alienam vicem pro nostra injuria doleremus*, if we grieved for other people, as though a wrong had been done to ourselves. Hence we should read, with Bentley, in Horace, *Epod.*, xvii., 42, *infamis Helenae Castor offensus vicem*, Castor offended on account of his ill-famed sister,* where Bentley quotes the following instances of this use of *vicem* with adjectives, Liv.: viii., 35, *suam vicem magis anxios, quam ejus, cui auxilium ab se petebatur*; xxviii., 43, *ut meam quoque, non solum rei publicae et exercitus vicem videretur sollicitus*; Curt., vii., 6, *maestus non suam vicem, sed propter ipsum periclitantium fratrum*, not sad on his own account, but on account of his brothers who ran into danger for his sake. The ablative in this sense occurs only in late writers; e. g., Quintil., vi., 2, 35, and xi., 1, 42. But it is difficult to decide whether the accusative *vicem* may be used also in the sense of "like," *more modoque*, instead of *vice*, as is commonly read in Cic., *ad Att.*, x., 8, *Sardanapali vicem in suo lectulo mori*, or whether we should correct *vicem* into *vice*, as in Tacitus, *Ann.*, vi., 21, *quae dixerat oraculi vice accipiens.* The difficult passage in Horace, *Epod.*, v., 87, *Venena magnum fas nefasque non valent convertere humanam vicem*, must undoubtedly be explained in the same manner, whether we retain the accusative or read *humana vice*; the meaning is, "Poison cannot upset the eternal laws like things human."

[§ 454.] *Note* 2.—With transitive verbs, also, the cause or the thing in consequence of which anything is done is expressed by the ablative, but this is the regular practice only with substantives ending in the ablat. in *u* (§ 90), which have no other cases; e. g., *jussu, rogatu, admonitu tuo veni, feci, misi* or *missus sum.* With other substantives it is more rare; e. g., Cic., *p. Rosc. Am.*, 32, *ut omnes intelligant me non studio accusare, sed officio defendere*; *de Fin.*, ii., 26, *si fructibus et emolumentis et utilitatibus amicitias colemus*; *de Off.*, i., 9, *Sunt etiam, qui aut studio rei familiaris tuendae aut odio quodam hominum suum se negotium agere dicant*; Sallust, *Cat.*, 23, *inopiā minus largiri poterat*; Cic., *Divin. in Caec.*, 3, *judiciorum desiderio tribunicia potestas efflagitata est, judiciorum levitate ordo alius postulatur*, &c.; *de Leg.*, iii., 7, *Regale civitatis genus non tam regni, quam regis vitiis repudiatum est.* The preposition *propter*, or a circumlocution with *causā*, however, is generally used instead of the ablative; e. g., instead of *joco dicere, joco mentiri*, we find *joci causa*; *hoc onus suscepi tuā causā*; *honoris tui causā, propter amicitiam nostram.* When the cause is a state of feeling, the best Latin writers prefer a circumlocution with the perfect participle of some verb denoting "to induce;" e. g., to do a thing from some desire, *cupiditate ductus, inductus, incitatus, incensus, inflammatus, impulsus, motus, captus*, &c. Livy is fond of using the preposition *ab* in this sense; as, *ab ira, a spe, ab odio*, from anger, hope, hatred. See § 305, and Hand, *Tursellin.*, i., p. 33.

[§ 455.] 3. An ablative is joined with verbs of every kind to express the means or instrument by which a thing is done (*ablativus instrumenti*). Thus we say *manu ducere aliquem*, to lead a person by the hand; *equo, curru, nave vehi*, the horse, carriage, and ships being the means of moving.

Benivolentiam civium blanditiis colligere turpe est, Cic.

Cornibus tauri, apri dentibus, morsu leones, aliae fuga se, aliae occultatione tutantur, Cic., *De Nat. Deor.*, ii., 50.

Naturam expellas furca, tamen usque recurret, Horat., *Epist.*, i., 10, 24.

Male quaeritur herbis; moribus et forma conciliandus amor, Ovid, *Heroid.*, vi., 93.

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* [Compare the remarks of Orelli, *ad loc.* So in Greek, Ἀνὴρ δ' ὅταν *μάλιστα θυμηδεῖν δοκῇ κατ' οἶκον ἢ θεοῦ μοῖραν ἢ ἀνθρώπου χάριν κτλ.* (*Simonid.*, *Amorg.*, 7, 103, *ed. Schneidew.*)]—*Am. Ed.*

Note.—When a man is the instrument by which anything is effected, the ablative is rarely used, but generally the preposition *per*,* or the circumlocution with *operā alicujus*, which is so frequent, especially with possessive pronouns, that *meā*, *tuā*, *suā*, &c., *operā* are exactly the same as *per me*, *per te*, *per se*, &c., and are used to denote both good and bad services; e. g., Cic., *Cat. Maj.*, 4, *mea opera Tarentum recepisti*; Nep., *Lys.*, 1, *Lysander sic sibi indulsit, ut ejus opera in maximum odium Graeciae Lacedaemonii pervenerint*; that is, *ejus culpa*, through his fault. *Beneficio* is used in the more limited sense of good results; as, *beneficio tuo salvus, incolumis sum*, where it is the same as *per te*. *Per* is sometimes used to express a *means*, but only when we are speaking of external concurring circumstances, rather than of that which is really done to attain a certain object. We always say, e. g., *vi oppidum cepit*, but *per vim ei bona eripuit*. See § 301. The material instrument is always expressed by the ablative alone, and never with a preposition, such as *cum*; hence *conficere cervum sagittis*, *gladio aliquem vulnerare*; compare § 473.

[§ 456.] 4. Hence with verbs of *buying* and *selling*, of *estimation*, *value*, and the like (§ 444), the price or value of a thing is expressed by the ablative, provided it is indicated by a definite sum or a substantive. (Respecting the genitive in general expressions, see § 444, where it is observed that, contrary to the general rule, the ablatives *magno*, *permagno*, *plurimo*, *parvo*, *minimo*, are commonly joined to verbs denoting "to buy" and "sell.")

Ego spem pretio non emo, Terent., *Adelph.*, ii., 2, 11.

Si quis aurum vendens putet se orichalcum vendere, indicabitne ei vir bonus aurum illud esse, an emet denario, quod sit mille denarium? Cic., *De Off.*, iii., 23.

Viginti talentis unam orationem Isocrates vendidit, Plin., *Hist. Nat.*, vii., 31.

Denis in diem assibus anima et corpus (militum) *aestimantur*, Tacit., *Ann.*, i., 17.

Quod non opus est, asse carum est, Senec., *Epist.*, 94.

Note.—To the verbs of buying and selling we must add many others which express an act or an enjoyment, for which a certain price is paid; e. g., *lavor quadrante*, *habito triginta milibus HS*, *doceo talento*, *parvo aere mereo*. *Esse* in the sense of "to be worth" is therefore joined with the ablative of the definite price; e. g., *Modius frumenti in Sicilia binis sestertiis, ad summum ternis erat*; *sextante sal in Italia erat*. We make this observation chiefly to direct attention to the difference between this ablative and the genitive of quality which occurs in the passage of Cicero quoted above. *Est mille denarium* there means, it is a thing of one thousand denarii (in value), and may be bought for that sum.

Mutare and its compounds, *commutare* and *permutare*, are commonly construed in the same way as the verbs of selling; e. g., *fidem suam et religionem pecuniā*, *studium belli gerendi agriculturā*, *pellium tegmina vestibus*, *montes ac silvas urbibus*, and in Virg., *Georg.*, i., 8, *Chaoniam glandem pingui mutavit arista*, alluding to the first husbandman, who exchanged corn for acorns. But prose writers as well as poets reverse the expression, by putting that which we receive in the accusat., and that which we give for it in the ablat., either alone or with the preposition *cum*; e. g., Horat., *Carm.*, iii., 1, 47, *cur valle permutem Sabina divitias operosiores*, why should I exchange my Sabine valley for more wearisome riches? *Epod.*, ix., 27, *Terra marique victus hostis Punico lugubre mutavit sagum*; Curt., iii., 18, *exilium patria sede mutaverat*; Ovid, *Met.*, vii., 60, *Quemque ego cum rebus, quas totus possidet orbis, Aesoniden mutasse velim*; Curt., iv., 4, *Habitus hic cum isto squalore permutandus tibi est*; Sulpicius in Cic., *ad Fam.*, iv., 5, *hisce temporibus non pessime cum iis esse actum, quibus sine dolore licitum est mortem cum vita commutare*. Livy, too, uses both constructions, but the ablative alone is better attested. See Drakenborch on v., 20.

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* [Compare *Hand*, *Tursell.*, i., p. 31; *Reisig*, *Vorles.*, p. 704.]—*Am. Ed*

[§ 457.] 5. The ablative is joined with nouns (both substantive and adjective) and verbs to express a particular circumstance or limitation, where in English the expressions "with regard to," "as to," or "in" are used; e. g., *Nemo Romanorum Ciceroni par fuit*, or *Ciceronem aequavit eloquentiā*, in eloquence, or with regard to eloquence. Hence a great number of expressions by which a statement is modified or limited; as, *meā sententiā*, *mea opinione*, *meo judicio*, frequently with the addition of *quidem*; *natione Syrus*, a Syrian by birth; *genere facile primus*; *Hamilcar cognomine Barcas*, &c.

Agesilaus claudus fuit (claudicabat) *altero pede*, Nepos.
Sunt quidam homines, non re, sed nomine, Cicero.

[§ 458.] *Note* 1.—The Latin poets, and those prose writers who are fond of poetical expressions, sometimes use the accusative instead of this ablative, in imitation of the Greeks; hence the accusative is termed *accusativus Graecus*. It occurs most frequently with passive verbs, especially with perfect participles, to determine the part of the body to which a statement applies or is limited; e. g., *vite caput tegitur*, he is covered (or covers himself) with a vine branch, but the covering is limited to the head: "his head is covered with," &c.; *membra sub arbuto stratus*, lying with his limbs stretched out; *redimitus tempora lauro*, his temples surrounded with a laurel wreath; *nube candentes humeros amictus*; *humeros oleo perfusus*; *miles fractus membra labore*. Such expressions are pleasing, especially when an ablative is joined to the participle; as in Livy, xxi., 7, *adversum femur tragula graviter ictus*; Sueton., *Octav.*, 20, *dexterum genu lapide ictus*; Ovid, *Met.*, xii., 269, *Gryneus eruitur oculos*, appears rather harsh for *Gryneo eruuntur oculi*. This use of the accusative may be compared with that explained in § 393, *edoctus artes* and *interrogatus sententiam*; for an active verb may be joined with a twofold accusative, either of the person or of a part of the person; as, *redimio te victorem*, or *redimio tempora, crines*; and when such a sentence takes the passive form, the accusative of the person becomes the nominative, but that of the part remains. (Comp. Buttmann's Greek Grammar, § 131.)

But the poets go still farther, and use this accusative of the part also with neuter verbs and adjectives; e. g., Virg., *Georg.*, iii., 84, *tremit artus*; *Aen.*, i., 589, *os humerosque deo similis*; Tacit., *Germ.*, 17, *feminae Germanorum nudae brachia et lacertos*, and in the same writer we find *clari genus*, for the usual *clari genere*, where *genus* is not an accusative of the part, but is completely a Greek construction.

The accusative expressing the articles of dress, used in poetical language with the passive verbs *induor*, *amicior*, *cingor*, *accingor*, *exuor*, *discingor*, is of a different kind; but it may be compared to the accusative of the part. The active admits two constructions: *indue me veste* and *indue mihi* *vestem* (see above, § 418), and in the passive the two constructions are combined into one; and instead of saying *induor veste*, the poets and those who imitate them say *induor vestem*. Instances of this occur in all the poets, but they are extremely frequent in Ovid; e. g., *protinus induitur faciem cultumque Dianae; induiturque aures lente gradientis aselli*; Virg., *Aen.*, ii., 510, *inutile ferrum cingitur*. To this accusative the Latin ablative is sometimes added, to denote the part of the body which is dressed or adorned; e. g., Ovid, *Met.*, vii., 161, *inductaque cornibus aurum Victima vota cadit*, and x., 271, *pandis inductae cornibus aurum juvencae*. The accusative in Horace, *Serm.*, i., 6, 74, *pueri laevo suspensi loculos tabulamque lacerto*, is curious, but *suspensi* is here used according to the analogy of *accincti*, like the Greek ἐξηρτημένοι τὴν πίνακα.

[§ 459.] *Note* 2.—Something of this Greek construction was adopted by the Romans even in their ordinary language, and there are some cases where the accusative is used in prose instead of the ablative. *Magnam* and *maximam partem* are thus used adverbially for *fere* or *magna* (*maxima*) *ex parte*; e. g., Cic., *Orat.*, 56, *magnam partem ex iambis nostra constat oratio*, consists to a great extent of iambics; *de Off.*, i., 7, *maximam partem ad injuriam faciendam aggrediuntur, ut adipiscantur ea, quae concupiverunt*. (Comp. *partim*, § 271.) In the same manner, *cetera* and *reliqua* are joined to adjectives in the sense of *ceteris*; i. e., "for the rest," or "in other respects;" e. g., Liv., i., 32, *Proximum regnum, cetera egregium, ab una parte haud satis prosperum fuit*, and in many other passages, *cetera similis, cetera laetus, cetera bonus*. Farther, *id temporis* or *id* (*hoc, idem*) *aetatis*, for *eo tempore, ea aetate*; e. g., Liv., i., 50, *purgavit se, quod id temporis venisset*; xl., 9, *Quid hoc noctis venis?* Cic., *p. Cluent.*, 51, *non potuit honeste scribere in balneis se cum id aetatis filio fuisse*; Tacit., *Ann.*, xiii., 16, *cum ceteris idem aetatis nobilibus*; i. e., *cum ceteris ejusdem aetatis nobilibus*. On the same principle, Tacitus, *Ann.*, xii., 18, says, *Romanorum nemo id auctoritatis aderat*, for *ea auctoritate*.

[§ 460.] 6. The ablative is used with verbs denoting *plenty* or *want*, and with the corresponding transitives of *filling*, *endowing*, *depriving*. (*Ablativus copiae aut inopiae.*) Verbs of this kind are: 1. *abundare*, *redundare*, *affluere*, *circumfluere*, *scatere*, *florere*, *pollere*, *valere*, *vigere* (in the figurative sense of "being rich or strong in anything"); *carere*, *egere*, *indigere*, *vacare*; 2. *complere*, *explere*, *implere*, *opplere*, *cumulare*, *refercire*, *obruere*, *imbuere*, *satiare*, *exatiare*, *saturare*, *stipare*, *constipare*; *afficere*, *donare*, *remunerari*, *locupletare*, *ornare*, *augere*; *privare*, *spoliare*, *orbare*, *fraudare*, *defraudare*, *nudare*, *exuere*, and many others of a similar meaning. The adjective *praeditus* takes the place of a perfect participle (in the sense of "endowed"), and is likewise joined with an ablative.

Germania rivis fluminibusque abundat, Seneca.

Quam Dionysio erat miserum, carere consuetudine amicorum, societate victūs, sermone omnino familiari! Cic., *Tusc.*, v., 22.

Arcesilas philosophus quum acumine ingenii floruit, tum admirabili quodam lepōre dicendi, Cic., *Acad.*, iv., 6.

Consilio et auctoritate non modo non orbari, sed etiam augeri senectus solet, Cic., *Cat. Maj.*, 6.
Mens est praedita motu sempiterno, Cic., *Tusc.*, i., 27.

[§ 461.] *Note* 1.—*Afficere* properly signifies to "endow with," but it is used in a great many expressions, and may sometimes be translated by "to do something to a person;" *afficere aliquem honore, beneficio, laetitia, praemio, ignominia, injuria, poena, morte, sepultura.* *Remunerari* (the simple *munerare* or *munerari* is not often used), properly "to make a present in return," hence "to remunerate." Respecting the different construction of the verbs *donare*, *exuere*, and others with the accusative of the thing and the dative of the person, see § 418.

[§ 462.] *Note* 2.—The adjectives denoting *full* and *empty* are sometimes joined with the ablative, although as *adjectiva relativa* they take a genitive (see § 436). *Refertus*, filled, as a participle of the verb *refercio*, has regularly the ablative, and it is only by way of exception that, according to the analogy of *plenus*, it takes the genitive; e. g., Cic., *p. Font.*, 1, *referta Gallia negotiatorum est, plena civium Romanorum.* *Orbus*, destitute; *creber* and *densus* in the sense of "thickly covered with," are found only with the ablat. *Vacuus*, *liber*, *immunis*, and *purus* are joined with the ablative or the preposition *ab*. See § 468.

[§ 463.] *Note* 3.—A genitive is sometimes joined with *egeo*, and frequently with *indigeo*; e. g., Cic., *hoc bellum indiget celeritatis*; and following the analogy of *plenus*, the verbs *complere* and *implere* are joined with a genitive not only by the poets, but by good prose writers; e. g., Cic., *in Verr.*, v., 57, *quum completus jam mercatorum carcer esset*; *Cat. Maj.*, 14, *convivium vicinorum quotidie compleo*; *ad Fam.*, ix., 18, *ollam denariorum implere*, and in Livy, *spei animorumque implere*, *temeritatis implere.*

It is obvious that with many of these verbs the ablative may justly be regarded as an *ablativus instrumenti.* The verbs *valere*, in the sense of "being healthy or well," takes the ablative of the part; as, *corpore*, *pedibus*, *stomacho*; in the sense of "being strong," the ablat. joined to it is generally an *ablat. instrumenti*; e. g., *valeo auctoritate*, *gratia*, *pecunia*, *armis*; but in many cases it may be regarded also as an ablative of plenty, as in *valere eloquentia*, *equitatu valere.*

[§ 464.] 7. *Opus est*, there is need, is used either as an impersonal verb, in which case it takes, like the verbs denoting want, an ablative; e. g., *duce (exemplis) nobis opus est*, or personally, in which case the thing needed is expressed by the nominative (just as *aliquid mihi necessarium est*); e. g., *dux nobis opus est*, *exempla nobis opus sunt.* The latter construction is most frequent with the neuters of pronouns and adjectives.

Athenienses Philippidem cursorem Lacedaemonem miserunt, ut nuntiaret, quam celeri opus esset auxilio, Nep., *Milt.*, 4.
Themistocles celeriter quae opus erant reperiebat, Nep., *Them.*, 1.

Note 1.—The genitive of the thing needed in Livy, xxii., 51, *temporis opus esse*, and xxiii., 21, *quanti argenti opus fuit*, is doubtful. But when the thing cannot be expressed by a substantive, we find either the accusative with the infinitive, or the infinitive alone, the preceding subject being understood; e. g., *si quid erit, quod te scire opus sit, scribam*, or *quid opus est tam valde affirmare*, scil. *te*; or the ablat. of the perfect participle is used with or without a substantive;* e. g., *Tacito quum opus est, clamas*; Livy, *maturato opus est, quidquid statuere placet*; Cic., *ad Att.*, x., 4, *sed opus fuit Hirtio convento*; Liv., vii., 5, *opus sibi esse domino ejus convento*. The ablat. of the supine (in *u*) is less frequent. *Priusquam incipias, consulto, et, ubi consulueris, mature facto opus est*, Sallust, *Cat.*, 1.

Note 2.—*Usus est*, in the sense of *opus est*, is likewise used impersonally, as in Livy, *ut reduceret naves, quibus consuli usus non esset*, of which the consul was not in want.

[§ 465.] 8. The ablative is joined with the deponent verbs *utor*, *fruor*, *fungor*, *potior*, and *vescor*, and their compounds *abŭtor*, *perfrŭor*, *defungor*, and *perfungor*.

Hannibal quum victoriā posset uti, frui maluit, Florus.

Qui adipisci veram gloriam volet, justitiae fungatur officiis, Cic., *de Off.*, ii., 13.

Numidae plerumque lacte et ferina carne vescebantur, Sallust, *Jug.*, 89.

[§ 466.] *Note.*—In early Latin these verbs were frequently joined with the accusative, but in the best period of the language it seldom occurs, and only in less correct writers.† (In Nepos, *Datam.*, 1, *militare munus fungens* is well established, but *Eumen.*, 3, *summam imperii potiri* is doubtful, and so are the passages quoted from Cicero with the accusat. See my note on *de Off.*, ii., 23.) This, however, is the reason why even classical writers use the construction with the participle future passive, where otherwise the gerund only could have been used. (See § 657.) *Potior* occurs (in classical writers) also with the genitive; e. g., *regni, imperii*, but more especially in the phrase *rerum potiri*, to assume the supremacy. *Apiscor* and *adipiscor* are used by Tacitus in the same sense with a genitive (*rerum, dominationis*), and Horace goes so far as to join *regnare* (which is otherwise an intransitive verb) with a genitive, *Carm.*, iii., 30, 12, *agrestium populorum*. *Utor* often signifies "I have," especially when the object (the ablat.) is accompanied by another noun (substant. or adject.) in apposition; e. g., *utor te amico*, I have you as a friend; Nep., *Hannibal Sosilo Lacedaemonio litterarum Graecarum usus est doctore*; Cic., *vide quam me sis usurus aequo*, how fair I shall be towards thee.

[§ 467.] 9. The adjectives *dignus*, *indignus*, and *contentus* are joined with the ablative of the thing of which we are worthy, unworthy, and with which we are satisfied. *Dignari*, to be deemed worthy, or, as a deponent, to deem worthy, is construed like *dignus*.

Si vere aestimare Macedonas, qui tunc fuerunt, volumus, fatebimur, et regem talibus ministris, et illos tanto rege fuisse dignissimos, Curt., iv., in fin.

Quum multi luce indigni sunt, et tamen dies oritur! Senec.

Note.—*Dignari* is used by Cicero only as the passive of the obsolete active *dignare*, and that not only in the participle, but in the various tenses. The writers of the silver age use it as a deponent; e. g., Sueton., *Vespas.*, 2, *gratias egit ei, quod se honore coenae dignatus esset*, that he had thought him worthy. When joined with an infinitive, *dignor* with those writers signities "I think proper to do a thing." *Dignus*, in poetry and unclassical prose writers, is sometimes joined with a genitive, like the Greek *ἄξιος*. When it is followed by a verb, the Latin language generally requires a distinct sentence beginning with a relative pronoun, the verb being put in the subjunctive; sometimes, however, the infinitive is used, as in English. (See § 568.) *Contentus* is likewise joined with the infinitive of a verb (See § 590.) The ablat. with this adjective arises from the meaning of the verb *contineri*, of which it is, properly speaking, the participle passive; hence in a reflective sense it signifies "confining one's self to," or "satisfying one's self with a thing."

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* [Consult *Reisig, Vorles.*, p. 704.]—*Am. Ed.*

† [Consult *Sanct. Minerv.*, iii., 3.—*Ruddiman*, ii., p. 196.—*Haase ad Reis. Vorles.*, p. 691.]—*Am. Ed.*

[§ 468.] 10. The verbs of *removing*, *preventing*, *delivering*, and others which denote separation, are construed with the ablative of the thing, without any of the prepositions *ab*, *de*, or *ex*; but when separation from a person is expressed the preposition *ab* is always used. The principal verbs of this class are: *arcere, pellere, depellere, expellere, deturbare, dejicere, ejicere, absterrere, deterrere, movere, amovere, demovere, removere, prohibere, excludere; abire, exire, cedere, decedere, discedere, desistere, evadere, abstinere; liberare, expedire, laxare, solvere*, together with the adjectives *liber, immunis, purus, vacuus*, and *alienus*, which may be used either with the preposition *ab* or the ablative alone; e. g., *liber a delictis* and *liber omni metu*, but the verbs *exolvere, exonerare*, and *levare*, although implying *liberation*, are always construed with the ablative alone.

The verbs which denote "to distinguish" and "to differ," viz., *distinguere, discernere, secernere, differre, discrepare, dissidere, distare, abhorrere*, together with *alienare* and *abalienare*, are generally joined only with the preposition *ab*, and the ablative alone is rare and poetical; e. g., Tacit., *Ann.*, i., 55, *neque ipse abhorrebat talibus studiis;* Ovid, *Met.*, iii., 145, *sol ex aequo metā distabat utrāque.* The verbs denoting "to differ" are construed also with the dative, and not only in poetry, but sometimes even in prose; e. g., Horat., *Epist.*, i., 18, 4, *distat infido scurrae amicus;* ibid., ii., 2, 193, *simplex hilarisque nepoti discrepat;* Quintil., xii., 10, *Graecis Tuscanicae statuae differunt.* The same principle is followed by the adjective *diversus*; as in Quintil., *l. c.*, *Nihil tam est Lysiae diversum quam Isocrates;* Horat., *Serm.*, i., 4, 48, (Comoedia) *nisi quod pede certo Differt sermoni, sermo merus.*

L. Brutus civitatem dominatu regio liberavit, Cic., *p. Planc.*, 25.

Te a quartana liberatum gaudeo, Cic., *ad Att.*, x., 15.

Esse pro cive, qui civis non sit, rectum est non licere, usu vero urbis prohibere peregrinos sane inhumanum est, Cic., *de Off.*, iii., 11.

Apud veteres Germanos quemcunque mortalium arcere tecto nefas habebatur, Tacit., *Germ.*, 21.

Tu, Juppiter, hunc a tuis aris, a tectis urbis, a moenibus, a vita fortunisque civium arcebis, Cic., *in Cat.*, i., in fin.

[§ 469.] *Note* 1.—The verb *separare* itself is commonly construed with *ab*, but the ablative alone is also admissible; e. g., Ovid, *Trist.*, i., 10, 28, *Seston Abydena separat urbe fretum.* *Evadere* is joined by Cicero with *ex* and *ab*, but Livy and Sallust use it with the ablative alone; it may take the accusative, according to § 386; e. g., *evadere amnem, flammam, insidias, silvas*, but this occurs only in the silver age. *Prohibere*, to keep at a distance, prevent, admits of a double construction; the most common is to put the hostile thing or person in the accusative; as, *hostes prohibere populationibus* or *ah oppidis*; Cic., *p. Leg. Man.*, 7, *a quo periculo prohibete rempublicam*, and in the same chapter, *erit humanitatis vestrae, magnum horum civium numerum calamitate prohibere.* In like manner, *defendere* is joined with the accusative of the thing to be warded off, or of the thing or person to be defended. In the former sense *defendere* is commonly used with the accusative alone; as, *defendere nimios ardores solis*, but *ab aliquo* may also be added: in the latter sense *ab* is very frequently joined to it; as, *a periculo, a vi, ab injuria.* After the analogy of *prohibere*, the verb *interdicere alicui* is used almost more frequently with the ablative, *aliqua re*, than with the accusative *aliquid*; e. g., Caes., *Bell. Gall.*, i., 46, *Ariovistus omni Gallia interdixit Romanis*; Quintil., vi., 3, 79, *quod ei domo sua interdixisset*, and hence the well-known formula, *alicui aqua et igni interdicere.* See the excellent disquisition of Perizonius on Sanctius, *Minerv.*, p. 345, foll., ed. sexta; compare § 413.

The dative, with verbs denoting "to differ," is attested by a sufficient number of passages; but it is impossible to ascertain what was the practice with the verbs denoting "to distinguish," for there are no decisive passages. Horace says, *vero distinguere falsum, turpi secernere honestum, secernere privatis publica*, but it is uncertain whether *vero, turpi*, and *privatis*, are datives or ablatives. The poets now and then use the dative instead of *ab* with the ablative, with verbs denoting separation; e. g., Virg., *Eclog.*, vii., 47, *solstitium pecori defendite*; *Georg.*, iii., 155, *oestrum arcebis gravido pecori*; Horat., *Carm.*, i., 9, 17, *donec virenti canities abest*; for otherwise *abesse* is always joined with *ab*. (Compare, however, § 420.) *Dissentire, dissidere*, and *discrepare* are construed, also, with *cum*, and *discordare cum aliquo* is more frequent than *ab aliquo*. The genitive, which is sometimes joined by poets to verbs of separation, is entirely Greek; e. g., Plaut., *Rud.*, i., 4, 27, *me omnium jam laborum levas*; Horat., *Carm.*, ii., 9, 17, *desine mollium tandem querelarum*; ibid., iii., 27, 69, *abstineto irarum calidaeque rixae*; ibid., iii., 17, in fin., *cum famulis operum solutis*; *Serm.*, ii., 3, 36, *morbi purgatus*; and, according to this analogy, the genitive is used, also, with adjectives of the same meaning; Horat., *Serm.*, ii., 2, 119, *operum vacuus*; *de Art. Poet.*, 212, *liber laborum*; *Carm.*, i., 22, *purus sceleris.* So Tacitus, *Annal.*, i., 49, uses *diversus* with the genitive, instead of *ab aliqua re.*

[§ 470.] *Note* 2.—The adjective *alienus* (strange), in the sense of "unfit" or "unsuited," is joined either with the ablative alone or with *ab*; e. g., Cic., *de Off.*, i., 13, *fraus quasi vulpeculae, vis leonis videtur, utrumque homine alienissimum est*; *non alienum putant dignitate, majestate sua, institutis suis*; but Cicero just as often uses the preposition *ab*. In the sense of "disaffected" or "hostile" *alienus* always takes *ab*; e. g., *homo alienus a litteris, animum alienum a causa nobilitatis habere.* In the former sense of "unsuited," being the opposite of *proprius* (§ 411), it may also be joined with the genitive; e. g., Cic., *de Fin.*, i., 4, *quis alienum putet ejus esse dignitatis*, and in the latter (after the analogy of *inimicus*) with the dative; as, Cic., *p. Caec.*, 9, *id dicit quod illi causae maxime est alienum.* *Alius*, too, is sometimes found with the ablative, which may be regarded as an ablative of separation e. g., Horat., *Epist.*, i., 16, 20, *neve putes alium sapiente bonoque beatum*; *Epist.*, ii., 1, 239, *alius Lysippo*; Phaedr., *Prolog.*, lib. iii., 41, *alius Sejano*; Varro., *de R. R.*, iii., 16, *quod est aliud melle*; Cic., *ad Fam.*, xi., 2, in speaking of Brutus and Cassius, says, *nec quidquam aliud libertate communi quaesisse.* But this ablative may also be compared with the ablative joined to comparatives.

[§ 471.] 11. The ablative is used with *esse* (either expressed or understood) to denote a quality of a person or a thing *(ablativus qualitatis)*. But the ablative is used only when the substantive denoting the quality does not stand alone (as in the case of the genitive, see § 426), but is joined with an adjective or pronoun-adjective. Hence we cannot say, e. g., *Caesar fuit ingenio*, or *homo ingenio*, a man of talent (which would be expressed by an adjective), but we say *Caesar magno, summo*, or *excellenti ingenio*, or *homo summo ingenio*.

Agesilaus statura fuit humili et corpore exiguo, Nepos.
Omnes habentur et dicuntur tyranni, qui potestate sunt perpetua in eà civitate, quae libertate usa est, Nep., *Milt.*
L. Catilina, nobili genere natus, fuit magna vi et animi et corporis, sed ingenio malo pravoque, Sallust, *Cat.*, 5.
Prope (Hennam) *est spelunca quaedam, infinita altitudine, qua Ditem patrem ferunt repente cum curru extitisse*, Cic., *in Verr.*, iv., 48.

Note.—The explanation of the ablative of quality by the ellipsis of *praeditus* is only intended to suggest some mode of accounting for the fact of a substantive being joined with an ablative. With the same object in view, we prefer connecting the ablative with *esse* or its participle *ens* (though it does not occur), in the absence of which a substantive enters into an immediate connexion with an ablative, without being grammatically dependant upon it: *claris natalibus est*, he is of noble birth; *vir claris natalibus, homo antiquà virtute et fide.* With regard to the difference between the ablative and the genitive of quality, the genitive is more comprehensive, all ideas of measure being expressed by this case alone; but in other respects the distinction is not very clear. In general, however, it may be said that the genitive is used more particularly to express inherent qualities, and the ablative both inherent and accidental qualities. Thus, in speaking of transitory qualities or conditions, the ablative is always used; as, *bono animo sum, maximo dolore eram*, and Cicero, *ad Att.*, xii., 52, by using the genitive *securi animi es*, suggests that he is speaking of something permanent, not merely transitory. See Krüger's *Grammat.*, p. 532. The genitive of plural substantives is rare. Sometimes the two constructions, with the ablative and the genitive, are found combined; e. g., Cic., *ad Fam.*, iv., 8, *neque monere te audeo, praestanti prudentia virum, nec confirmare maximi animi hominem;* ibid., i., 7, *Lentulum eximia spe, summae virtutis adolescentem;* Nep., *Datam.*, 3, *Thyum, hominem maximi corporis terribilique facie —optima veste texit.*

[§ 472.] 12. The ablative with the preposition *cum* is used to express the manner in which anything is done (usually indicated by adverbs), provided the manner is expressed by a substantive; e. g., *cum fide amicitiam colere; litterae cum cura diligentiaque scriptae; cum voluptate audire; cum dignitate potius cadere, quam cum ignominia servire*, are equivalent to *fideliter colere, diligenter scriptae, libenter audire*, &c. If an adjective is joined with the substantive, the ablative alone *(ablativus modi)* is generally used, and the preposition *cum* is joined to it only when an additional circumstance, and not an essential characteristic of the action, is to be expressed. The substantives implying *manner;* as, *modus*, *ratio*, *mos*, and others, never take the preposition *cum*.

Thus we always read, *hoc modo scripsi; non uno modo rem tractavi; omni modo egi cum rege; aliqua ratione tollere te volunt; constituerunt qua ratione ageretur*, and the like; in the same way, *humano modo et usitato more peccare, more bestiarum vagari, latronum ritu vivere, more institutoque omnium defendere*, the genitive in these cases supplying the place of an adjective. We farther say, *aequo animo fero; maxima fide amicitias coluit; summa aequitate res constituit*, and very frequently *viam incredibili celeritate confecit; librum magna cura diligentiaque scripsit*, the action of the verb being in intimate connexion with the adverbial circumstance. But when the action and the circumstance are considered separately, the preposition *cum* is used; e. g., *majore cum fide auditur; conclamant cum indecora exultatione* (in Quintil.); *tanta multitudo cum tanto studio adest* (Cic., *p. Leg. Man.*, 24); *Verres Lampsacum venit cum magna calamitate civitatis* (Cic., *in Verr.*, i., 24), the *calamitas* being only the consequence of his presence. Hence *cum* is also used when the connexion between the subject and the noun denoting the attribute is only external; e. g., *procedere cum veste purpurea; heus tu qui cum hirquina astas barba* (Plaut., *Pseud.*, iv., 2, 12); whereas *procedere coma madenti, nudis pedibus incedere, aperto capite sedere*, express circumstances or attributes inseparable from the subject.

Quid est aliud gigantum modo bellare cum diis, nisi naturae repugnare? Cic., *Cat. Maj.*, 2.

Legiones nostrae in eum saepe locum profectae sunt alacri animo et erecto, unde se nunquam redituras arbitrarentur, Cic., *Cat. Maj.*, 20.

Epaminondas a judicio capitis maximā discessit gloriā, Nep., *Epam.*, 8.

Romani ovantes ac gratulantes Horatium accipiunt, eo majore cum gaudio, quo prope metum res fuerat, Liv., i., 25.

Miltiades (cum Parum expugnare non potuisset) *Athenas magna cum offensione civium suorum rediit*, Nep., *Milt.*, 7.

Note 1.—The difference observed between the *ablativus modi* and *cum*, in the case of substantives joined with adjectives, is a nicety of the Latin language which it is difficult to explain by a rule, although it is based on sound principles. Cicero, *de Orat.*, i., 13, in speaking of the peculiar difference between the oratorical and philosophical style, combines the two constructions: *illi* (the philosophers) *tenui quodam exanguique sermone disputant, hic* (the orator) *cum omni gravitate et jucunditate explicat:* by *cum* Cicero here denotes the additional things which the orator employs. If he had alluded only to the mode of speaking, he would have said *magna gravitate rem explicat*. But there are, nevertheless, some passages in which no difference is apparent; as, Cic., *de Invent.*, i., 39, *Quod enim certius legis scriptor testimonium voluntatis suae relinquere potuit, quam quod ipse magna cum cura atque diligentia scripsit? de Nat. Deor.*, ii., 38, *impetus coeli cum admirabili celeritate movetur*. The beginner must observe that the ablativus modi is more frequent than the use of *cum*, which, we hope, is explained in an intelligible manner.

The ablativus modi occurs also in the words *condicio* or *lex*, in the sense of "condition," or "term," and in *periculum*, danger, risk; e. g., *nulla condicione* (like *nullo pacto*) *fieri potest; quavis condicione pacem facere; aequa condicione disceptare; hac, ea condicione* or *lege ut* or *ne* (§ 319); *meo, tuo, vestro, alicujus periculo facere aliquid* (but when the substantive stands alone, we say *cum periculo*, that is, *periculose*); *auspicio, auspiciis, ductu imperioque alicujus rem gerere* or *militare*. Some cases in which the ablative is used, and which are commonly considered as ablativi modi, are in reality of a different kind; *hac mente, hoc consilio feci*, for example, should rather be called ablativi causae; *navi vehi, pedibus ire, pervenire aliquo, capite onera ferre, vi urbes expugnare*, on the other hand, are ablativi instrumenti, but they acquire the nature of an ablativus modi if the substantive is joined with an adjective; as, *magna vi irruere, magna vi defendere aliquem*, or they become ablatives absolute, implying a description; e. g., *nudis pedibus ambulare, processit madenti coma, composito capillo, gravibus oculis, fluentibus buccis, pressa voce et temulenta.* (Pseud. Cic., *post Red. in Sen.*, 6.) See § 645. The ablative in Cic., *Lael.*, 15, *miror* (de Tarquinio) *illa superbia et importunitate si quemquam amicum habere potuit*, must likewise be regarded as an ablative absolute, being the same as *quum tanta ejus superbia et importunitas fuerit*. As the preposition *cum* cannot be used in any of these cases, we may consider it as a practical rule that the manner in which a thing is done is expressed by the ablativus modi.

In some expressions the ablative of substantives alone is found without *cum*. Thus we say *silentio praeterire*, or *facere aliquid* (but also *cum silentio audire*), *lege agere; jure* and *injuria facere; magistratus vitio creatus* is a common expression, indicating that an election had not taken place in due form. Cicero uses *aliquid recte et ordine, modo et ratione, ratione et ordine fit, via et ratione disputare*, and frequently, also, *ratione* alone; e. g., *ratione facere, ratione voluptatem sequi* (*de Fin.*, i., 10), with reason, i. e., in a rational way; sometimes, also, *voluntate facere* in the sense of *sponte*, voluntarily.

[§ 473.] *Note* 2. If we compare the above rules with those given under Nos. 1 and 2, the ablative expressing company alone is excluded, for company is expressed by *cum*, even in such cases as *servi cum telis comprehensi sunt, cum ferro in aliquem invadere*, when we are speaking of instruments which a person *has* (if he uses them, it becomes an ablativus instrumenti); farther, *Romam veni cum febri; cum nuntio exire*, as soon as the news arrived; *cum occasu solis copias educere*, as soon as the sun set. It must be observed, as an exception, that the ancient writers, especially Caesar and Livy, in speaking of military movements, frequently omit the preposition *cum*, and use the ablative alone; e. g., Liv., vii., 9, *Dictator ingenti exercitu ab urbe profectus;* xxx., 11, *exercitu haud minore, quam quem prius habuerat, ire ad hostes pergit;* xli., 1, *eodem decem navibus C. Furius duumvir navalis venit;* i., 14, *egressus omnibus copiis*, where Drakenborch gives a long list of similar expressions in Livy, with which we may compare the commentators referred to by him and Oudendorp on Caes., *Bell. Gall.*, ii., 7. This omission of the preposition occurs, also, when accompanying *circumstances* are mentioned, and not *persons;* e. g., Liv., vii., 20, *quum populatione peragrati fines essent;* v., 45, *castra clamore invadunt.* The Greeks, especially Xenophon, use the dative in the same way; compare Matthiae, *Greek Gram.*, § 405, and also Livy, x., 25, *majori mihi curae est, ut omnes locupletes reducam, quam ut multis rem geram militibus*, which is an ablativus instrumenti, unless it be explained by the analogy of the expressions mentioned above.

[§ 474.] We may add here the remark that the participles *junctus* and *conjunctus* are joined by Cicero with the ablative alone, instead of the dative (according to § 412 and 415), or the preposition *cum;* e. g., *ad Att.*, ix., 10, *infinitum bellum junctum miserrima fuga; p. Cluent.*, 6, *repente est exorta mulieris importunae nefaria libido, non solum dedecore, verum etiam scelere conjuncta; de Orat.*, i., 67, *dicendi vis egregia, summa festivitate et venustate conjuncta.* See Garatoni's note on *Philip.*, v., 7, *hujus mendicitas aviditate* *conjuncta in fortunas nostras imminebat.* See, also, *p. Planc.*, 10; *Philip.*, iii. 14; *Brut.*, 44. This construction is also found with *implicatus* in Cic., *Phil.*, ii., 32, and with *admixtus* in *de Nat. Deor.*, ii., 10. Compare the construction of *simul* in § 321.

[§ 475.] 13. *(a)* The ablative, without a preposition, is used to express the point of time at which anything happens. (Duration of time is expressed by the accusative, see § 395.)

Qua nocte natus Alexander est, eādem Dianae Ephesiae templum deflagravit, Cic., *De Nat. Deor.*, ii., 27.

Pyrrhi temporibus jam Apollo versus facere desierat, Cic., *De Divin.*, ii., 56.

Pompeius extrema pueritia miles fuit summi imperatoris, ineunte adolescentia maximi ipse exercitus imperator, Cic., *p. Leg. Man.*, 10.

Note.—Our expressions "by day" and "by night" are rendered in Latin by the special words *interdiu* and *noctu*, but the ordinary ablatives *die* and *nocte* also occur not unfrequently, as in the combination, *die ac nocte, die noctuque, nocte et interdiu.* *Vespere* or *vesperi* is "in the evening," see §§ 98 and 63. *Ludis* is also used to denote time, in the sense of *tempore ludorum*, and on the same principle we find *Saturnalibus*, *Latinis*, *gladiatoribus*, for *ludis gladiatoriis.* See Drakenborch on Livy, ii., 36. Other substantives which, properly speaking, do not express time, are used in that sense either with the preposition *in* (compare § 318), or without it; e. g., *initio* and *principio*, *adventu* and *discessu alicujus*, *comitiis*, *tumultu*, and *bello*; but of *bello* the ablative alone is more common, if it is joined with an adjective or genitive; as, *bello Latinorum*, *Veienti bello*, *bello Punico secundo*, and after this analogy, also, *pugna Cannensi*, for *in pugna Cannensi.* Thus, also, we say, *in pueritia*; but when an adjective denoting time is joined to *pueritia*, the ablative alone is used. It is, in general, very rare and unclassical to use *in* with substantives expressing a certain space of time; as, *hora*, *dies*, *annus*, &c., for the purpose of denoting the time when anything happens; for *in tempore* is used only when *tempus* signifies "distress" or "misery" (as it sometimes does in Cicero: *in illo tempore*, *hoc quidem in tempore*, and in Livy, *in tali tempore*, where we should say "under such circumstances"), and "in time," "at the right time;" but in both cases the ablative alone also occurs, and *tempore* in the sense of "early" has even become an adverb. An earlier form of this adverb is *tempori* or *temperi*, of which a comparative *temperius* is formed. Livy (i., 18 and 57), however, has the expression *in illa aetate*, at that period, for which Cicero would have used the ablative alone.

[§ 476.] *(b)* The ablative is also used to express the time *before* and the time *after* a thing happened, and *ante* and *post* are in this case placed after the ablative. The meaning, however, is the same as when *ante* and *post* are joined with the accusative in the usual order, just as we may sometimes say, in the same sense, "three years after," and "after three years," *post tres annos decessit*, and *tribus annis post decessit.* In this connexion the ordinal numerals may be employed, as well as the cardinal ones: *post tertium annum*, and *tertio anno post*, are the same as *tribus annis post;* for by this, as by the former expressions, the Romans did not imply that a period of three full years had intervened, but they included in the calculation the beginning and the end (the *terminus a quo* and the *terminus ad quem).* If we add the not unusual position of the preposition between the adjective and the substantive (noticed above, § 324), we obtain eight different modes of expression, all of which have the same value.

(ante) post tres annos, *tribus annis post.*
post tertium annum, *tertio anno post.*
tres post annos, *tribus post annis.*
tertium post annum, *tertio post anno.*

When *ante* or *post* stands last (as in *tribus annis post* or *tertio anno post),* it may be joined with an accusative following it to denote the time before and after which anything took place.

Themistocles fecit idem, quod viginti annis ante apud nos fecerat Coriolanus (ut in exilium proficisceretur, B.C. 471), Cic., *Lael.*, 12.

L. Sextius primus de plebe consul factus est annis post Romam conditam trecentis duodenonaginta.

[§ 477.] *Note.—Post* and *ante* sometimes precede the ablatives: *ante annis octo, post paucis diebus* (Liv., xl., 57, and elsewhere), and also before such ablatives as are used adverbially; *post aliquanto, post non multo, post paulo* (*ante aliquanto,* Cic., *in Verr.*, ii., 18; *ante paulo, de Re Publ.*, ii., 4); but the usual place of these prepositions is that mentioned above in the rule. *Diu post* must be avoided, for it is only the ablatives in *o* that are used in this way.

When *ante* and *post* are joined with *quam* and a verb, the expression admits of great variety; we may say, *tribus annis postquam venerat, post tres annos quam venerat, tertio anno postquam venerat, post annum tertium quam venerat,* or *post* may be omitted and the ablative used alone; *tertio anno quam venerat;* and all these expressions have the same meaning, viz., "three years after he had come."

[§ 478.] *(c)* The length of time before the present moment is expressed by *abhinc,* generally with the accusative, but also with the ablative; e. g., *Demosthenes abhinc annos prope trecentos fuit,* and *abhinc annis quattuor.* The same is also expressed by *ante* with the pronoun *hic,* as in Phaedrus: *ante hos sex menses maledixisti mihi.*

Demosthenes, qui abhinc annos prope trecentos fuit, jam tum φιλιππίζειν Pythiam dicebat, id est quasi cum Philippo facere, Cic., *De Divin.*, ii., 57.

Note.—Abhinc, without reference to the present moment, in the sense of *ante* in general, occurs only in Cic., *in Verr.*, ii., 52; *ante,* on the other hand, is used more frequently instead of *abhinc;* Cic., *Leg. Agr.*, ii., 18, *vos mihi praetori biennio ante personam hanc imposuistis*; compare *Tusc.*, i., 5, 9. Hand (*Tursellin.*, i., p. 63) observes that no ancient writer ever used an ordinal numeral with *abhinc*, and Pliny (*Hist. Nat.*, xiv., 4) alone says, *septimo hinc anno*. Sometimes the *length of time before* is expressed by the ablative alone joined with *hic* or *ille*; as, *paucis his diebus*, or *paucis illis diebus*, a few days ago. Respecting the difference between these pronouns, in reference to the present or past time, see § 703; compare Cic., *in Verr.*, iv., 18, § 39, and c. 63, init.

[§ 479.] *(d)* The length of time *within which* a thing happens is expressed by the ablative alone as well as by *in* with the ablative. Cicero uses the ablative alone, and introduces *in* only in connexion with numerals (in answer to the question, "how often during a certain time?"); e. g., *bis in die saturum fieri*, *vix ter in anno nuntium audire*, *sol binas in singulis annis conversiones facit*, but not exclusively so. Other good authors use *in* when they wish to express more decidedly the idea of *within*, which is generally expressed by *intra*. (See § 300.)

Agamemnon cum universa Graecia vix decem annis unam cepit urbem, Nep., *Epam.*, 5.

Senatus decrevit, ut legati Jugurthae, nisi regnum ipsumque deditum venissent, in diebus proximis decem Italiâ decederent, Sallust., *Jug.*, 28.

[§ 480.] *Note.*—The ablative expressing "within a time" often acquires the signification of "after" a time, inasmuch as the period within which a thing is to happen is passed away. Thus, *Tarraconem paucis diebus pervenit*, in Caesar (*Bell. Civ.*, ii., 21), signifies "after a few days," and Sallust (*Jug.*, 39, 4) follows the same principle in saying, *paucis diebus in Africam proficiscitur*, and (ibid., 13) *paucis diebus Romam legatos mittit*, for *paucis diebus post*. (See Kritz on Sallust, *Jug.*, 11.) Suetonius (*Ner.*, 3; *Tib.*, 69) in the same sense says, *in paucis diebus*. This use of the ablat. occurs in Cicero (and other good authors), inasmuch as the ablative of time, when followed by a preposition with a relative pronoun, signifies "later than;" e. g., Plancius in Cic., *ad Fam.*, x., 18, *ipse octo diebus, quibus has litteras dabam, cum Lepidi copiis me conjungam*, that is, eight days after the date of this letter; *p. Rosc. Am.*, 36, *Mors Sex. Roscii quatriduo, quo is occisus est, Chrysogono nuntiatur*, four days after he had been killed; Caes., *Bell. Gall.*, i., 48, *accidit repentinum incommodum biduo, quo haec gesta sunt*, two days after this had happened; v., 26, *diebus circiter* xv., *quibus in hiberna ventum est, defectio orta est*; also with *quum* instead of a relative pronoun, Plancius in Cicero, *ad Fam.*, x., 23, *quem triduo, quum has dabam litteras, expectabam*, three days later than the date of this letter. Sometimes *in* is joined with the ablative; Terent., *Andr.*, i., 1, 77, *in diebus paucis, quibus haec acta sunt, moritur*.

[§ 481.] 14. The ablative without a preposition is used to denote the place where? in some particular combinations; as, *terra marique*, by land and by sea. The names of towns follow their own rules (§ 398). The preposition is omitted with the word *loco* (and *locis*), when it is joined with an adjective, and has the derivative meaning of "occasion;" e. g., *hoc loco*, *multis locis*, *aliquot locis*, *certo loco*, *secundo loco*, *meliore loco res nostrae sunt;* but this is done more rarely when *locus* has its proper meaning of "spot" or "place." *In loco*, or simply *loco*, is equal to *suo loco*, in its right place; when joined with a genitive, *loco* signifies "instead," and in this sense *in loco* is used as well as *loco* (also *numero) alicujus esse*, *ducere*, *habere*. *Libro*, joined with an adjective or pronoun; as, *hoc*, *primo*, *tertio*, is used without *in*, when the whole book is meant, and with *in* when merely a portion or passage is meant.

The poets know of no limits in the use of the ablative without *in* to denote a place where? e. g., Ovid, *Met.*, vii., 547, *silvisque agrisque viisque corpora foeda jacent*, any more than in the use of the accusative to denote the place whither? (See § 401.) They farther use the ablative without *ex* or *ab*, to indicate the place whence? without limiting themselves to the verbs of separation (§ 468); e. g., *cadere nubibus*, *descendere coelo*, *labi equo*, *currus carceribus missi*.

[§ 482.] *Note.*—The writers of the silver age imitated the poets, and began more and more to use the ablative without a preposition to designate the place where? Livy, for example, says, *aequo dimicatur campo*, *medio alveo concursum est*, *medio Etruriae agro praedatum profectus*, *ad secundum lapidem Gabina via considere jubet* (ii., 11), *ad moenia ipsa Romae regione portae Esquilinae accessere*; in the special signification of *regio*, a division of the city, Suetonius always uses it without *in*; e. g., *regione campi Martii*, and others go still farther. The ablative denoting the place whence? likewise appears in the prose of that time; e. g., Tacit., *Ann.*, xii., 38, *ni cito vicis et castellis proximis subventum foret*, for *e vicis*. With regard to ordinary prose, it only remains to observe that the ablative, joined with the adjective *toto* or *tota*, is generally used without *in*; e. g., Cic., *p. Rosc. Am.*, 9, *urbe tota gemitus fit*; *in Verr.*, v., 35, *concursabat tota urbe maxima multitudo*; *p. Leg. Man.*, 11, and very often *toto mari*; *Philip.*, xi., 2, *tota Asia vagatur*; *p. Leg. Man.*, 3, *tota Asia, tot in civitatibus*; *in Verr.*, ii., 49, *tota Sicilia per triennium nemo ulla in civitate senator factus est gratis*; *in Verr.*, iv., 19, *conquiri hominem tota provincia jubet*; sometimes, however, we find *in tota provincia*, and *in toto orbe terrarum*; Caes., *Bell. Civ.*, i., 6, *tota Italia delectus habentur*; Livy frequently uses *toto campo dispersi*, and Curtius, *ignes qui totis campis collucere coeperunt*, *cadavera totis campis jacentia*.

[§ 483.] 15. The ablative is used with adjectives in the comparative degree, instead of *quam* with the nominative, or in the construction of the accusative with the infinitive, instead of *quam* with the accusative of the subject; e. g., *Nemo Romanorum fuit eloquentior Cicerone*; *neminem Romanorum eloquentiorem fuisse veteres judicarunt Cicerone*. The ablative instead of *quam*, with the accusative of the object, occurs more rarely, but when the object is a relative pronoun the ablative is generally used.

Vilius argentum est auro, virtutibus aurum, Horat., *Epist.*
Sapiens humana omnia inferiora virtute ducit, Cic., *Tusc.*
Phidiae simulacris, quibus nihil in illo genere perfectius videmus, cogitare tamen possumus pulchriora, Cic., *Orat.*, 2.

[§ 484.] *Note* 1.—The ablative, instead of *quam*, with the accusative of the object, is found very frequently in poetry; e. g., Horat., *Carm.*, i., 8, 9, *Cur olivum sanguine viperino cautius vitat?* i., 12, 13, *Quid prius dicam solitis parentis laudibus?* i., 18, 1, *Nullam, Vare, sacra vite prius severis arborem*, &c. In prose it is much more uncommon, though well established; e. g., Cic., *de Re Publ.*, i., 10, *Quem auctorem de Socrate locupletiorem Platone laudare possumus? p. Rab.*, 1, *Est boni consulis suam salutem posteriorem saluti communi ducere;* Caes., *Bell. Gall.*, vii., 19, *nisi eorum vitam sua salute habeat cariorem;* Val. Maxim., v., 3, ext. 2, *Neminem Lycurgo aut majorem aut utiliorem virum Lacedaemon genuit.* This construction is more frequent with pronouns; and Cicero often uses such phrases as *hoc mihi gratius nihil facerė potes;* but it is necessary in the connexion of a comparative with a relative pronoun; e. g., Liv., xxxviii., 53, *Scipio Africanus Punici belli perpetrati, quo nullum neque majus neque periculosius Romani gessere, unus praecipuam gloriam tulit;* Curt., vi., 34, *Hic Attalo, quo graviorem inimicum non habui, sororem suam in matrimonium dedit.* But the ablat. instead of *quam* with any other case was never used by a Roman. *Quam*, with the nomin. or accusat., on the other hand, frequently occurs where the ablative might have been employed; e. g., Livy, *melior tutiorque est certa pax, quam sperata victoria*, which in the infinitive would be *meliorem esse certam pacem putabat quam speratam victoriam.* If the verb cannot be supplied from the preceding sentence, as in the passages just quoted (where *est* and *esse* are thus supplied), *quam—est* or *quam—fuit* must be expressly added; e. g., Gellius, x., 1, *Haec verba sunt M. Varronis, quam fuit Claudius, doctioris;* Cic., *in Verr.*, iv., 20, *Argentum reddidisti L. Curidio, homini non gratiosiori, quam Cn. Calidius est;* Senec., *Consol. ad Polyb.*, 34, *Drusum Germanicum minorem natu, quam ipse erat, fratrem amisit.* But when an accusative precedes, *quam* may follow with the same case, just as if *esse* preceded; Terent., *Phorm.*, iv., 2, 1, *Ego hominem callidiorem vidi neminem quam Phormionem*, instead of *quam Phormio est.* Cicero (*ad Fam.*, v., 7) combines both constructions, *Ut tibi multo majori quam Africanus fuit* (he could not have said *quam Africano*) *me non multo minorem quam Laelium* (he might have said *quam fuit Laelius*) *et in republica et in amicitia adjunctum esse patiare.* Comp. *p. Planc.*, 12, 30. Hence, instead of the ablative in the sentence quoted above, *neminem Lycurgo majorem Lacedaemon genuit*, we may say *quam Lycurgum* or *quam Lycurgus fuit*, the latter of which constructions is more frequent.

The ablatives *opinione, spe, aequo, justo, solito, dicto*, are of a peculiar kind, and must be explained by *quam est* or *erat;* e. g., Cic., *Brut.*, init., *opinione omnium majorem animo cepi dolorem*, greater than the opinion of all men was that it would be; Virgil, *dicto citius tumida aequora placat*, quicker than the word was spoken. *Quam pro*, joined to a comparative, signifies "than in proportion to;" e. g., Liv., xxi., 29, *proelium atrocius quam pro numero pugnantium editur.*

In poetry, *alius*, another, is sometimes treated like a comparative, and construed with the ablative, instead of *atque* with the nominative or accusative. See § 470. The poets, farther, sometimes use *atque* instead of *quam.* See § 340.

[§ 485.] *Note* 2.—*Minus, plus*, and *amplius* (or *non minus, haud minus*, &c.), when joined to numerals and some other words denoting a certain measure or portion of a thing, are used with and without *quam*, generally as indeclinable words, and without influence upon the construction, but merely to modify the number; e. g., Liv., xxxix., 31, *non plus quam quattuor milia effugerunt*, not *effugit;* Nep., *Thras.*, 2, *non plus habuit secum quam triginta* *de suis* (*plures* would rarely be used in such a case); Cic., *Brut.*, 18, *pictores antiqui non sunt usi plus quam quattuor coloribus*, not *pluribus*; Liv., xxvii., 25, *negabant unam cellam amplius quam uni deo rite dedicari. Quam* is omitted very frequently, and with all cases; e. g., Liv., xxiv., 16, *minus duo milia hominum ex tanto exercitu effugerunt*; xxxvi., 40, *plus pars dimidia ex quinquaginta milibus hominum caesa sunt*; Cic., *ad Att.*, v., 1, *quo magis erit tibi videndum, ut hoc nostrum desiderium ne plus sit annuum*; *Tusc.*, ii., 16, *milites Romani saepe plus dimidiati mensis cibaria ferebant*; Terent., *Adelph.*, ii., 1, 45, *plus quingentos colaphos infregit mihi*; Liv., iii., 64, *si vos minus hodie decem tribunos plebis feceritis*; xl., 2, *quum plus annum aeger fuisset*; xxx., 27, *sedecim non amplius eo anno legionibus defensum imperium est*; Cic., *in Verr.*, ii., 57, *minus triginta diebus Metellus totam triennii praeturam tuam rescidit.* These examples prove the omission of *quam* in connexion with the other cases. Its omission with the dative is attested by Propertius, ii., 19, 18, (iii., 19, 32), *et se plus uni si qua parare potest*; i. e., for more than for one; and why should we not say *mille amplius hominibus quotidie panem dedit?* It must be observed that these comparatives are sometimes inserted between the words which they modify; e. g., Tacit. *Hist.*, iv., 52, *decem haud amplius dierum frumentum in horreis fuit*; Liv., i., 18, *centum amplius post annos*; and sometimes, when joined with a negative, they follow the words they modify as a sort of apposition; Liv., xl., 31, *quinque milium armatorum, non amplius, relictum erat praesidium*, a garrison of 5000 soldiers, not more. Sometimes, however, the ablative is used with these comparatives as with others, instead of *quam* with the nomin. or accus.; e. g., Liv., xxiv., 17, *eo die caesi sunt Romanis minus quadringentis*; Cic., *in Verr.*, iii., 48, *nemo minus tribus medimnis in jugerum dedit*; *p. Rosc. Com.*, 3, *quamobrem hoc nomen triennio amplius in adversariis relinquebas*, instead of the more common *amplius triennium*, as above. Comp., also, *in Verr.*, iv., 43, *hora amplius moliebantur. Longius* is used in the same way; see Caes., *Bell. Gall.*, v., 53, *Gallorum copias non longius milia passuum octo ab hibernis suis afuisse*; but, vii., 9, *ne longius triduo ab castris absit*; iv., 1, *apud Suevos non longius anno remanere uno in loco incolendi causa licet.*

[§ 486.] *Note* 3.—The English word "still," joined with comparatives, is expressed by *adhuc* only in the later prose writers; as, Senec., *Epist.*, 49, *Punctum est quod vivimus et adhuc puncto minus.* In the classical language *etiam*, and sometimes *vel*, are equivalent to the English "still."

[§ 487.] 16. The ablative is used to express the measure or amount by which one thing surpasses another, or is surpassed by it. *Paulo, multo, quo, eo, quanto, tanto, tantulo, aliquanto, hoc*, are to be considered as ablatives of this kind. *Altero tanto* signifies "twice as much;" *multis partibus* is the same as *multo.*

Hibernia dimidio minor est quam Britannia, Caes.
Homines quo plura habent, eo cupiunt ampliora, Just.
Diogenes disputare solebat, quanto regem Persarum vita fortunaque superaret, Cic., *Tusc.*, v., 32.

[§ 488.] *Note* 1.—We thus perceive that these ablatives are joined not only with comparatives, but with verbs which contain the idea of a comparison with other things; as, *malle, praestare, superare, excellere, antecellere antecedere*, and others compounded with *ante.* Also, with *ante* and *post*, their meaning being "earlier" and "later." Hence *multo ante*, much earlier; *non multo post*, not much later, or not long after. As to *multo* with a superlative, see § 108. In the case of *plus* there may be some ambiguity. The words in Cicero (*de Nat. Deor.*, i., 35), *uno digito plus habere*, might mean "to have more than one finger," and, Liv., ii., 7, *uno plus Etruscorum* *cecidit*, more than one man fell on the part of the Etruscans. But this is the reason why, in this sense (according to § 485), we usually say *plus unum digitum habere, plus unus Etruscorum;* and with the ablat. the meaning is, "to have one finger more," viz., than we have, that is, six; and, "on the part of the Etruscans one man more," viz., than on the part of their enemies. But still it would be clearer to say *uno plures digitos habere, uno plures Etrusc. ceciderunt*, as in Liv., v., 30, *una plures tribus antiquarunt.* Respecting the difference between *aliquanto* and *paulo*, see § 108; *aliquanto* has an affirmative power, "considerably more," nearly the same as "much more;" *paulo*, like *pauci*, is of a negative nature, "a little more," where the "little" may imply a great deal, and the word *paulo* may have been chosen with a view to represent it as little. An excellent passage to prove this is Cic., *p. Quint.*, 12, *Si debuisset, Sexte, petisses statim; si non statim, paulo quidem post; si non paulo, at aliquanto; sex quidem illis mensibus profecto; anno vero vertente sine controversia.*

Note 2.—*Multum, tantum, quantum*, and *aliquantum* are sometimes used adverbially with a comparative, instead of the ablat. *multo, tanto, quanto*, and *aliquanto;* e. g., Terent., *Eunuch.*, i., 2, 51, *ejus frater aliquantum ad rem est avidior;* Val. Maxim., iv., 1, 1, *quantum domo inferior, tantum gloria superior evasit.* Sometimes they are used only to avoid ambiguity; Liv., iii., 15, *quantum juniores patrum plebi se magis insinuabant, eo acrius contra tribuni tendebant;* Juven., x., 197, *multum hic robustior illo.* Cicero uses *tantum* and *quantum* in this way only in connexion with *antecedere, excellere*, and *praestare;* e. g., *de Off.*, i., 30; *Orat.*, 2, § 6; *p. Leg. Man.*, 13; *de Re Publ.*, ii., 2, but both *multum* and *multo praestare.* The adverb *tam—quam* with a comparative, instead of *tanto—quanto*, is rare and poetical. *Longe* (far) alone is frequently used for *multo*, in prose as well as in poetry.

[§ 489.] 17. The ablative is governed by the prepositions *ab (a, abs), absque, clam, coram, cum, de, ex (e), prae, pro, sine, tenus* (is placed after its case); by *in* and *sub* when they answer to the question *where?* and by *super* in the sense of *de*, "concerning," or "with regard to." *Subter* is joined indifferently either with the ablative or the accusative, though more frequently with the latter.

The preposition *in* is generally joined with the ablative, even after the verbs of placing *(pono, loco, collŏco, statuo, constituo,* and *consīdo)*, although, strictly speaking, they express motion: on the other hand, *in* is commonly used with the accusative after the verbs *advenire, adventare, convenire, commeare*, although we say, "to arrive at," or "in a place," and not "into." When the place at which a person arrives is expressed by the name of a town, the accusative alone is used, and when by an adverb, we must use *huc, quo*, and not *hic, ubi*, &c.; e. g., *advenit in Italiam, in provinciam, advenit Romam, Delphos, adventus huc tuus.*

In is used with either case after the verbs of *assembling (congregare, cogere, constipare*, and others*), concealing (abdere, condere, abscondere, abstrudere)*, and *including (includere, concludere).* It must, however, be observed, that the accusative is preferred when an action is indicated, and the ablative when a state or condition (in the participle perfect passive). Sometimes these verbs take an *ablativus instrumenti*, e. g., *abdere se litteris*, *includere carcere*, *verba concludere versu*, which is the case most frequently with *implicare*.

Aegyptii ac Babylonii omnem curam in siderum cognitione posuerunt, Cic., *de Divin.*, i., 42.

Herculem hominum fama, beneficiorum memor, in concilio coelestium collocavit, Cic., *de Off.*, iii., 5.

[§ 490.] *Note.*—The compounds of *pono* sometimes have *in* with the ablative and sometimes with the accusative, but more frequently the former; e. g., *aliquem in numero deorum, spem in felicitate reponere. Imponere* takes *in* with the accusative (unless it is joined with the dative, according to § 415); e. g., *milites in naves, corpus in plaustrum*; sometimes, however, it has, like *pono*, *in* with the ablative; e. g., Cic., *de Nat. Deor.*, i., 20, *imposuistis in cervicibus nostris sempiternum dominum.* In like manner, *defigere*, *insculpere*, *inscribere*, and *inserere* (unless they are joined with the dative) are usually construed with *in* with the ablative; e. g., *natura insculpsit in mentibus nostris; nomen suum inscribunt in basi; legati in vultu regis defixerunt oculos.* This and similar things arise from a mixture of two ideas, that of the action implied in the verb, and that of the result; and hence *in* with the ablative is preferable after the preterites of doubtful verbs. *In* with the accusative, after *esse* and *habere*, occurs only in obsolete formulae; as, *esse* (*habere*) *in potestatem*, and others. See § 316. *In custodiam haberi* and *in carcerem asservari* in Livy, viii., 20, and xxii., 25, are irregularities.

[§ 491.] "To do anything with a person," is expressed in Latin by *facere* with *de*, and more frequently with the simple ablative or dative; *quid facias hoc homine*, or *huic homini?* and in the passive voice *quid de me fiet?* what will become of me? *quid pecuniae fiet?* what will become of the money? Cicero, *quid illo myoparone factum sit.* It is never expressed by *cum*, for *facere cum aliquo* signifies "to be of a person's party."

CHAPTER LXXV.

VOCATIVE CASE.

[§ 492.] **The vocative is not in immediate connexion with either nouns or verbs, but is inserted to express the object to which our words are addressed.**

Note.—It only remains to observe that the vocative is usually placed after one or two words of a sentence; at least, it is not placed at the beginning without some special reason, and the interjection *O* is used only when we are speaking with great animation or emotion. The poets not uncommonly adopt the Attic practice of using the nominative instead of the vocative; e. g., Terence, *o vir fortis atque amicus!* Horat., *de Art. Poet.*, 292, *Vos o Pompilius sanguis!* In some instances the same practice occurs in prose; as, Liv., i., 24, *audi tu, populus Romanus!* viii., 9, *agedum pontifex publicus populi Romani, praei verba, quibus me pro legionibus devoveam.* The nominative, in apposition to the vocative, occurs in Juvenal, iv., 24, *tu. succinctus patria quondam, Crispine, papyro*; other poets, on the contrary, by a mixture of two constructions, use the vocative of words which, belonging to the verb, ought to be in the nominative; e. g., Virg., *Aen.*, ii., 283, *quibus, Hector, ab oris expectate venis?* ix., 485, *heu! canibus date—jaces;* Pers., i., 123, *Quicunque afflate Cratino—aspice.* Compare iii., 28. The passage of Pliny (*Hist. Nat.*, vii., 31), in which Cicero is addressed, *salve primus omnium parens patriae appellate, primus in toga triumphum linguaeque lauream merite!* is of a different kind, *primus* signifying "being the first."

III. USE OF THE TENSES.

CHAPTER LXXVI.

[§ 493.] 1. The tenses of the Latin verb are used, on the whole, in the same way as those of the English verb, with the exception of one great peculiarity, which is explained in § 498. (Compare § 150.) The only general rule that can be laid down is this: we must first determine whether the action or condition to be expressed falls in the *present*, the *past*, or the *future*, and in what relation it stands to other actions or conditions with which it is connected. For example, *I was writing*, and *I had written*, are both actions belonging to the past; but in regard to their relation they differ, for in the sentence, "*I was writing when the shot was heard*," the act of writing was not completed when the shot was heard; whereas, in the sentence, "*I had written*, when my friend arrived," the act of writing was completed when the other (the arrival of my friend) occurred. The same difference exists between *I shall write to-morrow* and *I shall have written to-morrow;* between *I am writing to-day*, i. e., I am engaged in an act not yet terminated, and *I have written to-day*, which expresses an act already terminated. This last is the proper signification of the Latin perfect; as, *advēnit pater*, the father has arrived, that is, he is here now. Horace, at the close of a work, says, *exegi monumentum aere perennius;* and Ovid, *jamque opus exegi.* An orator, at the conclusion of his speech, says, *dixi*, that is, "I have done," and Virgil (*Aen.*, ii., 325), with great emphasis, *fuimus Troes, fuit Ilium*, i. e., we are no longer Trojans, Ilium is no more.

Note.—Other grammarians distinguish three relations of an action: 1. an action is *lasting*, that is, *incomplete;* 2. it is *completed;* and, 3. *not yet commenced.* But the distinction between a completed and a not completed action excludes everything else, for an action either is taking place or has taken place; a third is impossible, and an action not yet commenced does not exist as an action, except in the imagination. The tenses, for the sake of which other grammarians have recourse to a third relation (*scripturus sum, eram, ero, fui, fueram, fuero*), form, in our opinion, a distinct conjugation, in which the action is described as *intended* (I am, was, have been, &c., intending to write). Compare § 169.

[§ 494.] 2. The Latin language, therefore, has two tenses for each of the three great divisions of time—past, present, and future; one expressing a complete and the other an incomplete action. And the six tenses of the Latin verb are thus the result of a combination of time and relation.

scribo, I write, or am writing—present time, and action going on.
scripsi, I have written—present time, and action terminated.
scribebam, I wrote, or was writing—past time, and action going on.
scripseram, I had written—past time, and action terminated.
scribam, I shall write, or be writing—future time, and action not completed.
scripsero, I shall have written—future time, and action completed.

Note.—It is not difficult to see why, in the conjugation of verbs, we preferred that order of the tenses which is based upon the relation which they bear to one another. (Compare § 150.) But in syntax, the above arrangement and division is necessary for the purpose of presenting a clear view of the kindred nature of the present and perfect (for both are presents, as far as time is concerned), and of the use of the two futures.

3. The passive has the same tenses with the same meaning; but with this difference, that they do not express an action, but a condition or suffering, as we may call it.

laudor, I am praised—present time, and condition still going on.
laudatus sum, I have been praised—present time, and condition terminated.
laudabar, I was praised—past time—and condition going on.
laudatus eram, I had been praised—past time, and condition terminated.
laudabor, I shall be praised—future time, and condition not completed.
laudatus ero, I shall have been praised—future time, and condition completed.

[§ 495.] *Note.*—The participle perfect passive, however, is also used in the sense of an adjective to express a lasting condition; e. g., *scripta epistola*, a written letter, and in this sense the participle may be joined with all the six tenses of *esse*; as, *epistola scripta est, erat, erit, fuit, fuerat, fuerit.* All this may be said in Latin; but the question here is only as to how the tenses of the passive voice are formed by the combination of the participle perfect passive with *sum, eram,* and *ero.* We here repeat (see § 168) that *laudatus fueram* and *laudatus fuero* are sometimes used as passive tenses for *laudatus eram* and *laudatus ero*, which arose from a desire to express by the auxiliary verb *esse* the terminated condition already implied in the participle perfect passive. Thus, Livy (xxiv., 30) says, *ceterum Leontinorum nemo—violatus fuerat*, nobody had been injured; Pompey, in Cic., *ad Att.*, viii., 12 (C.), *si copiae in unum locum fuerint coactae*, when they shall have been collected. In like manner, the subjunctive, *laudatus fuissem*, is equivalent to *laudatus essem*; e. g., Ovid, *Metam.*, vi., 156, *si non sibi visa fuisset*; *Heroid.*, vii., 140, *si Punica non Teucris pressa fuisset humus*; and *laudatus fuerim* to *laudatus sim*. In the infinitive, *laudatum fuisse*, the participle is generally to be considered as an adjective.

[§ 496.] 4. The tenses of the present and past time, that is, the present, perfect, imperfect, and pluperfect, have also a subjunctive mood; as, *scribam*, *scripserim*, *scribebam*, *scripsissem*, and in the passive, *scribar*, *scriptus sim*, *scriberer*, *scriptus essem*. For the relations in which the subjunctive is required, see Chapter LXXVIII. As tenses, these subjunctives do not differ from the signification of the indicative.

5. Neither the active nor the passive voice has a subjunctive of the future, and the deficiency is supplied by other means. When the idea of futurity is already implied in another part of the proposition, the other tenses of the subjunctive supply the place of the future, viz., the present and imperfect supply the place of the future subjunctive, and the perfect and pluperfect that of the future perfect. The choice of one or other of these four subjunctives is to be determined by the time expressed by the leading verb of the proposition, and by the relation of the action being either completed or not completed; e. g., *Affirmo tibi, si hoc beneficium mihi tribuas, me magnopere gavisurum*, and *affirmabam tibi, si illud beneficium mihi tribueres, magnopere me gavisurum.* It is clear that *tribuas* and *tribueres* here supply the place of the future subjunctive, for in the indicative we say *si mihi tribues—magnopere gaudebo.* Again, *Affirmo tibi, si hoc beneficium mihi tribueris, me quamcunque possim gratiam tibi relaturum*, and *affirmabat mihi, si illud beneficium ipsi tribuissem, se quamcunque posset gratiam mihi relaturum*, where *tribueris* and *tribuissem* supply the place of the future perfect, for in the indicative we should say *si hoc beneficium mihi tribueris* (from *tribuero*), *quamcunque potero gratiam tibi referam*, when you shall have shown me this kindness. The same is the case in the passive voice: *affirmo tibi, si hoc beneficium mihi tribuatur, me magnopere gavisurum; affirmabam tibi, si illud beneficium mihi tribueretur, magnopere me gavisurum; affirmo tibi, me, si hoc beneficium mihi tributum sit* (or *fuerit*), *quamcunque possim gratiam tibi relaturum; affirmabam tibi, si illud beneficium mihi tributum esset* (or *fuisset*), *quamcunque possem gratiam me tibi relaturum.*

Note.—This rule is not affected by the supposition (which was a subject of dispute even in ancient times; see Gellius, xviii., 2; Perizon. on Sanct., *Minerv.*, i., 13, note 6) that *tribuerim*, which we called above a perfect subjunctive, is in these cases the subjunctive of the future perfect. It is quite certain that this form is used wherever the subjunctive of the future perfect is wanted; e. g., Plaut., *Pseud.*, i., 1, 89, *Quis mi igitur drachmam reddet, si dederim tibi?* Cic., *ad Fam.*, i., 7, 9, *Haec profecto vides, quanto expressiora, quantoque illustriora futura sint, quum aliquantum ex provincia atque ex imperio laudis accesserit; de Leg. Agr.*, ii., 20, *Putant, si quam spem exercitus habeat, hanc non habiturum, quum viderit.* That it is a perfect may be inferred even from the manner in which the pluperfect of the subjunctive is used instead of the subjunctive of the future perfect, and in which the passive of this tense is expressed. As the question is beyond all doubt, we shall quote, in confirmation, only classical passages: Cic., *p. Rosc. Am.*, 38, *ostendit, si sublata sit venditio bonorum, illum pecuniam grandem amissurum esse;* Horat., *Serm.*, i., 1, 32, *Hac mente laborem sese ferre, senes ut in otia tuta recedant, aiunt, quum sibi sint congesta cibaria;* Tacit., *Hist.*, iv., 57, *quum spoliati fuerint quieturos.* But Madvig (in the dissertation above referred to, p. 174) has proved that the form *tribuerim* is at the same time the subjunctive of the future perfect, and other applications of this form thus receive their correct explanation. We retain the designation of *perfect subjunctive* merely for the sake of convenience.

[§ 497.] If no future has gone before, and the construction of the sentence requires the subjunctive, the participle future active is employed for this purpose, with the appropriate tense of the verb *esse*. The paraphrased conjugation *(conjugatio periphrastica)*, as it is called, properly expresses an intended action (see § 498); but the subjunctives with *sim* and *essem* are used, also, as regular subjunctives of the future, the idea of *intention* passing over into that of futurity; e. g., *Non dubito quin rediturus sit*, I do not doubt that he will return; *non dubitabam quin rediturus esset*, I did not doubt that he would return. The perfects *rediturus fuerim* and *rediturus fuissem* retain their original meaning, implying intention; e. g., *non dubito quin rediturus fuerit*, I do not doubt that he has had the intention to return. (It is only in hypothetical sentences that this meaning passes over into that of the pluperfect subjunctive, of which we shall speak hereafter.) If we want simply to express futurity, we must use the circumlocution with *futurum sit* and *futurum esset;* e. g., *nescio num futurum sit, ut cras hoc ipso tempore jam redierit*, and *nesciebam num futurum esset, ut postridie eo ipso tempore jam redisset.* This same circumlocution must be employed in the passive of which the participle future implies necessity, and cannot be used in the sense of a simple future; e. g., *non dubito, quin futurum sit, ut laudetur*, I do not doubt that he will be praised; *multi non dubitabant, quin futurum esset, ut Caesar a Pompeio vinceretur*, that Caesar would be conquered by Pompey.

[§ 498.] 6. The *conjugatio periphrastica*, which is formed by means of the participle future active and the auxiliary verb *esse*, is peculiar to the Latin language, and is used to express an *intended* action, or, in the case of intransitive verbs, a state or condition which is to come to pass (the Greek μέλλειν). It has its six tenses like the ordinary conjugation. The realization depends either on the will of the subject or on that of others, or upon circumstances. In the first case, we say in English, "I intend," or "am on the point of," and in the others, "I am to" (be, or do a thing), i. e., others wish that I should do it; e. g., Sallust, *Jug.*, 5, *Bellum scripturus sum, quod populus Romanus cum Jugurtha gessit*, I am on the point of writing, or intend to write; Varro, *De Re Rust.*, iii., 16, *Quum apes jam evoliturae sunt, consonant vehementer*, when they are on the point of flying out; Cic., *De Fin.*, ii., 26, *Me ipsum igitur ames oportet, non mea, si veri amici futuri sumus*, if we are to be friends; *Cat. Maj.*, 22, *Quare si haec ita sunt, sic me colitote, ut deum: sin una est interiturus animus cum corpore, vos tamen memoriam nostram pie servabitis*, which is not equivalent to *interibit*, as *interiturus est* intimates that it is the opinion of others; Tacit., *Agr.*, 46, *Quidquid ex Agricola amavimus, manet mansurumque est in animis hominum*, i. e., is to remain. *Imperfect:* Liv., xxviii., 28, *Illi sicut Mamertini, in Sicilia Messanam, sic Rhegium habituri perpetuam sedem erant*, they intended to keep Rhegium. *Future:* Cic., *De Invent.*, i., 16, *Attentos faciemus auditores, si demonstrabimus, ea, quae dicturi erimus, magna, nova, incredibilia esse; De Orat.*, ii., 24, *hoc ei primum praecipiemus, quascunque causas erit acturus, ut eas diligenter penitusque cognoscat;* i., 52, (orator) *eorum, apud quos aliquid aget aut erit acturus, mentes sensusque degustet oportet.* The future perfect occurs only in one passage of Seneca, *Epist.*, ix., 14, *Sapiens tamen non vivet, si fuerit sine homine victurus*, if he should be under the necessity of living.

The perfect and pluperfect likewise occur in their proper signification; e. g., Cic., *p. Lig.*, 8, *Quid facturi fuistis?* I ask, what did you intend doing there? Liv., xxviii., 28, *Vos cum Mandonio consilia communicastis et arma consociaturi fuistis*, you have had the intention of uniting your arms with theirs; Justin, xiii., 5, *Alexander excursurus fuerat cum valida manu ad Athenas delendas*, had had the intention of marching, &c. *Scripturus fui*, however, most frequently acquires the signification of a pluperfect subjunctive when it occurs in a sentence containing the result of, or inference from an hypothetical sentence (which is either untrue or impossible), according to the rule explained in § 518, that the Latins commonly use the indicative of a preterite with verbs implying *possibility*, viz., that in the time past something might have happened; e. g., Liv., ii., 1, *Quid enim futurum fuit, si illa plebs agitari coepta esset tribuniciis procellis?* Curt., iv., 38, *Mazaeus, si transeuntibus flumen supervenisset, haud dubie oppressurus fuit incompositos*, equivalent to *accidisset* and *oppressisset.*

The subjunctives of these tenses are used in the same way as the corresponding tenses of the indicative, if the construction of a sentence requires the subjunctive. Hence *scripturus fuerim*, in hypothetical sentences, takes the place of a pluperfect subjunctive, and that not only after a present tense; as, Liv., xxxi., 7, *Quis enim dubitat, quin, si Saguntinis impigre tulissemus opem, totum in Hispaniam aversuri bellum fuerimus;* but also after preterites; as, Liv., iv., 38, *nec dubium erat, quin, si tam pauci simul obire omnia possent, terga daturi hostes fuerint;* xxii., 32, *adeo est inopia coactus* (Hannibal), *ut, nisi tum fugae speciem abeundo timuisset, Galliam repetiturus fuerit;* Cic., *Ad Att.*, ii., 16, (Pompeius ἐσοφίζετο) *quid futurum fuerit, si Bibulus tum in forum descendisset, se divinare non potuisse.* The pluperfect subjunctive itself, however, occurs in Livy, xxviii., 24, 2, and xxxviii., 46, 6.

[§ 499.] 7. The participle future passive in *ndus*, or the participle of necessity *(participium necessitatis)*, in combination with the tenses of the verb *esse*, forms another distinct conjugation denoting *future necessity*, and not future suffering; for *epistola scribenda est*, for example, does not signify "the letter is about to be written," which is expressed by the simple future *epistola scribetur*, but "the letter must be written," there being either an internal or external necessity for its being written, either of which is expressed in English by "the letter is to be written." This conjugation may accordingly be regarded as the passive of the *conjugatio periphrastica.* The tenses are the same as those of the auxiliary verb *esse*, and in so far do not differ from the general rule; e. g., the future, Tibull., iv., 5, init., *Qui mihi te, Cerinthe, dies dedit, hic mihi sanctus atque inter festos semper habendus erit;* future perfect, in Quintil., xi., 2, 27, *Si longior complectenda memoriâ fuerit oratio, proderit per partes ediscere.* But it is to be observed with regard to these tenses of necessity, that, as in the active *conjugatio periphrastica*, the tenses of the past (imperfect, pluperfect, and the historical perfect) are used at the same time, in hypothetical sentences, as the imperfect and pluperfect subjunctive of the verb *debeo*, I must; e. g., Sulpicius in Cic., *Ad Fam.*, iv., 5, *Quae si hoc tempore non suum diem obisset, paucis post annis tamen ei moriendum fuit*, i. e., she would have been obliged to die.

[§ 500.] 8. The *perfect indicative*, both active and passive, has in Latin, besides its signification of an action terminated at the present time, that of an *aorist*, that is, it is used to relate events of the past, which are simply conceived as facts, without any regard to their being terminated or not terminated, in respect to each other; e. g., *Itaque Caesar armis rem gerere constituit, exercitum finibus Italiae admovit, Rubiconem transiit, Romam et aerarium occupavit, Pompeium cedentem persecutus est, eumque in campis Pharsalicis devicit.* In English the imperfect is used to relate events of the past, and hence we translate the above passage: Caesar resolved to use armed force; he advanced with his army to the frontiers of Italy, passed the Rubicon, took possession of Rome and the treasury, pursued Pompey, and defeated him in the plain of Pharsalus. But the Latin imperfect is never used in this sense; it always expresses an incomplete or continuing action or condition of the past time, the ancient correct rule being *perfecto procedit, imperfecto insistit oratio.*

Note 1.—But even in historical narrative actions or conditions may be represented as continuing, and we may introduce, e. g., into the above narrative things which are conceived as continuing, and are accordingly expressed by the imperfect; *Caesar armis rem gerere constituit: videbat enim inimicorum in dies majorem fieri exercitum, suorum animos debilitari, reputabatque appropinquare hiemem; itaque exercitum admovit*, &c. Compare the examples in § 599. The Latin language observes this difference between the perfect and imperfect indicative so strictly, that even the worst writers do not violate the rule. An Englishman, therefore, must be very cautious not to transfer the aoristic meaning of the English imperfect to the Latin language. In Latin the perfect and imperfect are sometimes very significantly put in juxtaposition; e. g., Liv., ii., 48, *Aequi se in oppida receperunt, murisque se tenebant* (*receperunt* describing the momentary act or simple fact, and *tenebant* the continued action); Cic., *Tusc.*, i., 30, *Ita enim censebat, itaque disseruit* (the last word introducing the speech delivered upon a particular occasion). The following passage of Cicero (*Orat.*, 38) is striking, but most strictly correct: *Dicebat melius quam scripsit Hortensius*, for the imperfect makes us think of the time *during* which he spoke whereas the perfect expresses simply an opinion as a sort of result. Compare *de Divin.*, ii., 37, § 78. It only remains here to mention the use of the imperfect in historical narrative, among perfects, to denote actions which *remained incomplete*. The explanation is implied in the foregoing remarks. In Tacitus, e. g., we read, *Ann.*, ii., 34, *Inter quae L. Piso ambitum fori, corrupta judicia—increpans, abire se et cedere urbe testabatur, et simul curiam relinquebat. Commotus est Tiberius, et quamquam Pisonem mitibus verbis permulsisset, propinquos quoque ejus impulit, ut abeuntem auctoritate vel precibus tenerent.* The imperfect *relinquebat* is used here to indicate that his intention of leaving the curia was not carried into effect, for he was repeatedly stopped, and at last he remained. This is quite in accordance with the signification of the imperfect (see Pliny, *Hist. Nat.*, Praef., lib. i., § 26, where he speaks of the signature of Greek artists, *ἐποίει*), and also occurs elsewhere, even in Cicero (compare *Div. in Caec.*, 17, § 55), although otherwise he expresses the same meaning by a circumlocution with *coepit.*

Conticuere omnes, intentique ora tenebant:
Inde toro pater Aeneas sic orsus ab alto (est), Virg., *Aen.*, ii., init.

[§ 501.] *Note.* 2.—In Latin, as in many modern languages, the *present* tense is often used instead of the aorist of the past, when the writer or speaker in his imagination transfers himself to the past, which thus becomes to him present, as it were. Narrators by this figure frequently render their descriptions very animated; but in regard to dependant sentences, they often regard such a present as a regular perfect, and, accordingly, use the imperfect or pluperfect in the dependant sentence which follows. E. g., Cic., *in Verr.*, iv., 18, *Quod ubi Verres audivit, sic cupiditate inflammatus est non solum inspiciendi, verum etiam auferendi, ut Diodorum ad se vocaret ac posceret* (pocula). *Ille, qui illa non invitus haberet, respondet se Lilybaei non habere: Melitae apud quendam propinquum suum reliquisse. Tum iste* (Verres) *continuo mittit homines certos Melitam; scribit ad quosdam Melitenses, ut ea vasa perquirant: rogat Diodorum, ut ad illum suum propinquum det litteras: nihil ei longius videbatur, quam dum illud videret argentum. Diodorus, homo frugi ac diligens, qui sua servare vellet, ad propinquum suum scribit, ut iis, qui a Verre venissent, responderet, illud argentum se paucis illis diebus misisse Lilybaeum.* We here see how the historical present is followed both by the present and the imperfect subjunctive, and, on the whole, the imperfect is perhaps the more frequent of the two. Cic., *in Cat.*, iii., 6, *Deinde L. Flaccus et C. Pomptinus, praetores, quod eorum opera forti usus essem, laudantur.*

[§ 502.] 9. The peculiar character of the Latin imperfect, therefore, is to express a repeated action, manners, customs, and institutions, which are described as continuing at some given period of the past time, and is invariably used where in English the compound tense, "I was writing," "he was waiting," is employed.

Socrates dicere solebat (or *dicebat*), *omnes in eo, quod scirent, satis esse eloquentes*, Cic., *De Orat.*, i., 14.
Anseres Romae publice alebantur in Capitolio.

Note 1.—An action often repeated, however, may also be conceived as a simple historical fact, and accordingly be expressed by the perfect. Hence we may say, *Socrates solitus est dicere*, just as well as *solebat*; but the idea is different. *Solebat* reminds us of the whole period of his life; whereas *solitus est* describes the habit of Socrates simply as an historical fact.

[§ 503.] *Note* 2.—It is a peculiarity of the epistolary style in Latin that the writer transfers himself to the time at which the letter is read by the person to whom it is addressed; and hence the writer speaks of actions and conditions in the same terms as he would use if he were present at the moment the letter is received. In consequence of this he frequently uses the imperfect and perfect, where in English we should use the present; e. g., *Haec scribebam media nocte*, I write this at midnight (or *scripsi haec media nocte*, when the action is to be described as a completed one, and not as going on at the time); *Novi nihil nunc erat apud nos, siquidem certa tibi afferri vis*, there are no news here; *Quae ad eam diem, quum haec scribebam, audiveramus, inanis rumor videbatur. Dicebant tamen*, &c., what we have heard till the moment I write this, &c.; but people say, &c. As these preterites are only formal, they may be joined with the adverbs *nunc*, *etiamnunc*; instead of which real preterites would require *tunc* and *etiamtum*. Comp. Cic., *ad Att.*, v., 16, 4; xvi., 3, 6; *ad Quint. Frat.*, iii., 1, 2 But this peculiarity is very frequently not observed.

[§ 504.] 10. The *perfect subjunctive* has not this meaning of an aorist, but is always used to express a terminated action with reference to the present time, and thus completely answers to the perfect in English. The *imperfect subjunctive*, on the other hand, in historical narratives, has the aorist sense of the perfect indicative, when past events are mentioned (with the conjunction *ut)*, without reference to the action or condition being completed or not.

This difference is easily perceived; e. g., *puer de tecto decidit, ut crus fregerit*, "the boy has fallen from the roof, so that he has broken his leg," is not a narrative, but the statement of an event completed at the present time; but *puer de tecto decidit, ut crus frangeret*, "the boy fell from the roof, so that he broke his leg," is a real historical narrative, for the perfect *decidit* is here used in its aorist sense, and the imperfect subjunctive supplies its place in the dependent sentence.

A comparison with the English language thus leads to this conclusion, that the perfect and imperfect subjunctive are used in Latin in the same sense as in English; but the perfect indicative in Latin, as an historical tense, answers to the English imperfect, and the Latin imperfect indicative to the English paraphrased tense with "I was" and a participle.

Note.—The principle of the Latin language relative to the use of the perfect indicative and the imperfect subjunctive in historical narratives is attested by so many passages that it is unnecessary here to mention any in confirmation of it. But we must observe that Latin writers, nevertheless, sometimes use the perfect subjunctive in the historical sense, which properly belongs only to the indicative of this tense. This may have arisen from a feeling that there ought to be a tense to express actions in their progress in a dependent sentence (in the subjunctive), since the imperfect originally and properly expressed a continued and incomplete action; and in this manner we account for the perfect subjunctive which now and then occurs in Cicero after the historical forms *inventus est* or *fuit*; e. g., *p. Muren.*, 11, *inventus est scriba quidam, Gn. Flavius, qui cornicum oculos confixerit et singulis diebus ediscendos fastos populo proposuerit*, &c.; *in Verr.*, iv., 26, *Nulla domus in Sicilia locuples fuit, ubi ille non textrinum instituerit*; for, after all, if the construction is altered so as to make the dependent sentence independent, we are obliged to use the historical tense; i. e., the perfect indicative. But the prevailing custom was to assign to the imperfect subjunctive the sense of an aorist; and the perfect subjunctive in an historical narrative can only be regarded as an exception from the rule, however frequently it may occur. Nepos uses the perfect subjunctive in this sense more frequently than other writers; and he thereby shows his desire, in his short historical sketches, to put the facts one by the side of the other, rather than to give a progressive historical narrative. For example, in his life of Hannibal, where he says, *Hic autem velut hereditate relictum odium paternum erga Romanos sic conservavit, ut prius animam, quam id, deposuerit—Antiochum tanta cupiditate incendit bellandi, ut usque a rubro mari arma conatus sit inferre Italiae*, we at once perceive this character of his style; though in other passages he uses the imperfect subjunctive, and gives to his narrative a real historical character. In Livy, too, the perfect subjunctive is found in this sense, but only now and then, and more for the sake of variety than on any definite principle; hence, when in i., 3, he says, *Tantum tamen opes creverant, ut movere arma nec Mezentius nec ulli alii accolae ausi sint*, instead of the more usual *auderent*, it cannot affect the general rule concerning the *consecutio temporum*.

[§ 505.] 11. The duration and completion of an action in reference to another are expressed in Latin more accurately than in English, by the *imperfect* and *pluperfect*. When one action must be completed before another can begin, the former is invariably expressed by the pluperf.; e. g., *quum domum intrasset*, *quum in forum venisset*, *animadvertit*; *quum amicum conspexisset*, *dixit*, &c., "when he had entered the house, he perceived." We are less accurate in saying "when I entered the house, I perceived," or "I entered the house, and perceived." But this cannot be done in Latin, and the pluperfect is used wherever the relation of the actions permits it. Examples are extremely numerous.

Lysander quum per speculatores comperisset, vulgum Atheniensium in terram exisse navesque paene inanes relictas, tempus rei gerendae non dimisit, Nep., *Alcib.*, 8.

Note.—Considering this general accuracy of the Latin language in expressing the natural succession of actions, which is evident, also, in the application of the participle perfect (see § 635), it is the more surprising that, in interrogative expressions, the imperfect subjunctive is used so frequently where we should have expected the pluperfect; e. g., Cic., *Tusc.*, v., 37, *Socrates quum rogaretur* (for *rogatus esset*) *cujatem se esse diceret, Mundanum, inquit.*

[§ 506.] It must be observed here (1) that the conjunction *dum* (while, as) is generally joined with the present indicative, even when events of the past time are spoken of, and when we should consequently expect either the imperfect or perfect; e. g., *dum paucas res retinere nolo, omnes fortunas perdidi*, Cicero, *Divin.*, 17; *dum expectat quidnam sibi certi afferatur, ante noctem non discessit; dum ego in Sicilia sum, nulla statua dejecta est*, *in Verr.*, ii., 66. (2) That in historical narratives the conjunctions *postquam* (or *posteaquam*), *ubi*, *ubi primum*, *ut*, *ut primum*, *quum primum*, *simul ut*, *simul ac*, *simul atque* (or *simul* alone), all of which are equivalent to the English "as soon as," are generally joined with the historical perfect, and not with the pluperfect, as might be expected from the succession of the actions indicated by these conjunctions. Hence we say, *ubi illud audivit, nuntium ad regem misit; ut Lacedaemonem venit, adire ad magistratus noluit; simulatque provincia ei obvenit, statim quaerere coepit*, &c.

Dum ea Romani parant consultantque, jam Saguntum summa vi oppugnabatur, Liv., xxi., 7.

Unus ex captivis domum abiit, quod fallaci reditu in castra jurejurando se exsolvisset. Quod ubi innotuit relatumque ad senatum est, omnes censuerunt comprehendendum et custodibus publice datis deducendum ad Hannibalem esse, Liv., xxii., 61.

[§ 507. *a.*] *Note* 1.—*Dum* (while), with the present, occurs very frequently; but it is very surprising to find it sometimes used by Livy in transitions from one event to another; for example, at the beginning of the 38th book, *Dum in Asia bellum geritur, ne in Aetolis quidem quietae res fuerant.* Compare Drakenborch on Livy, i., 40; Heinrich on Cic., *Part. ined.*, p. 75; Heindorf on Horace, *Sat.*, i., 5, 72. However, that the present is not absolutely necessary, is proved by such passages as Cic., *p. Rosc. Am.*, 32, *Dum Sulla in aliis rebus erat occupatus, erant interea, qui suis vulneribus mederentur*; Liv., x., 36, *dum haec in Apulia gerebantur, Samnites—non tenuerunt*; Nep., *Hann.*, 2, *Quae divina res dum conficiebatur, quaesivit a me.* The perfect, also, is sometimes joined with *dum*; as, *de Fin.*, ii., 13, *dum voluerunt—sustulerunt.* *Dum* in the sense of *quamdiu* (as long as), however, when referring to the past time, is regularly joined with the imperfect.

[§ 507. *b.*] With regard to our rule respecting the conjunctions which signify "as soon as," it is a remarkable point that the Latins, contrary to their usual practice, here neglect to express that one action was completed before the second began. The perfect is less necessary, for its place is supplied not only by the historical present (which is easily explained from § 501), but frequently by the imperfect, at least in connexion with the principal conjunction, *postquam*; e. g., Liv., i., 54, *Itaque, postquam satis virium collectum videbat, e suis unum Romam ad patrem mittit*; iii., 46, *postquam—nemo adibat, domum se recepit*; and so in many other passages of Livy. But the surprising point is, that the pluperfect is *not* used, even where the completion of the action introduced by those conjunctions is manifest; e. g., Cic., *p. Rosc. Am.*, 6, *posteaquam victoria* (nobilitatis) *constituta est ab armisque recessimus—erat ille Romae frequens.* There are only few exceptions in which the pluperfect is used; as Cic., *in Verr.*, iv., 24, *posteaquam tantam multitudinem collegerat emblematum—instituit officinam Syracusis*; and hence the ordinary mode of explaining an ablative absolute by *postquam* with the pluperfect cannot be approved of. It is only in descriptions of repeated conditions in the past time that the pluperfect is indispensable; as, Nep., *Alcib.*, 1, *Idem simulac se remiserat neque causa suberat, quare animi laborem perferret, luxuriosus reperiebatur.* *Postquam* is farther joined with the pluperfect when a long or a definite space of time intervenes between a preceding and a subsequent event, so that there is no connexion between them; e. g., Nep., *Hann.*, 8, *Hannibal anno tertio postquam domo profugerat, cum quinque navibus Africam accessit.* It is remarkable to find, also, the imperfect and pluperfect subjunctive joined with *postquam;* as in Cic., *p. Leg. Man.*, 4, *qui posteaquam maximas aedificasset ornassetque classes—legatos ac litteras misit;* and *p. Cluent.*, 64, 181; *ad Fam.*, ii., 19. They may, however, be explained from § 570. The passage *p. Reg. Deiot.*, 13, 36, is doubtful.

[§ 508.] *Note* 2.—The pluperfect is sometimes used by historians instead of the historical tense merely to express the rapidity with which actions succeed one another, one being described as already completed before any thing else could begin; e. g., Curt., x., 17, *Nec muris urbis luctus continebatur, sed proximam regionem ab ea, deinde magnam partem Asiae cis Euphraten tanti mali fama pervaserat.* Here the pluperfect is used without reference to a subsequent action, and is equivalent to the English, "the report immediately spread," &c.

[§ 509.] 12. In the use of the *two futures* the Latin language is likewise more accurate than the English. For when a future action is spoken of, either in the future or in the imperative (or in the subjunctive used imperatively), and another is joined with it, which has not yet come to pass, the latter, also, is put in the future, if the actions are conceived as continuing together, and in the future perfect, if the one must be completed before the other can begin. This is perfectly in accordance with the ideas expressed by these tenses; but it must be specially mentioned, because in English we often use the present instead of the future, especially in the case of the verbs "I can" and "I will;" e. g., *faciam si potero*, I shall do it, if I can; *facito hoc, ubi voles*, do it when you will; because, owing to the awkwardness of the future perfect, we frequently supply its place either by the simple future or by the present; e. g., Cic., *De Orat.*, ii., 65, *ut sementem feceris, ita metes*, as you sow, so will you reap. We must here draw particular attention to the application of the future perfect in hypothetical sentences, where the conclusion depends upon the fulfilment of the preceding condition; e. g., *si invenero, tecum communicabo*, for which we very inaccurately say, "when I find it," or "when I have found it."

Naturam si sequemur ducem, numquam aberrabimus, Cic., *De Off.*, i., 28.

Adolescentes quum relaxare animos et dare se jucunditati *volent, caveant intemperantiam, meminerint verecundiae,* Cic., *De Off.*, i., 34.

De Carthagine vereri non ante desinam, quam illam excisam esse cognovero, Cic., *Cat. Maj.*, 6.

Malevolentiae hominum in me, si poteris, occurres, si non potueris, hoc consolabere, quod me de statu meo nullis contumeliis deterrere possunt, Cic., *ad Fam.*, xi., 11.

[§ 510.] *Note.*—When the leading sentence contains the present imperative, *si* is often joined with the present; as, *defende si potes* (Cic., *Philip.*, ii., 44); *perfice si potes* (Cic., *Tusc.*, i., 8); *expone nisi molestum est* (ibid., i., 12); and hardly ever with the future. (See Chap. LXXIX.) The present with *si*, instead of the future, is sometimes found also in other connexions; e. g., Cic., *in Verr.*, i., 2, *Si reus condemnatur, desinent homines dicere, his judiciis pecuniam plurimum posse, sin absolvitur, desinemus nos de judiciis transferendis recusare*; and very frequently in the comic poets. The rule, however, is that the future should be used. Attention was above directed to the practice of using the future of the verbs *posse* and *velle* with the conjunction *si*, and with the same accuracy these verbs are used in the future perfect, when the possibility or the intention of doing a thing must be proved before the action relating to it can take place. Hence we say, *si voluero, si potuero, si licuerit, si placuerit, si otium habuero*, instead of which we should use either the present or future; e. g., Cic., *Tusc.*, i., 43, *Veruntamen, Crito, si me assequi potueris, sepelito; de Re Publ.*, i., 43, *Tum fit illud, quod apud Platonem est luculente dictum, si modo id exprimere Latine potuero; de Leg.*, ii., 18, *Plato, si modo interpretari potuero, his fere verbis utitur*, for he must have made the attempt to translate Plato before he can make him speak. See Heinrich on Cic., *de Re Publ.*, p. 48, foll.

[§ 511.] We add the following remarks on the farther use of the future perfect. As this tense expresses a future action as completed, it acquires the meaning of the simple future, implying, however, the rapidity with which the action will be completed. This occurs, in the first place, when another future perfect, or any other tense supplying its place, is contained in the leading sentence, so that the two actions are contemporaneous; e. g., Cic., *ad Fam.*, x., 13, *Qui M. Antonium oppresserit, is bellum confecerit; in Verr.*, ii., 62, *Da mihi hoc* (i. e., *si hoc mihi dederis*), *jam tibi maximam partem defensionis praecideris*; Liv., xxii., 54, *non aggrediar narrare, quae edissertando* (i. e., *si edissertavero*) *minora vero fecero*; Cic., *ad Att.*, v., 1, *Tu invita mulieres, ego accivero pueros.* But the future perfect has the meaning of a quickly completed future action, also, without any such express relation to another action; e. g., Cic., *p. Planc.*, 33, *sed medius fidius, multo citius meam salutem pro te abjecero, quam Cn. Plancii salutem tradidero; ad Att.*, iii., 19, *Nusquam facilius hanc miserrimam vitam vel sustentabo, vel, quod est melius, abjecero*; ix., 7, *De triumpho tibi assentior: quem quidem totum facile et libenter abjecero; de Re Publ.*, i., 13, *Nihil est adhuc disputatum, et quoniam est integrum, libenter tibi, Laeli, ut de eo disseras, equidem concessero.* This is particularly frequent with the future perfect *videro*, because the act of seeing is most easily accomplished; e. g., Liv., viii., 33, *Videro cessurusne provocationi sis, cui rex Romanus Tullus Hostilius cessit*, which is not irreconcilable with the expressions *mox, post, alias, alio loco videro*, for a rapid completion can only be spoken of at the moment when the action is beginning; e. g., Cic., *de Fin.*, i., 10, 35, *quae fuerit causa, mox videro; de Re Publ.*, ii., 9, *habuit plebem in clientelas principum descriptam, quod quantae fuerit utilitati, post videro; Acad.*, ii., 44, *recte secusne, alias viderimus.* Hence this mode of speaking generally implies, that for the moment a thing is to be dismissed from our thoughts, and can scarcely be taken into serious consideration. In the comic writers the future perfect is still more frequently used instead of the simple future.

[§ 512.] 13. The tenses of the indicative may be connected in any way which the intention of the speaker may require; e. g., I am writing now, but this time yesterday I took a walk; I know the person whom you will see to-morrow. But in dependent sentences, that is, in the subjunctive, *similar* tenses alone can be connected with one another, that is, the tenses of the present (present and perfect) and the tenses of the past (imperfect and pluperfect). In the rules respecting what is usually called the *succession of tenses*, but, more correctly, the *dependence of sentences* upon one another, everything depends upon the time, for the present time is suited only to the present, and the past to the past; the relation of an action depending only upon itself is never doubtful. Hence we have only to remember that the perfect naturally, and in the subjunctive always, expresses the present time, and that, consequently,

The Present and Perfect are followed by a Present and Perfect, and
The Imperfect and Pluperfect by an Imperfect and Pluperfect;

E. g., *scio quid agas* and *scio quid egeris; audivi quid agas* and *audivi quid egeris;* but *sciebam quid ageres* and *sciebam quid egisses; audiveram quid ageres* and *audiveram quid egisses.*

Note.—The Latin language, however, is not so constrained as not to be able, in cases where the sense requires it, to make presents dependent upon preterites, and preterites upon presents. It is sometimes necessary that a preterite should be followed by a present, viz., when the result of a past action extends to the present time; e. g., Cic., *Brut.*, 88, *Ardebat autem Hortensius cupiditate dicendi sic, ut in nullo unquam flagrantius studium viderim*, that is, that up to this time I have never seen; Nep., *Aristid.*, 1, *Quamquam adeo excellebat Aristides abstinentia, ut unus post hominum memoriam cognomine Justus sit appellatus: tamen a Themistocle collabefactus testula illa exilio decem annorum multatus est.* Here, too, the perfect subjunctive makes the dependent sentence proceed from the past, or the time to which the action of the leading verb belongs; and the result, combined with the author's opinion, is extended to the present time: "he was the only one in the whole range of history, down to the present time, that was surnamed the Just." Such variations must be admissible, although no special rule is given on their account, for they do not often occur. (Comp. my note on Cic., *in Verr.*, v., 10, in fin., and Cic., *de Fin.*, ii., 20, init.) A preterite, on the other hand, might follow a present, when the dependent sentence is to express a continuing action in the past, as in Cic., *in Verr.*, v., 11, *Scitote oppidum esse in Sicilia nullum ex iis oppidis, in quibus consistere praetores et conventum agere soleant, quo in oppido non isti delecta mulier ad libidinem esset* (*esset* here alludes to the whole period of the praetorship), but such sentences can only be considered as exceptions, and *fuerit* would be more regular. There are also passages in ancient writers which cannot be explained, and must be considered as irregularities: see my note on Cic., *in*

Verr., i., 30, 75; and thus we sometimes find, especially in Caesar, an irregular transition from the preterite of the leading verb to the present of the dependent one. We cannot here enter upon the detail of such matters, and we shall only add the remark that, when the *hypothetical* imperfect subjunctive is followed by a present or perfect subjunctive, the above rule is not violated, because the imperfect of the subjunctive refers to the present time; e. g., Sallust, *Cat.*, 7, *Memorare possem* (differs from *memorare possum* only by the hypothetical form of the expression), *quibus in locis maximas hostium copias populus Romanus parva manu fuderit, quas urbes, natura munitas, pugnando ceperit, ni ea res longius nos ab incepto traheret.* (*Fudisset* would have continued the hypothetical expression, but actual facts are here meant.) But even in cases like this the imperfect is generally used in the dependent sentence for the sake of the succession of tenses; as, Cic., *de Fin.*, i., 8, *Quid enim me prohiberet Epicureum esse, si probarem quae ille diceret, quum praesertim illa perdiscere ludus esset*, where we should have expected *dicit* and *sit*; *ad Fam.*, xiii., 66, *A. Caecinam non commendarem tibi, quum scirem, qua fide in tuos soleres esse, nisi me patris ejus memoria moveret*, where we might say *sciam* and *soleas*. Similar expressions occur frequently; comp. Cic., *Philip.*, v., 18, in fin.; *de Off.*, ii., 14, in fin.; *Tusc.*, i., 21, init.

[§ 513.] The simple rule respecting the succession of tenses becomes somewhat difficult through the double signification of the perfect indicative. In the above rule it was treated only as the present of a completed action (in which sense it is equivalent to the English perfect); but as it is at the same time an aorist of the past (see § 500), it is also connected with the tenses of the past time, viz., with the imperfect and pluperfect. In this sense the Latin perfect is translated by the English imperfect. The above rule, therefore, will be completed by the following addition:

The historical perfect is followed by the imperfect and pluperfect.

E. g., *Audivi quid ageres* and *audivi quid egisses*. The two meanings of the perfect and their influence upon the tense of the dependent verb may be seen in the following sentences:

Verres Siciliam per triennium ita vexavit ac perdidit, ut ea restitui in antiquum statum nullo modo possit, says Cicero (*in Verr.*, iv., init.) with reference to the actual state of Sicily.

Conon quum patriam obsideri audisset, non quaesivit, ubi ipse tuto viveret, sed unde praesidio posset esse civibus suis, says Nepos (*Con.*, 2), in speaking of past events.

[§ 514.] *Note* 1.—We may in general be guided by the English language, as we translate the Latin historical perfect by our imperfect. It must, however, be observed that the Latins, owing to the very frequent use of the perfect as an aorist of the past or an historical tense, became so accustomed to its connexion with the imperfect, that in many cases they used this tense even where the Latin perfect is equivalent to the English perfect; but this occurs only when there is a possibility of conceiving the action in its progress, and not merely its conclusion or result. Thus Cicero (*in Verr.*, i., 1) says, *adduxi enim hominem, in quo satisfacere exteris nationibus possetis*, in whom you *may* satisfy, &c. In the same manner, Q. Cicero says at the close of an explanation (*de Petit. Cons.*, 4), *quoniam quae subsidia novitatis haberes, et habere posses, exposui, nunc de magnitudine petitionis dicam.* In these sentences we should require *adduxi hominem, in quo satisfacere possitis*, and *quoniam exposui, quae subsidia habeas et habere possis*, which would not be wrong by any means, but it would be against the usage of the Latin language; for the Latins conceived the action in its duration, while we describe it, together with its result, by the perfect, and this is the case more especially when the acting person had an intention accompanying him from the beginning to the end of the action. We say, for example, "I have done this that you may see," and the Latin *feci hoc, ut intelligas*, would not be wrong; but as it was my intention from the beginning, it is preferable to say *feci hoc, ut intelligeres*, although I am not relating events, but speaking with reference to the present time. (Comp. Cic., *Philip.*, ix., 2, § 5, where *restaret* is quite correct.) Hence such sentences as, *diu dubitavi num melius sit, saepe mecum cogitavi quidnam causae sit*, would sound strange to a Latin ear; and the more correct mode of speaking is, *diu dubitavi num melius esset* and *saepe cogitavi quidnam causae esset*, and the words *diu* and *saepe* indicate that the perfects *dubitavi* and *cogitavi* are conceived, as it were, as an aggregate of single doubts and thoughts, which themselves belong to the past time, while the conclusion extends to the present. But the rule is not upset by this remark, for when the sentence following does not refer to the separate parts of the action, but exclusively to the result, the perfect is followed by the present; e. g., Cic., *ad Fam.*, v., 6, *Ego meis rebus gestis hoc sum assecutus, ut bonum nomen existimer*; Eutrop., viii., 2, *Trajanus rempublicam ita administravit, ut omnibus principibus merito praeferatur.* These are the results of completed actions, and not intentions continuing along with the actions. The present may be used in subordinate and dependent sentences, even after an historical perfect, if that which is to be expressed is universal, and not valid for that time only which is indicated by the leading verb; e. g., Justin, xxxi., 8, *Antiocho pacem petenti ad priores condiciones nihil additum, Africano praedicante, neque Romanis, si vincantur, animos minui, neque, si vincant, secundis rebus insolescere.* Here the presents express the fact of the Romans not losing their courage in misfortune, and of their not being insolent in prosperity, as peculiar characteristics of the Romans, and as true at all times; if the imperfect had been used, it would not, indeed, have been implied that at any other time the statement was not true, but the universality would not have been so clearly expressed.

[§ 515.] *Note* 2.—The remaining question now is this: when the leading verb is a present, or (according to § 516) a future, and the infinitive of a completed action is dependent on it, is it necessary to put the verbs dependent upon this infinitive in the present or the preterite, that is, the imperfect or pluperfect subjunctive? The answer to this question depends upon another, viz., as to whether, on changing the infinitive into the perfect indicative, this tense is the real perfect or the aorist? When this is ascertained, the decision is easy, according to the two preceding paragraphs, and we may say, e. g., *satis mihi multas causas attulisse videor, quamobrem tibi in Italiam proficiscendum sit*, I think I have mentioned to you sufficient reasons why you should go to Italy; and in this manner Cicero (*p. Cluent.*, 24) says, *nisi docet, ita se possedisse* (that he has taken possession), *ut nec vi nec clam nec precario possederit.* But the usage of the Latin language is nevertheless different, the perfect infinitive being like the perfect indicative (§ 514), usually followed either by the imperf. or pluperf. subjunctive. Hence the above sentence should be *quamobrem in Italiam tibi proficiscendum esset*; compare Cic., *p. Leg. Man.*, 10, *satis mihi multa verba fecisse videor, quare esset hoc bellum genere ipso necessarium, magnitudine* *periculosum*, although reference is here made to the present time, and although we should say, "why this war is necessary;" *in Verr.*, i., 12, *hoc me profiteor suscepisse magnum fortasse onus et mihi periculosum, verumtamen dignum, in quo omnes nervos aetatis industriaeque meae contenderem.* Both tenses are found combined in Cic., *p. Caec.*, 13, *Quid proficies, quum illi hoc respondebunt tibi, quod tu nunc mihi: armatos tibi obstitisse, ne in aedes accederes, dejici porro nullo modo potuisse, qui non accesserit.*

[§ 516.] The futures are *similar* to the tenses of the present, for only that which is past stands apart and by itself. Hence, a future is followed by a present or a perfect; e. g., *mox intelligam, quantum me ames* or *amaveris*, but not *quantum me amares* or *amasses*. The same is the case with the future perfect: *si cognovero, quemadmodum te geras* or *te gesseris*. But as the four subjunctives of the *conjugatio periphrastica* (formed by the future participle and *esse*) are regarded as subjunctives of the futures, we must add that these paraphrased tenses may be dependent upon preterites (see the examples in § 497), and that a mutual dependence exists between the presents and futures, but only a partial one between the preterites and futures, since the futures only may depend upon preterites, but not vice versa; e. g., *ignorabam quid dicturus esset*, but not *discam quid heri faceres*, for *discam quid heri feceris*.

The complete rule respecting the succession of tenses, therefore, is this: the tenses of the present and future, i. e., the present, perfect (in its proper sense), and the two futures are followed by the tenses of the present, i. e., by the present and the perfect subjunctive; and the tenses of the past, i. e., the imperfect, pluperfect, and the historical perfect, are followed by the tenses of the past, i. e., by the imperfect and pluperfect subjunctive.

IV. OF THE MOODS.

CHAPTER LXXVI.

INDICATIVE MOOD.

[§ 517.] 1. The indicative is used in every proposition the substance of which is expressed absolutely and as a fact; e. g., I go, thou wrotest, he believed.

Hence the indicative is used even in the expression of conditions and suppositions with the particles *si*, *nisi*, *etsi*, and *etiamsi*, if without that expression an event is supposed actually to take place or (with *nisi*) not to take place.

Mors aut plane negligenda est, si omnino extinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus, Cic., *Cat. Maj.*, 19.

Si feceris id, quod ostendis, magnam habebo gratiam, si non feceris, ignoscam, Cic., *ad Fam.*, v., 19.

Adhuc certe, nisi ego insanio, stulte omnia et incaute fiunt, Cic., *ad Att.*, vii., 10.

Ista veritas, etiamsi jucunda non est, mihi tamen grata est, Cic., *ad Att.*, iii., 24, in fin.

Note.—The conjunctions *si* and *nisi* express nothing else but a *relation* of one sentence to another; that is, the relation of condition or exception: one thing is on condition that another is; and one thing is, except in the case of another being, &c. Sentences which stand in this relation to each other are expressed by the indicative; i. e., objectively or in the form of reality. All expression of our own opinion is avoided, for this would be expressed by the subjunctive. In using the indicative, I do not express any opinion as to the possibility or impossibility of a thing; but, without any comment, I suppose a thing as actual, or (with *nisi*) I make an exception, which may be or may not be, but which I take as actual for the sake of the inference.

[§ 518.] 2. The following peculiarities deserve to be noticed as differing from the English:

The verbs *oportet*, *necesse est*, *debeo*, *convenit*, *possum*, *licet* and *par*, *fas*, *aequum*, *justum*, *consentaneum est*, or *aequius*, *melius*, *utilius*, *optabilius est*, are put in the indicative of a preterite (imperf., pluperf., and the historical perfect), where we should have expected the imperfect or pluperfect subjunctive. The imperfect indicative in this case expresses things which are not, but the time for which is not yet passed; and the perfect and pluperfect indicative things which have not been, but the time for which is passed; e. g., Cic., *in Cat.*, i., 1, *Ad mortem te duci jam pridem oportebat*, i. e., thy execution was necessary and is still so; hence it *ought* to take place. In going back to the beginning, however, the speaker might have used the pluperfect with this meaning: "thy execution ought to have taken place long ago." Cic., *de Fin.*, iii., 10, *perturbationes animorum poteram ego morbos appellare, sed non conveniret ad omnia*, I might have called them, and might do so still; Cic., *ad Att.*, ii., 1, *si mihi omnes, ut erat aequum, faverent*, it was fair, and is still fair, but it does not happen to be the case. The perfect and pluperfect, on the other hand, clearly express that all is over; e. g., Cic., *ad Fam.*, iv., 16, *Volumnia debuit in te officiosior esse, et id ipsum, quod fecit, potuit facere diligentius*; *p. Muren.*, 25, *Catilina erupit e senatu triumphans gaudio, quem omnino vivum illinc exire* *non oportuerat*; Curt., iii., 9, *longe utilius fuit angustias aditus occupare*, it would have been much better to occupy the pass. In the paraphrased conjugation with the participle future active and passive, too, the preterites of the indicative very frequently have the meaning of a subjunctive; e. g., Ovid, *Her.*, xvi., 152, *tam bona constanter praeda tenenda fuit*, ought to have been kept. This is the case more especially in hypothetical sentences. (§ 519.) The subjunctive in independent sentences is much less frequent than the indicative; e. g., Nep., *Epam.*, 4, *Plurima quidem proferre possemus, sed modus adhibendus est.*

Chaldaei oculorum fallacissimo sensu judicant ea, quae ratione atque animo videre debebant, Cic., *de Divin.*, ii., 43.

Aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani, Liv., v., 4.

Is (Tib. Gracchus) *fugiens decurrensque clivo Capitolino, fragmine subsellii ictus, vitam, quam gloriosissime degere potuerat, immatura morte finivit*, Vell. Pat., ii., 3.

[§ 519. *a.*] *Note* 1.—This indicative supplying the place of the subjunctive is frequently retained even when an hypothetical sentence with the imperfect or pluperfect subjunctive is added; and it is here in particular that the indicative of the preterites of the paraphrased conjugation is employed; e. g., Cic., *Philip.*, ii., 38, *Omnibus eum contumeliis onerasti, quem patris loco, si ulla in te pietas esset, colere debebas*; Sallust, *Jug.*, 85, *quae si dubia aut procul essent, tamen omnes bonos rei publicae consulere decebat*; Liv., xlii., 34, *Quodsi mihi nec omnia stipendia emerita essent, necdum aetas vacationem daret, tamen aequum erat me dimitti*; Cic., *p. Leg. Man.*, 17, *Quodsi Cn Pompeius privatus esset hoc tempore, tamen erat mittendus.* With the perfect, Liv., xxxii., 12, *deleri totus exercitus potuit, si fugientes persecuti victores essent*; Cic., *de Re Publ.*, i., 6, *Consul esse qui potui, nisi eum vitae cursum tenuissem*; *in Vatin.*, 1, *Etenim debuisti, Vatini, etiamsi falso venisses in suspicionem P. Sextio, tamen mihi ignoscere*; *in Verr.*, iii., 61, *Quem hominem, si qui pudor in te, atque adeo si qui metus fuisset, sine supplicio dimittere non debuisti, hunc abs te sine praemio discedere noluisti*; *p. Milon.*, 11, *quodsi ita putasset, certe optabilius Miloni fuit dare jugulum*; ibid., 22, *quos nisi manumisisset, tormentis etiam dedendi fuerunt*; Petron., 94, *Si te non invenissem, periturus per praecipitia fui.* See, also, § 498 and 499. But the subjunctive is also admissible, as in Cic., *in Cat.*, iii., 7, in fin., *dedendi fuissent*; and *p. Lig.*, 7, in fin., *periturus fuissem* (according to the common reading); *de Divin.*, ii., 8, § 21.

Res publica poterat esse perpetua, si patriis viveretur institutis et moribus, Cic., *de Re Publ.*, iii., 29.

Nisi felicitas in socordiam vertisset, exuere jugum potuerunt, Tacit., *Agr.*, 31.

[§ 519. *b.*] Independent of this use of the indicative, instead of the subjunctive, to express that which *might* or *should* have taken place, the historians use the indicative of a preterite instead of the pluperfect subjunctive to express that which would actually have taken place, in sentences containing the inference from an hypothetical sentence, although the premises are not true. This figure (i. e., a mode of expression differing from the ordinary one), which is only intended to render a description more animated, is used in the first place when a part of the inference has al ready come to pass, and would have been completely realized if something else had occurred, or, more frequently, if some obstacle had not been thrown in the way, whence the adverb *jam* is frequently added; e. g., Liv., iv., 52, *jam fames quam pestilentia tristior erat, ni annonae foret subventum*. Tacit., *Hist.*, iii., 46, *jamque castra legionum excindere parabant, ni Mucianus sextam legionem opposuisset;* the same is also expressed by *coepisse*, in such passages as Tacit., *Agr.*, 37, *Britanni degredi paulatim et circumire terga vincentium coeperant: ni id ipsum veritus Agricola quattuor equitum alas venientibus opposuisset.* Without the adverb *jam;* e. g., Tacit., *Ann.*, i., 35, *Germanicus ferrum a latere deripuit, elatumque deferebat in pectus* (thus much he actually did do, and he would have accomplished his design), *ni proximi prensam dextram vi attinuissent;* Tacit., *Ann.*, iii., 14, *effigies Pisonis traxerant in Gemonias ac divellebant* (and would have entirely destroyed them), *ni jussu principis protectae forent.* The perfect and pluperfect are likewise used in this sense, and a thing which was never accomplished is thus, in a lively manner, described as completed: Sueton., *Caes.*, 52, *et eadem nave paene Aethiopia tenus Aegyptum penetravit, nisi exercitus sequi recusasset; paene* or *prope* is frequently added in such cases (even without an hypothetical sentence; as, *prope oblitus sum*, I had nearly forgotten); Flor., iv. 1, *et peractum erat bellum sine sanguine, si Pompeium opprimere Brundisii* (Caesar) *potuisset;* Plin., *Paneg.*, 8, *temere fecerat Nerva, si adoptasset alium* (non Trajanum). In Cicero, however, this use of the indicative occurs only in a few passages; as *in Verr.*, v., 49, *si per Metellum licitum esset, matres illorum miserorum sororesque veniebant; de Leg.*, i., 19, *labebar longius, nisi me retinuissem; ad Fam.*, xii., 10, *Praeclare viceramus, nisi spoliatum, inermem, fugientem Lepidus recepisset Antonium.* The imperfect indicative is sometimes, though rarely, used also for the imperfect subjunctive when the hypothetical part of the sentence does not contain a pluperfect, but an imperfect subjunctive; e. g., Cic., *de Off.*, ii., 19, *Admonebat me res, ut hoc quoque loco intermissionem eloquentiae, ne dicam interitum, deplorarem, ni vererer, ne de me ipso aliquid viderer queri;* Quintil., ii., 8, 8, *nam et omnino supervacua erat doctrina, si natura sufficeret;* iv., 1, 11, *stultum erat monere nisi fieret.*

Pons sublicius iter paene hostibus dedit, ni unus vir fuisset, Horatius Cocles qui, &c., Liv., ii., 10.

Actum erat de pulcherrimo imperio, nisi illa conjuratio (Catilinae) *in Ciceronem consulem incidisset*, Flor., iv., 1.

[§ 520.] *Note* 2.—When we in English use the expressions "I ought" or "I should," without implying impossibility, the Latins express the same meaning by the present indicative; e. g., *debes esse diligentior* or *diligentiorem te esse oportet*, you ought to be more diligent. The subjunctive in this case would be quite foreign to the Latin idiom. In the same manner, the present indicative *possum* is frequently used for *possem;* e. g., Cic. *in Verr.*, i., 47, *Possum sexcenta decreta proferre;* and it is the common custom to say *difficile est, longum est, infinitum est;* e. g., *narrare*, for which we should say "it would be difficult," "it would lead too far," "there would be no end," &c. See Ruhnken on Vell. Pat., ii., 42.

[521.] 3. The Latins commonly use the indicative after many general and relative expressions, some fact being implied. This is the case after the pronouns and relative adverbs, which are either doubled or have the suffix *cunque: quisquis, quotquot, quicunque, quantuscunque, quantuluscunque, utut, utcunque*, and the others mentioned in § 130 and 288; e. g., *Utcunque sese res habet, tua est culpa*, however this may be, the fault is thine; *quicunque is est*, whoever he may be.

Quidquid id est, timeo Danaos et dona ferentes, Virg., *Aen.*, ii., 49.

Quem sors dierum cunque dabit, lucro appone, Horat., *Carm.*, i., 9, 14.

Note.—Other examples are, Cic., *p. Lig.*, 7, *sed quoquo modo sese illud habet; haec querela vestra, Tubero, quid valet? Parad.*, 2, *quocunque adspexisti, ut furiae, sic tuae tibi occurrunt injuriae*, and in the same manner we must read in *p. Milon.*, init., *tamen haec novi judicii nova forma terret oculos, qui, quocunque inciderunt, veterem consuetudinem fori requirunt*, where Ernesti, mistaking the usage of the Latin language, edited *inciderint*. See Heusinger, *Praef. ad Cic.*, *de Off.*, p. lv. (xl.). In *de Orat.*, iii., 50, also, we now read *versus debilitatur, in quacunque est parte titubatum*, where formerly *sit* was read. Later writers, however, join these general relatives, and *sive—sive* (of which we shall speak presently) with the subjunctive

[§ 522.] 4. In the same way, sentences connected by *sive—sive* commonly have the verb in the indicative (unless there is a special reason for using the subjunctive); e. g., *sive tacebis, sive loquere, mihi perinde est; sive verum est, sive falsum, mihi quidem ita renuntiatum est.*

Nam illo loco libentissime uti soleo, sive quid mecum ipse cogito, sive quid aut scribo, aut lego, Cic., *De Leg.*, ii., 1.

CHAPTER LXXVIII.

SUBJUNCTIVE MOOD.

[§ 523.] 1. The subjunctive is used in general, when a proposition is stated, not as a fact, but as a conception of the mind.

Note.—The subjunctive is only a form which is given to a proposition; its substance does not come into consideration. Hence "I believe," "I suspect," are expressed by the indicative, although these words indicate only certain conceptions, but my belief and suspicion are stated as real facts. When, on the other hand, I say "I should believe," "I should think," the acts of believing and thinking are represented as mere conceptions, which, perhaps, do not exist at all, or even cannot exist. Hence the Latins always use the subjunctive when a sentence is to express an intention either that something is to be effected or prevented, for the actions here exist only as conceptions; e. g., *pecuniam homini do, ut me defendat, ne me accuset.* The English language, which has no subjunctive, avails itself of a variety of other verbs to express the nature of the subjunctive; as, *may, might, could, should, would.*

[§ 524.] 2. We must here first notice the difference between the four tenses of the subjunctive in hypothetical or conditional sentences, both in that part of the sentence containing the condition (beginning with the conjunctions

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[*] [For some excellent remarks explanatory of the subjunctive mood, consult *Crombie's Gymnasium*, vol. i., p. 27; vol. ii., p. 307, *seqq.*]—*Am. Ed*

si, nisi, etsi, etiamsi, támetsi), and in the one containing the inference or conclusion. The present and perfect subjunctive are used when a conception is to be expressed together with the suggestion that it does exist or may exist; but the imperfect and pluperfect subjunctive are used when a conception is expressed together with the suggestion that it did not or could not exist; and the imperfect in this case implies present time, as in English; e. g., *si velit*, "if he wishes," or "should wish," implying that he either actually wishes, or, at least, may wish: in the consequent member of the proposition (the apodŏsis), the present or perfect subjunctive or indicative may stand; but *si vellet*, "if he wished," implies that he does not or cannot wish, and here the consequent member of the proposition requires the imperfect or pluperfect subjunctive. The subjunctive without *si* has the same meaning as *facerem*, "I should do," implying that I do not or cannot do; *vellem*, "I should wish," implying that I might have a wish, but that in fact I do not wish, seeing that it would be of no avail. *Velim* and *cupiam* thus do not much differ from *volo* and *cupio*.

The imperfect and pluperfect subjunctive, therefore, are necessary in hypothetical sentences; but the present and perfect subjunctive differ only slightly from the indicative, and their use cannot be fixed by grammatical rules. The indicative gives to a sentence the form of reality, whereas the subjunctive represents it as an arbitrary conception, which, however, may at the same time be a reality; e. g., *etiamsi te non laudo* or *laudabo, tamen*, &c., even if I do not or shall not praise thee—the reality is admitted; *etiamsi te non laudem* or *laudaverim*, if (perhaps) I should not praise thee, or should not have praised thee—the possibility is conceived. The use of the present and perfect subjunctive in these cases arises, in some measure, from the circumstance that an indefinite person is addressed in Latin by the second person singular, but only in the subjunctive; hence the subjunctive is used in such cases even where the indicative would be used if a definite person were addressed. It must farther be observed that these two subjunctives supply the place of the subjunctive of the two futures. Comp. § 496.

The difference between the tenses of the subjunctive in hypothetical sentences is observed, also, in indirect speech *(oratio obliqua)*, when the leading verb is a present or a future; but when it is a preterite or the historical perfect, the rule respecting the succession of tenses must be observed (§ 512), and the difference between possibility and impossibility is not expressed; e. g., we may say *Gaius dicit se Latine loqui posse, si pater jubeat* (or *jusserit)*, which may possibly happen; and *si pater juberet* (or *jussisset)*, which, however, is not the case. But we can say only *Gaius dicebat se Latine loqui posse, si pater juberet* or *jussisset.*

Si Neptunus, quod Theseo promiserat, non fecisset, Theseus filio Hippolyto non esset orbatus, Cic., *De Off.*, i., 10.

Dies deficiat, si velim numerare, quibus bonis male evenerit, nec minus si commemorem, quibus improbis optime, Cic., *De Nat. Deor.*, iii., 32.

Si gladium quis apud te sana mente deposuerit, repetat insaniens: reddere peccatum sit, officium non reddere, Cic., *De Off.*, iii., 25.

Aequabilitatem vitae servare non possis, si aliorum virtutem imitans omittas tuam, Cic., *De Off.*, i., 31.

Memoria minuitur, nisi eam exerceas, aut si sis natura tardior, Cic., *Cat. Maj.*, 7.

Note 1.—It cannot be sufficiently impressed upon the mind of the beginner, that in hypothetical sentences, and when used alone, the imperfect and pluperfect subjunctive are of a totally different nature from the present and perfect, and that the two latter, which express a conceived reality, approach very near the actual reality expressed by the indicative. (See § 523, note.) Hence the future indicative is often used in the apodosis, when in the conditional member or the protasis of a sentence *si* is joined with the present subjunctive; e. g., Cic., *Tusc.*, v., 35, *Dies deficiet, si velim paupertatis causam defendere;* comp. Cic., *de Nat. Deor.*, iii., 32, quoted above. Possible cases which are devised to serve as examples, either for the purpose of judging of other analogous cases or of drawing conclusions from them, are expressed by *si* with the subjunctive, as in the passage of Cic., *de Off.*, iii., 25, which was quoted above. Compare *de Off.*, i., 10, *Ut si constitueris* (supposing you had agreed) *te cuipiam advocatum in rem praesentem esse venturum, atque interim graviter aegrotare filius coeperit: non sit contra officium, non facere quod dixeris.* The perfect subjunctive is at the same time the subjunctive of the future perfect, for in speaking of an actual case we may use the perfect indicative as well as the future perfect; e. g., *si tibi promisi me affuturum nec veni, contra officium me fecisse fateor*, and *si tibi promisero nec venero, contra officium me fecisse fatebor.* In the subjunctive both tenses are alike, and as, in the passage just quoted, we recognise the perfect subjunctive, so we look upon *rogaverit, scripserit*, and *dixerit*, in the following passage, as future perfects: Cic., *de Fin.*, ii., 18, *si te amicus tuus moriens rogaverit, ut hereditatem reddas suae filiae, nec usquam id scripserit, nec cuiquam dixerit: quid facies?* For practical purposes, the distinction is not necessary; but the subjunctive is essential, since the case was to be expressed merely as a conception. This signification of the Latin subjunctive is clear, especially in its frequent occurrence when the subject is an indefinite person (*si quis*), and in the second person singular, which implies an indefinite person (equivalent to the French *on* and the German *man*).

With regard to the expression of possibility (by the present subjunctive) or impossibility (by the imperfect and pluperfect subjunctive), it must not be overlooked that it depends upon the speaker as to how he intends to represent a thing. For we are not speaking here of objective truth, but of subjective conceptions. Cicero (*Divin. in Caec.*, 5) says, *Si universa provincia loqui posset, hac voce uteretur*, implying that it cannot speak. But in another passage (*in Cat.*, i., 8) he says, *Haec si tecum patria loquatur, nonne impetrare debeat?* personifying his country, and endowing it with speech. This may serve to explain several other passages of the same kind. Comp. Cic., *p. Milon.*, 29, *Ejus igitur mortis sedetis ultores, cujus vitam si putetis per vos restitui posse, nolitis*, where, without his rhetorical object, he would have said, *si putaretis—nolletis*.

[§ 525.] *Note* 2.—We must notice a peculiarity of the Latin language in hypothetical sentences, which appears strange to us (though not to the Greeks), for completed actions of the past time are often transferred, at least partly, to the present, by using the imperfect instead of the pluperfect, either in the protasis or in the apodosis; e. g., Cic., *Brut.*, 67, *Hujus si vita, si mores, si vultus denique non omnem commendationem ingenii everteret, majus nomen in patronis fuisset*; *in Verr.*, v., 51, *quod certe non fecisset, si suum numerum* (nautarum) *naves haberent*; *Lael.*, 4, *Mortuis tam religiosa jura* (majores nostri) *tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur*; Liv., xxxix., 42, *Longe gravissima* (M. Catonis) *in L. Quinctium oratio est, qua si accusator ante notam usus esset, retinere Quinctium in senatu ne frater quidem T. Quinctius, si tum censor esset, potuisset.* Numerous other examples from Cicero, Sallust, and Livy are quoted by Garatoni on Cic., *in Verr.*, ii., 1, in fin.; *p. Milon.*, 17, init.; *p. Sext.*, 67, in fin. In the following passages, on the other hand, the imperfect is used for the pluperfect in the apodosis. Cic., *in Verr.*, i., 31, *Nam si quam Rubrius injuriam suo nomine ac non impulsu tuo et tua cupiditate fecisset: de tui comitis injuria questum ad te potius, quam te oppugnatum venirent*, instead of *venissent*; Philip., iii., 5, *esset enim ipsi* (Antonio) *certe statim serviendum, si Caesar ab eo regni insigne accipere voluisset*, where Ernesti remarks that the ordinary usage of the Latin language requires *fuisset* for *esset*; *Flor.*, iii., 3, 13, *Cimbri si statim infesto agmine urbem petissent, grande discrimen esset; sed in Venetia, quo fere tractu Italia mollissima est, ipsa solis coelique clementia robur elanguit.* For other passages, see Bentley on Horace, *Serm.*, ii., 3, 94. Sometimes the imperfect subjunctive, instead of the pluperfect, appears both in the protasis and apodosis, although the actions spoken of are completed and do not belong to the present time; e. g., Cic., *Philip.*, viii., 4, *Num tu igitur eum, si tum esses, temerarium civem aut crudelem putares?* instead of *fuisses* and *putasses*. See Goerenz. on Cic., *de Leg.*, iii., 13, 30, and *de Fin.*, v., 3, 8. It is true that all this arises from a lively and rhetorical mode of speaking, the past time being represented as present; but it must be observed that it is more frequent in Latin, and especially in Greek, than in modern languages. Those hypothetical sentences, in which either a case or a conclusion from it is represented as continuing to the present time, afford no matter for special remark, for there the imperfect is in its proper place. Compare the learned and profound dissertation of Fred. Ellendt, *De formis enunciatorum conditionalium linguae Latinae*, Regim. Pruss., 1827.

[§ 526.] *Note* 3.—*Nisi, nisi vero*, and *nisi forte* are joined with the indicative when they introduce a correction of the sentence preceding. *Nisi*, in this case, signifies "except;" e. g., Cic., *p. Rosc. Am.*, 35, *nescio: nisi hoc video.* *Nisi vero, nisi forte* (unless perhaps), introduce a case as an exception, and describe it at the same time as improbable; e. g., Cic., *p. Sull.*, 9, *Plenum forum est eorum hominum—nisi vero paucos fuisse arbitramini*; *p. Muren.*, 6, *Nemo fere saltat sobrius, nisi forte insanit*; *ad Att.*, ii., 14, *erat autem nihil novi, quod aut scriberem, aut ex te quaererem, nisi forte hoc ad te putas pertinere,* &c. *Nisi forte* is thus chiefly used in an ironical sense, "unless you suppose," introducing a case which is in fact inadmissible, but is intended to suggest to another person that he cannot differ from our opinion without admitting as true a thing which is improbable and absurd.

[§ 527.] 3. Hence the present subjunctive is used, also, in independent propositions to soften an assertion or statement, and without any essential difference from the present indicative or the future. We generally express the same by "I may" or "I might" (the subjunctive as a *potential mood); e. g., Forsitan quaeratis; nemo istud tibi concedat; quis dubitet? velim (nolim, malim) sic existimes.* The perfect subjunctive may likewise be used in the sense of a softened perfect indicative; e. g., *forsitan temere fecerim*, I may perhaps have acted inconsiderately; *fortasse errore effectum sit*, it may perhaps have been done by mistake; but this occurs very rarely, and the perfect subjunctive, when used independently, usually has the meaning of a softened future, and in so far is equivalent to the present, without regard to the completion of the action. Hence Quintilian (x., 1, 101) combines the two tenses: *At non historia cesserim Graecis, nec opponere Thucydidi Sallustium verear.*

Quid videatur ei magnum in rebus humanis, cui aeternitas omnis totiusque mundi nota sit magnitudo? Cic., *Tusc.*, iv., 17.

Hoc sine ulla dubitatione confirmaverim, eloquentiam rem esse omnium difficillimam, Cic., *Brut.*, 6.

Tu vero Platonem nec nimis valde unquam, nec nimis saepe laudaveris, Cic., *De Leg.*, iii., 1.

Nil ego contulerim jucundo sanus amico, Horat., *Serm.*

[§ 528.] *Note* 1.—If the form which we usually call the perfect subjunctive is *only the perfect* subjunctive, it is difficult to derive this potential signification, which belongs to the future, from the idea of an action completed at the present time. And it can only be done in the manner described above, § 511, where we have seen that the future perfect acquires the meaning of a simple future, and by a certain liveliness of expression represents an incomplete action as completed. But it is preferable to suppose (see § 496 and 524, note) that the form which, from its most usual meaning in dependant sentences, is called the perfect subjunctive active, is, at the same time, the subjunctive of the future perfect (*scripserim*, the subjunct. of *scripsi* and *scripsero*), which future perfect frequently acquires the meaning of a simple future. Hence the perfect subjunctive, in a potential sense, is generally used only in the active voice, and very rarely in the passive; as in Vell. Pat., i., 18, *non ego hoc magis miratus sim;* and Livy, xxii., 59, *ne illi quidem se nobis merito praetulerint gloriatique sint;* xxx., 14, *nulla virtus est, qua ego aeque atque temperantia gloriatus fuerim.* After it had once become customary to use the perfect subjunctive in the potential sense of the present subjunctive, the former was sometimes also employed in dependent sentences (after *ut* and *ne*) instead of the present. *Ut sic dixerim* occurs in Quintilian, Tacitus (*de Orat.*, 34, 40), and the classical jurists; *ne longius abierim* (for *abeam*) is used by Tacitus (*Ann.*, vi., 22), and *ne quis sit admiratus*, for *nequis admiretur*, by Cicero (*de Off.*, ii., 10).

It must, however, be observed that, on the whole, the subjunctive is sparingly used by the earlier writers in the sense of a potential mood; but later writers, such as Quintilian, do not keep within the same limits.

Note 2.—The first person of the imperfect subjunctive is used more rarely without implying the falsity or impossibility of a condition; but *vellem, nollem*, and *mallem* are used to express a wish, the non-reality and impossibility of which we know, whence *vellem* becomes equivalent to "I should have wished." But in the second person, when it implies an indefinite person, and in the third, when the subject is an indefinite person, the imperfect subjunctive is used in independent propositions to express things which might have happened, that is, in the sense of the pluperfect, and we can easily supply the supposed condition, "if you had been present." This is the case especially with the verbs *dicere, putare, credere;* e. g., Liv., ii., 43, *maestique* (*crederes victos*) *redeunt in castra*, one might have believed that they were defeated; ii., 35, *quidquid erat Patrum, reos diceres;* Cic., *in Verr.*, iv., 13, *quo postquam venerunt, mirandum in modum* (*canes venaticos diceres*) *ita odorabantur omnia et pervestigabant, ut, ubi quidque esset, aliqua ratione invenirent;* Curt., vi., 6, *discurrunt milites et itineri sarcinas aptant: signum datum crederes, ut vasa colligerent. Videre, cernere*, and *discernere* are used in the same way; e. g., Cic., *in Verr.*, iv., 40, *Vix hoc erat plane imperatum, quum illum spoliatum stipatumque lictoribus cerneres*, one might have seen him, scil. if one had been present; Sallust, *Cat.*, 25, *pecunias an famae minus parceret, haud facile discerneres.* The third person is more rarely used in this way, although it occurs in Cic., *in Verr.*, iv., 23, *qui videret equum Trojanum introductum, urbem captam diceret;* but frequently with the interrogative *quis;* as, Cic., *in Verr*, i., 41, *quis unquam crederet? p. Leg. Man.*, 11, *quis unquam arbitraretur? p. Flacc.*, 40, *quis putaret?* Juven., vii., 212, *Cui non tunc eliceret risum citharoedi cauda magistri?*

[§ 529.] 4. The subjunctive is farther used in independent sentences to express a wish or desire *(optative)*. In the second and third persons of the present (to some extent, also, of the perfect) it supplies the place of the imperative; e. g., *dicas* equivalent to *dic, loquare* to *loquere*, especially when the person is indefinite; farther, *dicat, faciat, loquatur.* The present subjunctive is used in the first person to express an *assurance;* e. g., *moriar, inteream, peream;* and in the plural a *request*, which may be addressed to ourselves as well as others; e. g., *eamus, moriamur, nunc revertamur ad propositum!* let us go! let us die! let us return! The imperfect and pluperfect are used to express wishes belonging to the past time, when a thing ought to have been, or to have been done; e. g., *diceret, dixisset*, he should have said.

Connected with this is the use of the subjunctive (called in this case *concessivus)*, to express a concession or admission, both with and without the conjunctions *ut* and *licet;* e. g., *dicat*, he may say; *diceret*, he might say; *dixerit*, he may have said, and so on through all the tenses. The negative with these subjunctives (optative and concessive) is usually not *non*, but *ne;* e. g., *ne dicas, ne dicat, ne dixeris* (this negative way is the most common case of the perfect subjunctive, being used in the sense of the present); farther, *ne vivam, ne desperemus, ne fuerit*, equivalent to *licet non fuerit.*

Meminerimus, etiam adversus infimos justitiam esse servandam, Cic., *De Off.*, i., 13.

Nihil incommodo valetudinis tuae feceris, Cic., *ad Att.*, vii., 8.

Emas, non quod opus est, sed quod necesse est, Seneca.

Donis impii ne placare audeant deos; Platonem audiant, qui vetat dubitare, qua sit mente futurus deus, cum vir nemo bonus ab improbo se donari velit, Cic., *de Leg.*

Naturam expellas furca, tamen usque recurret, Horat. *Epist.*, i., 10, 24.

Ne sit summum malum dolor, malum certe est, Cicero.

Note.—We are of opinion that the subjunctive which *expresses a wish*, and is apparently not dependent upon any other sentence, may be grammatically explained by supplying the verb *volo*, according to § 624. With regard to the use of the subjunctive instead of the imperative, we may observe, that it occurs principally in the third person (this person of the imperative being usually avoided in ordinary language) and in the second with a negation, and in the latter case the perfect regularly takes the place of the present (in deponent as well as active verbs; e. g., *ne sis aspernatus*, Cicero, *ad Quint. Frat.*, ii., 12); hence we usually say, *ne dixeris* and *dicat* or *ne dicat*, but rarely *ne dixerit;* e. g., Tacit., *Ann.*, iv., 32, *nemo contenderit.* Beginners must be especially cautioned not to prefer the present subjunctive (*dicas*) to the imperative (*dic*) on the ground of its being more polite. The imperative *dic* expresses a wish as well as a command, and it may be still more softened by adding such a word as *oro, quaeso, dum, sis. Dicas*, for *dic*, occurs in Cicero, when it is addressed to an indefinite person; e. g., *Tusc.*, v., 41, *sic injurias fortunae, quas ferre nequeas, defugiendo relinquas; Cat. Maj.*, 10, *Denique isto bono* (corporis robore) *utare dum adsit, quum absit ne requiras.* But when addressing a definite person he very rarely uses *dicas* and *ne dicas* for *dic* and *noli dicere* (*ad Att.*, x., 15, in fin.; xiv., 1, 2). But the poets and later prose writers (even Livy) frequently employ the second person of the present subjunctive in addressing definite persons; e. g., Liv., vi., 12, *Tu, Quinti, equitem intentus—teneas*, &c.; xxii., 53, *Si sciens fallo, tum me Juppiter Opt. Max. pessimo leto afficias;* xxvi., 50, *amicus populo Romano sis, et si me virum bonum credis esse, scias multos nostri similes in civitate Romana esse*, are words addressed by Scipio to Masinissa. The third person of the present subjunctive, however, is used quite commonly to express a precept; as in Cicero (*de Off.*, i., 37), where the following precepts are given respecting conversational style: *Sit igitur sermo lenis minimeque pertinax; insit in eo lepos; nec vero, tamquam in possessionem venerit, excludat alios, sed quum in reliquis rebus, tum in sermone communi, vicissitudinem non iniquam putet, ac videat imprimis, quibus de rebus loquatur, si seriis, severitatem adhibeat, si jocosis, leporem; imprimisque provideat*, &c. In this manner the present and perfect subjunctive are used for the imperative; but the imperfect and pluperfect, also, are employed to express a precept, referring to the past time, when a thing should have been done; e. g., Terent., *Heaut.*, i., 2, 28, *pater ejus fortasse aliquanto iniquior erat: pateretur*, he should have borne it Cic., *p. Sext.*, 20, *forsitan non nemo vir fortis dixerit, restitisses, mortem pugnans oppetisses*, you should have resisted; *ad Att.*, ii., 1, 3, *Mittam tibi orationes meas, ex quibus perspicies et quae gesserim et quae dixerim: aut ne poposcisses, ego enim me tibi non offerebam*, or you should not have asked for them.

The *concessive* mood must be supposed to exist wherever we may paraphrase the subjunctive by *licet*. In English, its place is usually supplied by the expressions "suppose," or "supposing," and the like, which are equivalent to the Latin *esto ut*. Comp. Cic., *de Leg. Agr.*, ii., 23, 62, *parta sit pecunia*, &c. The perfect retains the signification which it has in the indicative; e. g., Cic., *in Verr.*, i., 41, *Malus civis Cn. Carbo fuit. Fuerit aliis: tibi quando esse coepit?* he may have been so to others. The imperfect in this sense is based only on the authority of the MS. reading in Tacit., *Ann.*, iii., 11, *ac premeret is*, where Walther's note should be consulted. There is another independent subjunctive which expresses suppositions as merely conceived, and which may be called the *hypothetical subjunctive*; e. g., *roges me*, if you ask me, or supposing you ask me; *dares illi aliquid*, if you gave, or supposing you gave him anything; but we prefer classing this subjunctive with that of hypothetical sentences, and explain it by supplying the conjunction *si*, for the indicative, too, is thus used. See § 780.

Non is sometimes joined with the subjunctive expressing a prohibition or request; as, Horat., *Serm.*, ii., 5, 91; *Epist.*, i., 18, 72; Quintil., vii., 1, 56, *non desperemus*; i., 1, 15, *non assuescat vitiose loqui*; ii., 16, 6, *non fabricetur militi gladius*. In the same manner, *neque* is used for *neve* in connexion with such subjunctives, and that not only by the poets and Quintilian (ii., 1, 5, *rhetorice officia sua non detractet nec occupari gaudeat*), but even by Cicero (*de Re Publ.*, i., 2; *p. Planc.*, 6, § 15).

[§ 530.] 5. Lastly, the subjunctive is used, in all its tenses, in independent sentences to express a doubtful question containing a negative sense (*conjunctivus dubitativus*); e. g., *quo eam?* whither shall I go? *quo irem?* whither should I go? *quo eas?* whither wilt thou go? *quo ires?* whither wouldst thou go? *quo iverim?* whither was I to have gone? *quo ivissem?* whither should I have gone? The answer implied in all these cases is "nowhere," and this is the negative sense of such questions; for in questions to which we expect an affirmative answer the indicative is used.

Cum tempestate pugnem periculose potius, quam illi obtemperem et paream? Cic., *Pro Planc.*, 39.

Valerius quotidie cantabat: erat enim scenicus: quid faceret aliud? Cic., *De Orat.*, iii., 23.

Apud exercitum mihi fueris, inquit, tot annos? forum non attigeris? abfueris tamdiu? ut, quum longo intervallo veneris, cum iis, qui in foro habitarint, de dignitate contendas? Cic., *Pro Muren.*, 9.

Note.—For the purpose of a grammatical explanation of this subjunctive, we supply the question "should you, perhaps, like that," &c., which implies the contrary of what the question asks, and is equivalent to "surely you will not," or "would not that," &c. Hence when I ask *quid doceam?* the negative answer "nothing" is presupposed; and when I put the negative question *quid non doceam?* I suggest the affirmative answer "anything;" *hoc non noceat?* do you mean to say that this does not injure? (i. e., it certainly does injure). There is nothing to be said against this ellipsis in the first and third persons; with regard to the second, we can only say that it is an imitation of the two others. But that there actually is an ellipsis, is clear from the indignant interrogation with *ut* (§ 609). As to the use of the imperfect, compare, also, Caes., *Bell. Civ.*, i., 72, *Caesar in eam spem venerat, se sine pugna et sine vulnere suorum rem conficere posse, quod re frumentaria adversarios interclusisset: cur etiam secundo proelio aliquos ex suis amitteret? cur vulnerari pateretur optime de se meritos milites? cur denique fortunam periclitaretur?* i. e., Why should he lose any more? Why should he allow them to be wounded? Why should he tempt fortune? The imperfect, therefore, can occur only in narratives.

[§ 531.] 6. Dependent sentences in which an *intention* or *purpose*, or a direction towards the future is expressed, take the subjunctive. The conjunctions *ut*, *ne*, *quo*, *quin*, *quominus* serve to connect such sentences with others, and consequently govern the subjunctive, the tenses of which must be chosen as required by that of the leading verb of the sentence. (See above, § 512, foll.)

(a) *Ut* or *uti* (that, or in order that) refers either to something future which is the intention, object, result, or effect of another action (which is often expressed in English by "in order to," or simply "to" with the infinitive), or, when used after the words *sic*, *ita*, *tam*, *talis*, *tantus*, *ejusmodi*, &c., it expresses a quality or the nature of a thing in the form of a result. The English conjunction "that," which introduces sentences supplying the place either of a nominative or accusative, cannot be rendered by *ut*, as "it is a consolation for the subjects that the king is a just man," equivalent to "the king's justice is a consolation," &c.; or "I know that the king is just," equivalent to "I know the king's justice."

Esse oportet ut vivas, non vivere ut edas, Auct. *ad Heren.*, iv., 28.

Pylades Orestem se esse dixit, ut pro illo necaretur, Cic., *Lael.*, 7.

Nemo tam malus est, ut videri velit, Quintil., iii., 8, 44.

Sol efficit ut omnia floreant, Cic., *De Nat. Deor.*, ii., 15.

Note.—*Ut* is originally an adverb denoting manner, and as a relative adverb it corresponds with the demonstrative *ita*. As an adverb it properly governs nothing, and is joined, according to the nature of the sentence, either with the indicative or the subjunctive. As a particle of time in the sense of "as" or "as soon as" it is likewise joined with the indicative (if there are no additional reasons requiring the subjunctive), and usually with the perfect indicative. See above, § 506. It requires the subjunctive only when it expresses a relation to a future time conceived by the mind, and a purpose or a result which is yet to come. It has already been observed (§ 286), that *ita ut*, *tantus ut*, &c., only indicate more definitely a future result, and may have both an increasing and a limiting power. The adverbs *ita*, *sic*, *tam*, however, are often omitted with verbs and adjectives, and *ut* alone is equivalent to *ita* (*sic*, *tam*)—*ut*, e. g., Nepos, *Epaminondas fuit etiam disertus, ut nemo Thebanus ei par esset eloquentia*, instead of *tam disertus*. Respecting *ut*, in the sense of "would that" and "supposing that," with the subjunctive, see below, §§ 571 and 573.

[§ 532.] *(b) Ne* (in order that not, or, lest) is used only to express a negative intention or intended effect; e. g., *cura ne denuo in morbum incidas*, or *haec vitae ratio effecit, ne denuo in morbum inciderem*. *Ut non* is used, on the other hand, when an effect is to be expressed without an intention, that is, a simple result or consequence, and when a quality is to be determined, in which case the adverbs *ita*, *sic*, *tam* are either expressed or understood; e. g., *tum forte aegrotabam, ut ad nuptias tuas venire non possem*; i. e., in consequence of my illness, but no intention is expressed. Compare, however, § 347. *Ut non* is farther used when the negation does not refer to the whole sentence, but only to a part of it or to a particular word, just as in a similar case *si non* must be used, and not *nisi*.

Confer te ad Manlium, ut a me non ejectus ad alienos, sed invitatus ad tuos isse videaris, Cic. *in Cat.*, i., 9.

Nemo prudens punit, ut ait Plato, quia peccatum est, sed ne peccetur, Seneca, *De Ira*, i., 16, 21.

Nihil agitis, inquit Arria, potestis enim efficere, ut male moriar; ne moriar, non potestis, Plin., *Epist.*, iii., 16.

[§ 533.] We have here to notice a peculiarity of the Latin language, according to which the verbs *metuo*, *timeo*, *vereor* are treated as implying an intention. They are, therefore, followed by *ne* when anything is to be prevented, or when it is wished that something should *not* happen; e. g., *metuo, ne frustra laborem susceperis*; and by *ut* when it is wished that something should take place; e. g., *vereor, ut mature venias*. These same verbs are followed by the infinitive when they express only a state of mind, without implying any wish either the one way or the other; e. g., *metuo manus admovere, vereor dicere*; but *vereor ut apte dicam*.

Vereor, ne, dum minuere velim laborem, augeam, Cicero.

Adulatores, si quem laudant, vereri se dicunt, ut illius facta verbis consequi possint, Auct. *ad Heren.*, iii., 6.

[§ 534.] *Note* 1.—To the verbs denoting *fear* we must add the substantives expressing fear, apprehension, or danger, as well as the verbs *terrere, conterrēre, deterrēre*, and also *cavere*, which in its usual sense of "to be on one's guard," is rarely joined with the infinitive, but is usually followed by *ne*; e. g., Cic., *de Off.*, i., 26, *cavendum est, ne assentatoribus patefaciamus aures neu adulari nos sinamus.* (*Cavere*, however, sometimes also signifies "to take care of a thing," in which case it is followed by *ut*; e. g., Cic., *de Fin.*, ii., 31, *Epicurus testamento cavit, ut dies natalis suus ageretur.*) Farther, *videre* and *observare* in requests (*vide, videte, videndum est*), in the sense of "to consider," are followed either by *ut* or *ne*, just as the verbs denoting fear; e. g., *vide ne hoc tibi obsit*, consider whether this is not injurious to you, that is, I am afraid it will injure you. See Heusinger on Cicero, *de Off.*, i., 9. For *videre*, in the sense of *curare*, see § 614.

It rarely happens that *timere* is followed by the accusative with the infinitive, instead of *ne* with the subjunctive, as in Cic., *de Leg.*, ii., 22, *Quod* (Sulla) *timens suo corpori posse accidere, igni voluit cremari*; *de Orat.*, ii., 72, *quum subest ille timor, ne dignitatem quidem posse retineri*, instead of *ne ipsa dignitas retineri non possit.* Comp. Liv., ii., 7, 5; iii., 22, 2.

[§ 535.] *Note* 2.—*Neve* is used in negative sentences to continue that which is introduced by *ut* and *ne* (see § 347). It is properly equivalent to *aut ne*, and therefore only intended to continue a preceding *ne*, but it is also used for *et ne* after a preceding *ut*, as, on the other hand, *et ne* is used after a negation instead of *aut ne*. Hence we find, e. g., Liv., xxiii., 34, *mandatum ut in omnes naves legatos separatim custodiendos divideret, daretque operam, ne quod iis colloquium inter se, neve quae communicatio consilii esset*; Nep., *Thras.*, 3, *legem tulit, ne quis ante actarum rerum accusaretur, neve multaretur*; Caes., *Bell. Gall.*, ii., 21, *Caesar milites non longiore oratione cohortatus, quam uti suae pristinae virtutis memoriam retinerent, neu perturbarentur animo—proelii committendi signum dedit.* *Neque* should properly not come into consideration here, as it is equivalent to *et non*, but it cannot be denied that even Cicero sometimes uses it for *et ne* after *ut*; e. g., *in Verr.*, iii., 48, *ut ea praetermittam, neque eos appellem*; *de Orat.*, i., 5, *hortemurque potius liberos nostros, ut animo rei magnitudinem complectantur, neque—confidant.* It occurs very rarely, and is not quite certain after *ne*, as would be the case in Nepos, *Paus.*, 4, *orare coepit, ne enunciaret nec se meritum de illo optime proderet*, if we ought not to correct *nec* into *neu*. See my note on Cic., *in Verr.*, iii., 6, 14. In Livy, however, there are many passages in which *neque* (*nec*) occurs after *ne*, as well as after *ut*; e. g., ii., 32, *conspirasse* (membra) *ne manus ad os cibum ferrent, nec os acciperet datum nec dentes, quae conficerent*; iv., 4, *cur non sancitis ne vicinus patricio sit plebeius nec eodem itinere eat*; v., 3, *interdicitis patribus commercio plebis, ne nos comitate provocemus plebem, nec plebs nobis dicto audiens sit.*

Respecting *ut ne*, for *ne*, see above, § 347; but it does not occur with the verbs denoting fear. They are, however, sometimes followed by *ne non*, which is equivalent to *ut*, the two negations neutralizing each other; e. g., *timeo ne non impetrem*, I fear I shall not obtain it (i. e., though I wish it); Cic., *ad Fam.*, ii., 5, *non quo verear, ne tua virtus opinioni hominum non respondeat*; or *non* belongs to the verb alone; as, Cic., *ad Att.*, v., 18, *Unum vereor, ne senatus Pompeium nolit dimittere*, I fear the senate will not let Pompey go (viz., though I wish it may do so).

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[§ 536.] *(c) Quo* is properly the ablative of the relative pronoun, and stands for *ut eo* (§ 567), "in order that," or "that by this means." But it is commonly joined only with comparatives. *Non quo* answers to the English, "not as if" (instead of which, however, we may also say *non quod*), and *non quin*, "not as if not." The apodosis following after such a sentence begins with *sed quod* or *sed* *quia* with the indicative (sometimes, also, with *sed* alone), or with *ut*.

Ager non semel aratur, sed novatur et iteratur, quo meliores fetus possit et grandiores edere, Cic., *de Orat.*, ii., 30.
Legem brevem esse oportet, quo facilius ab imperitis teneatur, Senec., *Epist.*, 94.
Ad te litteras dedi, non quo haberem magnopere, quod scriberem, sed ut loquerer tecum absens, Cic., *ad Att.*, vii., 15.

Note 1.—*Quo* is also used for *et eo*, and when joined with comparatives it corresponds with a subsequent *eo* or *hoc*, in the sense of *the more—the more*. In both cases it is no more than an ordinary relative, and is joined with the indicative, for the subjunctive after *quo* is used only, as in the above examples, when it expresses an intention or purpose.

[§ 537.] *Note* 2.—The above-mentioned use of *non quo* was formerly very much disputed, and critics wanted everywhere to substitute for it *non quod*, and to confine *non quo* to those passages in which a presumed intention is denied. But this would require an alteration in too many passages. See my note on Cic., *in Verr.*, ii., 35, in fin. It cannot, however, be denied that, on the whole, it is more safe to say *non quod*, also *non eo quod* or *non ideo quod* (and in later prose writers *non quia*), all of which are joined with the subjunctive. Examples are numerous: *non quin*; e. g., Cic., *ad Att.*, vii., 26, *Ego me ducem in civili bello negavi esse, non quin rectum esset, sed quia, quod multo rectius fuit, id mihi fraudem tulit*; in like manner, *non quin confiderem diligentiae tuae*, not as if I had not confidence in your diligence; *non quin breviter responsum reddi potuerit*, not as if a short answer could not have been given. But in the same sense we may also separate the negation, and say *non quo non*, *non quod non* or *non quia non*; as, Cic., *Tusc.*, i., 1, *non quia philosophia Graecis et litteris et doctoribus percipi non posset*, and *p. Milon.*, 22, *Majores nostri in dominum de servo quaeri noluerunt, non quia non posset verum inveniri, sed quia videbatur indignum esse.* Hence Ernesti should not have been surprised at finding this expression in Tacitus, *Hist.*, i., 15. But *non quia* in the protasis, with the indicative (in Liv., xxxiii., 27, *non quia satis dignos eos credebat*, and Tacit., *Hist.*, iii., 4, *non quia industria Flaviani egebant, sed ut*, &c.)—and *sed quod* in the apodosis with the subjunctive—(in Cic., *ad Fam.*, iv., 7, *consilium tuum reprehendere non audeo, non quin ab eo ipse dissentiam, sed quod ea te sapientia esse judicem, ut meum consilium non anteponam tuo*)—seem both to be contrary to usage.

[§ 538.] *(d) Quin* is used after negative sentences and doubtful questions with *quis* and *quid*, which differ only in the form of expression from affirmative propositions with *nemo* and *nihil*, first, for *qui non*, *quae non*, *quod non*, and, secondly, for *ut non* ("that not" or "without" when followed by a participle). *Quin*, equivalent to a relative pronoun with *non*, is used especially after the expressions *nemo*, *nullus*, *nihil*, *vix*, *aegre—est*, *reperitur*, *invenitur*; e. g., Cic., *in Verr.*, ii., 36, *repertus est nemo quin mori diceret satius esse*; the use of *quin* for *ut non* cannot be limited to particular expressions, but we must especially observe the phrase *facere non possum quin*, and in the passive voice, *fieri non potest quin*, where the double negation renders the affirmative meaning more emphatic. So, also, *nulla causa est, quid causae est? nihil causae est—quin hoc faciam.*

Quis est quin cernat, quanta vis sit in sensibus? Cicero.

Nihil tam difficile est, quin quaerendo investigari possit, Terent., *Heaut.*, iv., 2, 8.

Nunquam tam male est Siculis, quin aliquid facete et commode dicant, Cic., *in Verr.*, iv., 43.

Facere non potui, quin tibi et sententiam et voluntatem declararem meam, Cic., *ad Fam.*, vi., 13.

[§ 539.] *Note* 1.—We said above that *quin* was used only for the nominative *qui, quae, quod* with *non*, and this must, indeed, be considered as the general rule, although *quin* is sometimes found in prose instead of the accusative *quod non*, which may be partly owing to the identity of the nom. and acc. in the neuter gender, and instead of the ablat. *quo non* (after *dies*); e. g., Cic., *in Verr.*, iv., 1, *nego in Sicilia quidquam fuisse, quin conquisierit;* Sueton., *Nero*, 45, *nihil contumeliarum defuit quin subiret;* Cic., *ad Att.*, i., 1, *dies fere nullus est quin hic Satrius domum meam ventitet; Brut.*, 88, *nullum patiebatur esse diem* (Hortensius) *quin aut in foro diceret aut meditaretur extra forum.* Here, too, the fact of *qui* being equivalent to *quo* may have had some influence. Other passages may be explained by *ut non.* It has already been remarked that *qui non*, &c., may be used for *quin*, and this occurs very frequently; e. g., Cic., *p. Flacc.*, 25, *quis enim erat qui non sciret,* &c. It must be observed that when *quin* stands for *qui non* or *quod non*, the pronoun *is, id*, although superfluous, is sometimes added for the sake of greater emphasis; as, Cic., *in Verr.*, i., 59, *Quis in circum maximum venit, quin is unoquoque gradu de avaritia tua commoneretur? de Nat. Deor.*, ii., 9, *Cleanthes negat ullum cibum esse tam gravem, quin is die et nocte concoquatur;* ibid, iii., 13, *nihil est quod sensum habeat, quin id intereat;* Sallust, *Jug.*, 63, *novus nemo tam clarus erat quin is indignus eo honore haberetur.*

The place of *quin* is, farther, not unfrequently supplied by *ut non.* Thus we read, on the one hand, *quin* in Terence, *Eun.*, iv., 7, 21, *Nunquam accedo, quin abs te abeam doctior*, I never visit you without leaving wiser (than when I came); and in Nepos, *Timol.*, 1, *Mater vero post id factum* (necem fratris) *neque domum filium ad se admisit neque adspexit, quin eum fratricidam impiumque detestans compellaret*, without calling him a fratricide; and, on the other hand, *ut non* in precisely the same sense, as in Cicero, *p. Leg. Man.*, 7, *ruere illa non possunt, ut haec non eodem labefacta motu concidant;* Sueton., *Octav.*, 56, *Augustus nunquam filios suos populo commendavit, ut non adjiceret* (without adding) *si merebuntur.* It also occurs after *facere non possum*, and *fieri non potest;* e. g., Cic., *ad Att.*, xi., 21, *Tu etsi non potuisti ullo modo facere, ut mihi illam epistolam non mitteres: tamen mallem non esse missam; in Verr.*, ii., 77, *fieri non potest, ut eum tu in tua provincia non cognoris.*

It is obvious that both *qui non* and *ut non* must be used, and not *quin*, when no negation precedes, or when *non* belongs to a particular word of a sentence, and not to the leading verb. Accordingly, we cannot say *non adeo imperitus sum quin sciam*, but *ut nesciam*, since *non* negatives only the word *adeo.*

[§ 540.] From this we must distinguish the use of *quin* after *non dubito, non est dubium, non ambigo* (I doubt not), and many other expressions containing a negation; as, *non abest; nihil, paulum, non procul, haud multum abest; non, vix, aegre abstineo; tenere me,* or *temperari mihi non* *possum; non impedio, non recuso, nihil praetermitto,* and the like. For in these cases the negation contained in *quin* is superfluous, and is only a sort of continuation of the preceding *non* (as the Greek *μὴ οὐ* before an infinitive); hence it is generally not expressed in English, *quin* being rendered by "that," or by "to" with an infinitive. E. g., *non dubito quin domi sit,* I have no doubt (that) he is at home; *non multum abest quin miserrimus sim,* not much is wanting to make me the most wretched of men; *nulla mora fuit, quin decernerent bellum,* they did not hesitate to decree war. Hence, as *quin* in this case is only a *form* of expression, *non* is superadded, if the dependent sentence is to have a really negative meaning. Thus we find not unfrequently, at least, *non dubito quin non,* which is easily explained by translating *non dubito quin* by "I believe," e. g., Cic., *in Verr.,* i., 40, *in quibus non dubito quin offensionem negligentiae vitare atque effugere non possim,* I believe that I cannot escape the charge of negligence; comp. *ad Att.,* v., 11, in fin.; *de Off.,* iii., 3, *Dubitandum non est, quin nunquam possit utilitas cum honestate contendere,* we must believe, or be convinced that utility can never be opposed to virtue. It should, however, be observed that expressions implying an obstacle are properly followed, according to § 543, by *quo minus* instead of *quin.*

Dux ille Graeciae nusquam optat, ut Ajacis similes habeat decem, sed ut Nestoris; quod si acciderit, non dubitat quin brevi Troja sit peritura, Cic., *Cat. Maj.,* 10.

Num dubitas quin specimen naturae capi deceat ex optima quaque natura? Cic., *Tusc.,* i., 14.

Quis igitur dubitet, quin in virtute divitiae sint? Cicero.

Ego nihil praetermisi, quantum facere potui, quin Pompeium a Caesaris conjunctione avocarem, Cic., *Philip.*

Infesta contio vix inhiberi potuit, quin protinus suo more saxa in Polemonem jaceret, Curt., vii., 6 (2).

Tiberium non fortuna, non solitudines protegebant, quin tormenta pectoris suasque ipse poenas fateretur, Tacit., *Ann.,* vi., 6.

[§ 541.] *Note* 2.—If we are to take the language of Cicero as our guide, it is less correct to use the accusative with the infinitive after *non dubito,* in the sense of "I do not doubt," instead of *quin;* but it often occurs in Curtius and Livy (see Drakenborch on Liv., xxii., 55, and xxxvi., 41), and in Nepos exclusively, which may be considered as a peculiarity of this author; in later writers it is found frequently. But the only passage in Cicero which is alleged as an example of *non dubito*, followed by the accusative with the infinitive, viz., *ad Att.*, vii., 1, has hitherto had a wrong punctuation, and, according to Bremi (on Nep., *Praefat.*), we must read, *Me autem uterque numerat suum, nisi forte simulat alter: nam Pompeius non dubitat. Vere enim judicat, ea, quae de republica nunc sentiat, mihi valde probari.* The partiality for the construction with *quin* is attested by some passages, in which this conjunction is used instead of the accusat. with the infinitive, because the leading sentence may be conceived to contain the same idea as *non dubito*; as, Cic., *p. Flacc.*, 27, *Quis ignorat quin tria Graecorum genera sint*; comp. Quintil., xii., 7, 8, *quis ignorat quin id longe sit honestissimum*; Cic., *Tusc.*, v., 7, *atqui alterum dici* (i. e., *in dubium vocari*) *non potest quin ii, qui nihil metuant, beati sint.*

But when *dubito* and *non dubito* signify "I scruple" or "hesitate," and the sentence following contains the same subject, they are generally followed by the infinitive; e. g., *non dubito respondere*; *Cicero non dubitabat conjuratos supplicio afficere*; though Cicero often uses *quin* even in these cases, as *in Verr.*, ii., 13, *nemo dubitavit, quin voluntatem spectaret ejus, quem statim de capite suo putaret judicaturum*; *p. Flacc.*, 17, *dubitatis, judices, quin ab hoc ignotissimo Phryge nobilissimum civem vindicetis?* (a negative question, the meaning of which is, "you must not hesitate.") Comp. *p. Leg. Man.*, 16, in fin., and 23; *p. Milon.*, 23, § 63; *de Leg. Agr.*, ii., 26, § 69. Schneider on Caesar, *Bell. Gall.*, ii., 2.

We here add the remark that "I doubt whether" is expressed in Latin by *dubito sitne, dubito utrum—an, dubito sitne—an*, or *dubito num, numquid*; for *dubito an* and *dubium est an* are used, like *nescio an*, by the best writers, with an affirmative meaning. See § 354.

[§ 542.] *Note* 3.—*Quin* is used in another sense with the *indicative*, implying a question or an exhortation; this is in accordance with its original elements, being compounded of *ne* (i. e., *non*) and the ancient ablative *qui* of the interrogative pronoun *quid*; e. g., Liv., *quin conscendimus equos?* Why do we not mount our horses? Cic., *p. Rabir.*, 6, *Quin continetis vocem indicem stultitiae vestrae?* Curt., v., 22, *Quin igitur ulciscimur Graeciam, et urbi faces subdimus?* and so in many other passages. As such questions are equivalent to exhortations (and different from questions with *cur non*, which always require an answer), *quin* in this sense is also joined with the imperative; e. g., *quin dic statim*, well, tell me! *quin sic attendite judices*, pray, pay attention! or with the first person plural of the subjunctive; as, *quin experiamur*, why do we not try, or let us try! Hence *quin*, without being connected with any verb, signifies "even" or "rather," just as *quin etiam, quin potius, quin immo*; as in Cicero, *credibile non est, quantum scribam die, quin etiam noctibus.*

[§ 543.] *(e) Quominus* (for *ut eo minus*, in order that not) is mostly used after verbs expressing a hinderance, where also *ne*, and if a negative precedes, *quin* may be used. The principal verbs of this kind are: *deterrere, impedire, intercedere, obsistere, obstare, officere, prohibere, recusare, repugnare*; but there are several other expressions which convey the same meaning; e. g., *stat* or *fit per me*, I am the cause; *non pugno, nihil moror, non contineo me*, &c.

Cimon nunquam in hortis custodem imposuit, ne quis impediretur, quominus ejus rebus, quibus quisque vellet, frueretur, Nep., *Cim.*, 4.

Parmenio, quum audisset, venenum a Philippo medico regi parari, deterrere eum voluit epistola scripta, quominus *medicamentum biberet, quod medicus dare constitueret*, Curt., vi., 40 (10.)

[§ 544.] *Note.—Impedire, deterrere*, and *recusare*, however, are sometimes, and *prohibere* frequently (§ 607) followed by the *infinitive*; e. g., Caes., *Bell. Gall.*, iii., 22, *neque adhuc repertus est quisquam, qui mori recusaret*; Cic., *de Off.*, ii., 2, *quid est igitur, quod me impediat, ea, quae mihi probabilia videantur, sequi?* *in Verr.*, i., 5, *nefarias ejus libidines commemorare pudore deterreor*; *in Verr.*, v., 45, *prohibentur parentes adire ad filios, prohibentur liberis suis cibum vestitumque ferre*; *de Off.*, iii., 11, *male, qui peregrinos urbibus uti prohibent.* In one passage of Cicero (*p. Rosc. Am.*, 52) *prohibere* is followed by *ut*: *Di prohibeant, judices, ut hoc, quod majores consilium publicum vocari voluerunt, praesidium sectorum existimetur.* This, however, should not be imitated. Instead of *quominus* we sometimes find *quo secius* (see § 283), especially in the work *ad Herennium*.

[§ 545.] 7. The subjunctive is used in propositions which are introduced into others, after relative pronouns and conjunctions, when those propositions express the thoughts or words of another person. (In many cases they are the thoughts or words of the speaker himself, but he then speaks of himself as of a third person.) To make this general rule more clear, we shall distinguish the various cases in which such clauses are inserted.

(a) Clauses inserted in the construction of the accusative with the infinitive, when they are to express the thoughts or words of the person spoken of, or when they form an essential part of the statement implied in the accusative with the infinitive.

Socrates dicere solebat, omnes in eo, quod scirent, satis esse eloquentes, Cic., *de Orat.*, i., 14.

Mos est Athenis laudari in contione eos, qui sint in proeliis interfecti, Cic., *Orat.*, 44.

Quid potest esse tam apertum, tamque perspicuum, quum coelum suspeximus, coelestiaque contemplati sumus, quam esse aliquod numen praestantissimae mentis, quo haec regantur, Cic., *de Nat. Deor.*, ii., 2.

Note.—If we take the first of these examples, the words which Socrates said are, *omnes in eo, quod sciunt, satis sunt eloquentes*, and the clause *in eo quod sciunt* is a part of his statement; hence it is expressed by the subjunctive if the leading verb is changed into the infinitive. In the last example, the belief is, *est deus ab eoque hic mundus regitur*, and not merely *deus est*; hence *regitur*, which is an essential part of it, is expressed by the subjunctive. The tense of such an inserted clause depends upon that of the leading verb, on which, in fact, the whole sentence is dependent. The inserted clause has the indicative when it contains a remark of the speaker (or writer) himself, and not a thought or words of the person spoken of (the subject of the leading proposition). Let us examine the sentence *quos viceris amicos tibi esse cave credas*, do not believe that those whom you have conquered are your friends. Here the other person whose opinion is refuted thinks that those whom he has conquered are his friends. If we use the indicative *cave tibi amicos* (hos) *esse credas, quos vicisti*, the last two words are merely an addition of the speaker, by which he describes those people, the person to whom the advice is given not being supposed to have expressed that thought. Hence the subjunctive has its peculiar place in general sentences, in which a class of things is mentioned, which exists only as a conception or idea, while the individual thing has a real existence; e. g., Cic., *de Off.*, i., 11, *Est enim ulciscendi et puniendi modus, atque haud scio an satis sit eum qui lacessierit injuriae suae poenitere*; i. e., each individual offender. This is commonly called an *indefinite* expression; but we should rather call it a *general* or *universal* one.

[§ 546.] Explanatory clauses, especially circumlocutions, introduced by a relative pronoun, are sometimes found with the indicative, because such an explanation may be regarded as standing by itself, and therefore need not share in the relation of dependence in which the other sentence stands; e. g., Cic., *p. Arch.*, 9, *Itaque ille Marius item eximie L. Plotium dilexit, cujus ingenio putabat ea, quae gesserat, posse celebrari. Ea, quae gessisset* would not be incorrect; but *ea quae gesserat* is a circumlocution for *res a se gestas*, his deeds. Comp. Goerenz on Cic., *de Leg.*, iii., 5, *nam sic habetote, magistratibus iisque qui praesunt rempublicam contineri*, where the common reading is *praesint*. Liv., iii., 71, *Ibi infit; annum se tertium et octogesimum agere, et in eo agro, de quo agitur, militasse*; that is, the field in question, *de quo agitur* standing by itself and independent. But the use of the indicative in such cases must not be extended too far; the subjunctive is so universally employed in clauses inserted in the construction of the accusative with the infinitive, when they really contain the thoughts or words of another person, that exceptions even in classical prose writers, as Caesar and Livy, are only isolated peculiarities, and ought not to tempt us to neglect the rule. The following passages of Livy, for example, can only be regarded as careless expressions, iii., 13, *se haud multo post, quam pestilentia in urbe fuerat, in juventutem grassantem in Subura incidisse*; and iii., 2, *legatos nuntiare jussit, Q. Fabium consulem Aequis bellum afferre eadem dextra armata, quam pacatam illis antea dederat*—instead of *fuisset* and *dedisset*. But in Caesar, *Bell. Gall.*, iii., 2, *per exploratores certior factus est, ex ea parte vici, quam Gallis concesserat, omnes noctu discessisse*, we are reminded by the indicative that the addition *quam Gallis concesserat* is to be regarded as an explanatory remark of Caesar, and not as words of the *exploratores*, who would probably have expressed themselves otherwise.

[§ 547.] *(b)* Clauses introduced into a proposition which is expressed by the subjunctive are likewise in the subjunctive when they are to be considered as an essential part of the leading proposition, being included in the purpose, request, precept, or command of another person, or (with *si*) in the supposed circumstances; e. g., *Rex imperavit, ut, quae bello opus essent, pararentur.*

Eo simus animo, ut nihil in malis ducamus, quod sit vel a deo immortali, vel a natura constitutum, Cic., *Tusc.*, i., in fin.

Memoria erat tanta (Hortensius) *quantam in nullo cognovisse me arbitror, ut, quae secum commentatus esset, ea sine scripto verbis eisdem redderet, quibus cogitavisset.* Cic., *Brut.*, 88.

Note.—In the first of these examples the conviction required is this: *nihil in malis duco, quod a deo est constitutum*, and not merely *nihil in malis* duce. The clause beginning with *quod*, therefore, is a part of the conviction, and is, therefore, expressed by the subjunctive, like the other. But here we must observe, 1, that not all propositions with a subjunctive express a purpose or object, but some of them merely a quality (when *ita*, *tam*, *talis*, &c., precede), in which case the inserted clause has the indicative; as, Cic., *p. Leg. Man.*, 6, *Asia vero tam opima est et fertilis, ut—multitudine earum rerum, quae exportantur, facile omnibus terris antecellat*; 2, that the indicative is used in circumlocutions, just as in similar clauses inserted in the construction of the accusat. with the infinit.; e. g., Cic., *de Nat. Deor.*, ii., 59, *Eloquendi vis efficit, ut ea, quae ignoramus, discere, et ea, quae scimus, alios docere possimus*; *in Verr.*, iv., 7, *verumtamen a vobis ita arbitror spectari oportere, quanti haec eorum judicio, qui studiosi sunt harum rerum, aestimentur*; *Brut.*, 49, *efficiatur autem ab oratore, necne, ut ii qui audiunt ita efficiantur, ut orator velit, vulgi assensu et populari approbatione judicari solet*, where Ernesti made the arbitrary emendation *audiant*. The same is the case in definitions; as, Cic., *de Invent.*, ii., 12, *Videre igitur oportet, quae sint convenientia cum ipso negotio, hoc est, quae ab re separari non possunt*.

[§ 548.] There are other cases, also, in which clauses thus inserted are treated as remarks of the speaker (or writer), and expressed by the indicative, although they ought to have been treated as parts of the dependent proposition, and accordingly expressed by the subjunctive; e. g., Nep., *Milt.*, 3, *Miltiades hortatus est pontis custodes, ne a fortuna datam occasionem liberandae Graeciae dimitterent. Nam si cum his copiis, quas secum transportaverat, interisset Darius, non solum Europam fore tutam*, &c.; *Them.*, 5, *nam Themistocles verens, ne* (rex) *bellare perseveraret, certiorem eum fecit, id agi, ut pons, quem ille in Hellesponto fecerat, dissolveretur*. Here the writer is speaking to his reader, as is shown in the last passage by the pronoun *ille*; but this is not common, and in the first passage the indicative is very singular, and at least contrary to the practice of Cicero. So, also, in Curtius, x., 26, *ubi ille esset, cujus imperium, cujus auspicium secuti erant, requirebant*, where *secuti essent* should have been used, as the clause is part of the words of the Macedonians; and it is strange to see the writer add it as his own remark.

[§ 549.] *(c)* Lastly, when a proposition, containing the statement of a fact, and therefore expressed by the indicative, has another dependent upon it or added to it (by a conjunction or a relative pronoun), the dependent clause is expressed by the subjunctive, provided the substance of it is alleged as the sentiment or the words of the person spoken of, and not of the speaker himself. Thus the proposition, *Noctu ambulabat in publico Themistocles, quod somnum capere non posset* (Cic., *Tusc.*, iv., 19), suggests that Themistocles himself gave this reason for his walking at night. But I, the writer of the proposition, may express the reason as my own remark, and in this case the indicative *poterat* is required as well as *ambulabat*.

Bene majores nostri accubitionem epularem amicorum, quia vitae conjunctionem haberet, convivium nominarunt, Cic., *Cat. Maj.*, 13.

Socrates accusatus est, quod corrumperet juventutem et novas superstitiones induceret, Quintil., iv., 4.

Aristides nonne ob eam causam expulsus est patria, quod praeter modum justus esset? Cic., *Tusc.*, v., 36.

The clause beginning with *quod* in the second of these examples contains the reasons alleged by the accusers of Socrates; and the subjunctive in the last example indicates that the reason there stated was alleged by the Athenians themselves, according to the well-known story, and it remains uncertain whether Aristides was really so just; but this uncertainty would not exist if the indicative had been used.

[§ 550.] *Note* 1.—When a clause thus appended or inserted contains the sentiment of the subject of the leading sentence, or his own words, all references to him are expressed by the reflective pronoun *sui*, *sibi*, *se*, and by the possessive *suus* (see above, § 125); e. g., Cic., *ad Fam.*, ix., 15, *nam mihi scito jam a regibus ultimis allatas esse litteras, quibus mihi gratias agant, quod se mea sententia reges appellaverim*; and we might add, *quod se suosque liberos ob sua merita in populum Romanum reges appellaverim*, &c.; Nep., *Them.*, 8, *hac necessitate coactus domino navis qui sit aperit, multa pollicens, si se conservasset.* It is most frequently the case, when the conjunctions express an intention, for an intention most commonly originates in the subject; e. g., Cic., *de Divin.*, i., 27, *tum ei dormienti idem ille visus est rogare, ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur.* It is of no consequence whether the person to whom the pronoun refers is expressed (in the nominat.) as the grammatical subject of the proposition or not; and it is sufficient if it can be conceived as such, that is, if it is the logical subject; e. g., Nep., *Paus.*, 4, *quum ei in suspicionem venisset, aliquid in epistola de se esse scriptum*, for the words *quum ei in suspicionem venisset* are equivalent to *quum suspicaretur*; Cic., *ad Att.*, ii., 18, *A Caesare valde liberaliter invitor* (i. e., *Caesar me invitat*), *sibi ut sim legatus*, whereas, in another place (*ad Att.*, x., 4, 7), Cicero writes, *a Curione mihi nuntiatum est, eum ad me venire*, because this is not equivalent to *Curio mihi nuntiat*, but to *nuntius e domo Curionis venit.*

But it not unfrequently occurs that a sentiment which should have been expressed in the form of dependence, being the sentiment of the subject, is expressed by the writer as if it were a remark of his own; e. g., Cic., *in Verr.*, ii., 34, *ferebat Sthenius, ut poterat; tangebatur tamen animi dolore necessario, quod domum ejus exornatam atque instructam fere jam iste reddiderat nudam atque inanem*: the more usual mode of speaking would have been *quod domum suam iste reddidisset.* Such sentences should be our guide in recognising and explaining the irregularity of those in which the pronoun *is* is added, notwithstanding the subjunctive; e. g., Liv., i., 45, *Sex. Tarquinius e suis unum sciscitatum Romam ad patrem mittit, quidnam se facere vellet, quandoquidem, ut omnia unus Gabiis posset, ei dei dedissent.* The ordinary practice requires *sibi*; but other examples of a similar kind in which the reflective pronoun is neglected are found here and there, in clauses expressing an intention after *ut* and *ne*, and in clauses dependent upon the construction of the accus. with the infinitive; e. g., Cic., *de Orat.*, i., 54, § 232; and rather frequently in Caesar. (*Bell. Gall.*, i., 5, 4; i., 11, 3; i., 14, 4.) It occurs more especially when the dependent clause has its own subject, for then the pronoun *se* or *sibi* might be referred to the subject of the dependent clause: hence the cases of *is* or *ille* are used instead; as, Cic., *p. Arch.*, 10, *Sulla malo poetae, quod epigramma in eum fecisset tantummodo alternis versibus longiusculis, statim praemium tribui jussit*—for *in se* might be referred to the poet himself; Caes., *Bell. Gall.*, i., 6, *Helvetii sese Allobroges vi coacturos existimabant, ut per suos fines eos ire paterentur*: Sallust, *Jug.*, 96, (Sulla) *magis id laborare, ut illi* (Sullae) *quam plurimi deberent;* Cic., *in Verr.*, iv., 39, *Audistis nuper dicere legatos Tyndaritanos, Mercurium, qui sacris anniversariis apud eos coleretur, Verris imperio esse sublatum.* Sometimes, however, such ambiguity is less carefully avoided, and Nepos (*Hann.*, 12), in one dependent clause, even uses two reflective pronouns referring to different persons, *Patres conscripti legatos in Bithyniam miserunt, qui ab rege peterent, ne inimicissimum suum secum haberet sibique dederet;* Curt., viii., 1, *Scythae petebant, ut regis sui filiam matrimonio sibi jungeret*, for which *regis ipsorum filiam* might have been used, if it had been necessary. See § 702. The case is also reversed, and good writers sometimes use *sibi* instead of *ei* or *ipsi*; e. g., Cic., *in Verr.*, v., 49, *Dexo hic non quae privatim sibi eripuisti, sed unicum abs te filium flagitat;* comp. *p. Rosc. Am.*, 2, § 6; *De Divin.*, i., 54, init.; Caes., *Bell. Gall.*, vi., 9. Sometimes *suus* seems to stand for *ejus* or *ipsius*, as it refers only to a subject mentioned in the proposition, without the clause itself being the sentiment of the leading subject; e. g., Cic., *Philip.*, iv., 2, *Quod erat praesidium libertatis vestrae, nisi C. Caesaris fortissimorum sui patris militum exercitus non fuisset?* Nep. *Cim.*, 3, *incidit in eandem invidiam, quam pater suus ceterique Atheniensium principes*, &c.; but it has been observed before (§ 125) that *suus* also signifies "his own," as opposed to *alienus*, whence the plur. *sui* signifies "his people," or "those belonging to him."

[§ 551.] *Note* 2.—We may here notice a peculiarity which is in itself faulty, but of which many examples occur in Cicero, viz., clauses like "because he said," or "because he believed," are expressed by the subjunctive, although, properly speaking, not these verbs themselves, but the clauses dependent on them should be in the subjunctive. See Cic., *de Off.*, i., 13, *Quum enim Hannibalis permissu exisset de castris, rediit paulo post, quod se oblitum nescio quid diceret:* according to grammatical rules it should be *quod nescio quid oblitus esset*, or *quod se oblitum esse nescio quid dicebat.* These two constructions are combined in such a manner, that *dicebat* assumes the form of dependence expressed by the subjunctive. The same occurs in *de Off.*, iii., 31, *cui* (Pomponio trib. pleb.) *quum esset nuntiatum, quod illum iratum allaturum ad se aliquid contra patrem arbitraretur, surrexit e lectulo;* Sulpicius in Cic., *ad Fam.*, iv., 12, *Ab Atheniensibus, locum sepulturae intra urbem ut darent, impetrare non potui, quod religione se impediri dicerent.* Comp. *in Pison.*, 36, in fin.; *in Verr.*, i., 38, in fin.; ii., 14, in fin., and ii., 46, § 113, with my note; Caes., *Bell. Gall.*, vii., 75, *Bellovaci suum numerum non contulerunt, quod se suo nomine atque arbitrio cum Romanis gesturos bellum dicerent.* In like manner, the subjunctive *dicerent* occurs in Sallust (*Cat.*, 49) with the relative pronoun, *Sed ubi eosdem ad tantum facinus impellere nequeunt, ipsi singillatim circumeundo atque ementiundo, quae se ex Volturcio aut Allobrogibus audisse dicerent, magnam illi invidiam conflaverant;* and in Cicero, *in Verr.*, v., 7, § 17; *Philip.*, ii., 4, init.

[§ 552.] 8. All sentences which contain an *indirect question*, that is, which state the subject of a direct question in a manner which makes them dependent upon some other verb, have the verb in the subjunctive mood. An indirect question, not to mention the verb "to ask" itself, generally depends upon those verbs and expressions which usually govern the accusative with the infinitive.

All the words which are used in direct questions are also used in introducing indirect or dependent questions, viz., *quis, quid; qui, quae, quod; quot, qualis, quantus, quam, ubi, unde, quare, cur, uter, quo* (whither?), *quomodo, utrum, an, ne* (the suffix), *num.*

Saepe ne utile quidem est scire, quid futurum sit, Cicero.

Qualis sit animus, ipse animus nescit, Cic., *Tusc.*, i., 22.

Incertum est, quo te loco mors expectet, Senec., *Epist.*, 26.

Permultum interest, utrum perturbatione aliqua animi, an consulto fiat injuria, Cic., *de Off.*, i., 8.

Tarquinius Superbus Prisci Tarquinii regis filius neposne fuerit, parum liquet, Liv., i., 46.

[§ 553.] *Note* 1.—The indicative in dependent questions is often found in Plautus and Terence; e. g., Terent., *Adelph.*, v., 9, 39, *Tibi pater permittimus: plus scis quid opus facto est; Hecyr.*, iii., 5, 21, *si nunc memorare hic velim, quam fideli animo et benigno in illam et clementi fui, vere possum;* and in the later poets, too, it occurs now and then; but in the best prose the subjunctive is used so universally, that the few cases in which the common practice is abandoned cannot affect the rule; for these few cases derive their explanation from the fact that sometimes a direct question is used where an indirect one *might* stand. After the imperative *dic* and *vide*, in particular, a question is sometimes put in a direct and sometimes in an indirect form; e. g., Cic., *Tusc.*, i., 5, *dic, quaeso, num te illa terrent? ad Att.*, viii., 13, *vide, quam conversa res est!* Liv., ix., 33, *dic, agedum, quidnam acturus fueris.* So in Cic., *ad Att.*, vii., 12, *sin discedit: quo, aut qua, aut quid nobis agendum est, nescio*, the question does not depend upon *nescio*, but must be conceived as independent: "whither, how, or what shall I do? I do not know." In the passage (*Lael.*, 25), *meministis—quam popularis lex de sacerdotiis C. Licinii Crassi videbatur*, the indicative shows that the sentence *quam—videbatur* is to be taken by itself: "how popular did that law appear? you surely remember it." In other cases, a careful examination shows that the sentence is not a question, but a clause commencing with a relative pronoun, and the beginner must pay the greater attention to the meaning, as the interrogative adverbs and pronouns are in form the same as the relatives. There is a remarkable instance of this kind in Quintilian, iv., 5, 26, *Non enim quid dicamus, sed de quo dicturi sumus, ostendimus*, which Spalding has correctly explained: in the division of the speech we do not indicate, *quale id sit de quo cummaxime dicimus*, but we indicate beforehand that of which we are going to speak. In like manner, in Cic., *p. Rosc. Am.*, 30, *quaeramus ubi maleficium est*, the *est* is not used for *sit*, but the sentence is to be translated, "let us seek there, where the crime actually is," and *ubi*, therefore, is a relative adverb. Cic., *Cat. Maj.*, 4, *multa in eo viro* (Q. Maximo) *praeclara cognovi, sed nihil est admirabilius, quam quomodo ille mortem filii tulit;* i. e., than the manner in which he bore it. Lastly, there are, even at the present time, some faults in the editions, as the difference between the subjunctive and indicative often consists only in a single letter or an abridged final syllable. See my note on Cic., *in Verr.*, ii., 53. It must farther be observed, that *nescio quis* and *nescio quid* have by practice become one word, equivalent to *aliquis, quidam*, and that, consequently, the indefinite pronoun in this case does not govern any particular mood of the verb; e. g., Cic., *ad Fam.*, v., 15, *Sed casu nescio quo in ea tempora aetas nostra incidit;* if *nescio* here were the leading verb, he would have said, *nescio quo casu inciderit.* Cic., *Philip.*, ii., 14, *Nescio quid turbatus mihi esse videris;* i. e., you seem to me to be somewhat perplexed. In like manner, *nescio quomodo* is used in the sense of "somehow" or "in some way;" as, Cic., *Tusc.*, i., 15, *Sed, nescio quomodo, inhaeret in mentibus quasi augurium. Mirum quam, mirum quantum, nimium quantum*, and some similar expressions, when united to express only one idea, do not affect the mood of the verb; e. g., Cic., *Orat.*, 26, *Sales in dicendo nimium quantum valent; ad Att.*, xiii., 40, *mirum quam inimicus ibat;* Liv., ii., 1, *id mirum quantum profuit ad concordiam civitatis;* but the same writer (i., 16) says, *mirum quantum illi viro nuntianti haec fidei fuerit.*

[§ 554.] *Note* 2.—With regard to disjunctive questions, both direct and indirect, expressed by "whether—or," it must be observed that the English "or" is never translated by *aut*, but by *an*, or by the suffix *ne*. The first question is introduced by *utrum*, or likewise by *ne*, or has no interrogative particle at all. Hence there are four forms of such double questions.

1. *utrum* (*utrumne*), —*an*.
2. ——, —*an* (*anne*).
3. the suffix *ne*, —*an*.
4. ——, —the suffix *ne*.

Utrum (whether) is not used in a simple question; hence we cannot say *quaerebam utrum pecuniam haberet*, unless another question is added. The interrogative particle *utrum*, however, must be distinguished from the neuter of the pronoun *uter*, as in *quaerebam, utrum vellet*, I asked which of the two he wished. Respecting *utrumne* (commonly separated) in the first part of a disjunctive question, and *anne* in the second, as in Cicero (*Acad.*, ii., 29), *quum interrogetur tria pauca sint, anne multa*, see above, § 351. *Num—an* (always in direct questions) denotes a double question only in form, for the first part already implies the negative answer (see § 351), so that only the second part remains as a question; e. g., Horat., *Serm.*, ii., 5, 48, *Num furis, an prudens ludis me?* Comp. Cic., *de Orat.*, i., 58, § 249, and *de Leg.*, ii., 2, *numquid—an*, above, § 351. The English "or not," in the second part, which is used without a verb, unless the one preceding is understood, is expressed in Latin by *annon* or *necne*, and likewise either with or without a verb; but *necne* occurs only in indirect questions; e. g., Cic., *de Nat. Deor.*, iii., 7, *Dii utrum sint necne sint quaeritur*; *p. Muren.*, 11, *posset lege agi necne pauci quondam sciebant*; ibid., 32, *factum sit necne vehementer quaeritur.* (The only instance in which it occurs in Cicero in a direct question is, *Tusc.*, iii., 18, *Sunt haec tua verba necne?*) *Ne—ne, an—an*, or *num—num*, are exceptions which occur only in poetical or unclassical language. (But Caesar, *Bell. Gall.*, vii., 14, says, *neque interesse ipsosne interficiant impedimentisne exuant, quibus amissis bellum geri non possit.*) Of a different kind are repeated questions; i. e., those which go parallel with one another; as, Cic., *p. Rosc. Am.*, 11, *Quod auxilium petam? Deorumne immortalium? populine Romani? vestramne, qui summam potestatem habetis, fidem?* or of which the first is corrected by the second; as, Cic., *Philip.*, ii., 37, *Num me igitur fefellit, aut num diutius sui potuit esse dissimilis?*

[§ 555.] 9. Relative pronouns and relative adverbs require the subjunctive (besides the cases already mentioned in § 549) when the connexion of the propositions is based upon a conception; that is, when the sentence introduced by the relative does not merely contain some additional characteristic, but is connected with the preceding sentence in such a manner that it expresses either a consequence, an innate quality, or a cause, a motive and purpose.

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E. g., *Miles, quem metus mortis non perturbaret*, a soldier whom fear of death could not disturb. Here the sentence introduced by the relative pronoun contains an innate quality of the *miles*, which may, at the same time, be expressed as a consequence: of such a character that death could not frighten him. Let us take another case: *O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit:* here the sentence *qui—viderit* does not contain a mere additional characteristic or quality, but rather the cause, why I called him wretched.

Subjunctives of this kind are expressed in English by

means of some other part of speech; as, "a soldier not to be disturbed by the fear of death," "O wretched old man, not to have learned," &c. The particular cases in which a relative introduces sentences with the subjunctive are:

[§ 556.] *(a)* When one of the demonstratives, *is*, *hic*, *ille*, *talis*, *tantus*, *ejusmodi*, *hujusmodi*, or *tam*, with an adjective, precedes, and is modified or qualified by a sentence which follows. Here the relative pronoun may be resolved by *ut*, so that *cujus* is equivalent to *ut mei*, *tui*, *sui*, *illius*, *ejus*; *cui* to *ut mihi*, *tibi*, *ei*, *sibi*, and so on through all the cases of the singular and plural.

Qui potest temperantiam laudare is (Epicurus), *qui summum bonum in voluptate ponat?* Cic., *de Off.*, iii., 33.

Non sumus ii, quibus nihil verum esse videatur, sed ii, qui omnibus veris falsa quaedam adjuncta esse dicamus, Cic., *de Nat. Deor*, i., 5.

Nulla gens tam fera, nemo omnium tam immanis est, cujus mentem non imbuerit deorum opinio, Cic., *Tusc.*

[§ 557.] *Note.*—The person of the verb to be used with *qui* is always clear from the preceding sentence; e. g., Cic., *in Rull.*, ii., 5, *Non non ego is Consul, qui, ut plerique, nefas esse arbitrer Gracchos laudare;* Ser. Sulpicius in Cic., *ad Fam.*, iv., 5, *Denique te noli oblivisci Ciceronem esse, et eum, qui aliis consueris praecipere*, where the second person is determined by the preceding pronoun *te*.

[§ 558.] The relative pronoun is sometimes used with the subjunctive, without a demonstrative preceding it, provided, however, the latter is understood.

Nunc dicis aliquid, quod ad rem pertineat, Cic., *p. Rosc. Am.*, 18.

Nonne satius est mutum esse, quam quod nemo intelligat dicere? Cic., *Philip.*, iii., 9.

Homines non inerant in urbe, qui malis contionibus, turbulentis senatus consultis, iniquis imperiis rempublicam miscerent et rerum novarum causam aliquam quaererent, Cic., *de Leg. Agr.*, ii., 33.

Mea quidem sententia paci, quae nihil habitura sit insidiarum, semper est consulendum, Cic., *de Off.*, i., 11.

Note.—The following sentences, also, may be compared: Liv., xxxiv., 1, *Inter bellorum magnorum curas intercessit res parva dictu, sed quae studiis in magnum certamen excesserit;* i. e., but still of such a kind, that through the spirit of the parties it ended in a great contest; xxv., 14, *multi vulnerati, etiam quos vires sanguisque desererent, ut intra vallum hostium caderent. nitebantur;* i. e., even such as had already lost their strength; xxiv., 5, *Syracusani, qui per tot annos Hieronem filiumque ejus Gelonem nec vestis habitu nec alio ullo insigni differentes a ceteris civibus vidissent, conspexere purpuram* (Hieronymi) *ac satellites armatos;* i. e., the Syracusans, who up to that time had not seen—is a connexion or combination of facts in the narrative, which, at the same time, implies the internal reason for the state of mind of the Syracusans.

[§ 559.] We must here mention those expressions in which the relative pronoun, joined with the subjunctive, implies *a restriction*: *quod sciam*, as far as I know; *quod meminerim*, as far as I recollect; *quod ego intelligam*, *quod* (*facile*) *intelligi possit*, *quod conjectura provideri possit*, *quod salva fide possim*, *quod commodo tuo fiat*, *quod sine alterius injuria fiat* or *fieret*, &c.; e. g., Cic., *in Verr.*, iv., 16, *omne argentum ablatum ex Sicilia est*, *nihil cuiquam, quod suum dici vellet*, *relictum*, nobody had anything left, which he would have liked to call his own. Attention must, also, be paid to *quidem*, which is added in such restrictive sentences; e. g., Cic., *Brut.*, 17, *Refertae sunt Catonis orationes amplius centum quinquaginta, quas quidem aut invenerim aut legerim, et verbis et rebus illustribus*; *de Off.*, iii., 7, *neque quidquam est de hac re post Panaetium explicatum, quod quidem mihi probaretur, de iis, quae in manus meas venerint.* In the phrases *quantum possum*, *quantum ego perspicio*, on the other hand, the indicative is used.

[§ 560.] In like manner, the subjunctive is used with comparatives after *quam qui* (through all its cases), for here, too, the degree is defined and modified by a sentence implying an innate quality and a consequence, so that *quam qui* is equivalent to *quam ut*, which, in fact, sometimes occurs.

Major sum quam cui possit fortuna nocere, says Niobe in her folly, Ovid, *Met.*, vi., 195.

Famae ac fidei damna majora sunt, quam quae aestimari possint, Liv., iii., 72.

Note.—This accounts for the subjunctive being sometimes used after *quam*, even without a relative pronoun; as, Cic., *in Verr.*, iv., 34, *postea quidquid erat oneris in nautis remigibusque exigendis, in frumento imperando, Segestanis praeter ceteros imponebat, aliquanto amplius quam ferre possent*; *ad Quint., Frat.*, i., 1, § 12, *in his litteris longior fui, quam aut vellem, aut quam me putavi fore.* And, in like manner, frequently in the case of the verbs *velle* and *posse.*

[§ 561.] *(b)* With indefinite and general expressions (both affirmative and negative) the relative with the subjunctive introduces the sentence containing the circumstances which characterize the class indefinitely referred to. Such expressions are *est*, *sunt*, *reperiuntur*, *inveniuntur*, *existunt*, *exoriuntur* (scil. *homines*); the general negatives, *nemo*, *nullus*, *nihil est*; the negative indefinite questions, *quis est? quid est? qui*, *quae*, *quod* (as interrogative adjectives), *quotus quisque*, *quantum est?* &c. In all these cases a demonstrative may be understood before the relative.

Sunt qui censeant, una animum et corpus occidere, animumque in corpore extingui, Cic., *Tusc.*, i., 9.

Nihil est, quod tam miseros faciat, quam impietas et scelus, Cic., *de Fin.*, iv., 24.

Quotus enim quisque est, cui sapientia omnibus omnium divitiis praeponenda videatur?
Quae latebra est, in quam non intret metus mortis? Senec.
Quid dulcius quam habere, quicum omnia audeas sic loqui ut tecum? Cic., *Lael.*, 6.

Observe that Cicero here uses *quicum* of an indefinite person, whereas *quocum* would refer to some definite person mentioned before. (See § 133, note.)

[§ 562.] *Note* 1.—This is the case, also, with the phrases *est quod*, or *non est quod*, *nihil est quod* (or *quare*, *cur*), there is no reason for doing a thing, or why a thing should happen or be done; e. g., *in viam quod te des hoc tempore, nihil est*, there is no reason for setting out, &c.; and with *quid est quod*, *cur*, *quamobrem*, what reason is there for? &c.; e. g., *quid tandem est, cur festines? Quid est quamobrem haec cuiquam vita videatur? Causa* or *causae* (with *quid* and *nihil*) is sometimes added, as in Cicero, *non fuit causa cur postulares; quid erat causae cur metueret?* We must here notice, also, *est ut* (for *ut* is originally a relative adverb, see § 531), when used in the sense of *est cur;* as, Cic., *p. Coel.*, 6, *magis est ut ipse moleste ferat errasse se, quam ut istius amicitiae crimen reformidet; p. Milon.*, 13, *ille erat ut odisset defensorem salutis meae;* i. e., he had reason to hate; *de Divin.*, i., 56, *non est igitur ut mirandum sit*, there is no occasion for wondering. We must farther notice *habeo*, or *non habeo*, *quod;* e. g., *non habeo quod dicam*, I have nothing to say (sometimes they have the infinitive, as *habeo dicere*); *non habeo qui* (ablat.) *utar*, I have nothing to live upon; *non habebam quod scriberem*, I had nothing to write (we less frequently find *nihil habebam scribere;* as in Cicero, *ad Att.*, ii., 22). Of a different kind are the expressions *non habeo quid dicam*, I do not know what to say; *quid faceret non habebat*, he did not know what to do—for these are dependent or indirect questions. See § 530.

Non est quod invideas istis, quos magnos felicesque populus vocat, Senec., *Epist.*, 94, 59.
Quid est, quod tanto opere te commoveat tuus dolor intestinus? Sulpicius in Cic., *ad Fam.*, iv., 5.

[§ 563.] *Note* 2.—But the case is different when the subject is expressly added to *sunt qui*. The subjunctive may even then, indeed, be used, if the subject is a general and indefinite one, which requires a qualification; but when a distinct individual or thing is mentioned, the indicative is employed; e. g., Cic., *de Off.*, i., 2, *sed sunt nonnullae disciplinae* (philosophical schools), *quae propositis bonorum et malorum finibus officium omne pervertunt; de Fin.*, v., 14, *sunt autem bestiae quaedam, in quibus inest aliquid simile virtutis.* In Cicero, *ad Fam.*, ix., 14, and *ad Att.*, xiv., 17, we meet in the same letter first, *sunt enim permulti optimi viri qui valetudinis causa in haec loca veniant;* and afterward, *sunt enim permulti optimi viri, qui valetudinis causa in his locis conveniunt*, and it cannot be decided which of the two is the correct mode of speaking. But when the subject is not expressly mentioned with *est* and *sunt qui*, the subjunctive is far more frequent, and the indicative is justly looked upon as a Grecism, which often occurs in poetry; in Horace, for example, almost constantly, though it is found, also, in Sallust (e. g., *Cat.*, 19, 4), and in later prose writers. In Cicero, *de Off.*, i., 24, *Sunt enim, qui, quod sentiunt, etsi optimum sit, tamen invidiae metu non audent dicere*, the indicative has without cause given offence to critics.

[§ 564.] *(c)* When the sentence introduced by the relative contains the reason of what precedes, the verb is put in the subjunctive. The connexion between such sentences may also be expressed by "because," or "since," instead of the relative:

Alexander, quum in Sigeo ad Achillis tumulum adstitisset, O fortunate, inquit, adolescens, qui tuae virtutis Homerum praeconem inveneris! Cic., *p. Arch.*, 10.

Caninius fuit mirifica vigilantia, qui suo toto consulatu somnum non viderit, Cic., *ad Fam.*, vii., 30.

Quem ardorem studii censetis fuisse in Archimede, qui, dum in pulvere quaedam describit attentius, ne patriam quidem captam esse senserit! Cic., *de Fin.*, v., 19.

[§ 565.] *Note* 1.—What is expressed in these and similar cases by *qui* alone is expressed in others more emphatically by *quippe qui, utpote qui* and *ut qui* (which is not used by Cicero, though frequently by Livy and later writers) through all the cases of *qui;* e. g., Cic., *p. Rosc. Am.*, 18, *convivia cum patre non inibat, quippe qui ne in oppidum quidem nisi perraro veniret;* Nep., *Dion*, 2, (Plato) *quum a Dionysio tyranno crudeliter violatus esset, quippe quem venundari jussisset.* The indicative in these expressions occurs in Sallust and Livy, but Cicero has only in one passage (*ad Att.*, ii., 24), *utpote qui* with the indicative, *ea nos, utpote qui nihil contemnere solemus, non pertimescebamus.*

[§ 566.] *Note* 2.—Attention must be paid to the person of the verb with the relative, as it depends upon the noun to which the relative refers. Hence, in the first of the above passages, the second is used, because Achilles is addressed; but the first is used in sentences like the following: *Me infelicem, qui per tot annos te videre non potuerim!*

[§ 567.] *(d)* When the sentence introduced by the relative expresses the intention and object of the action of the preceding sentence, the relative is followed by the subjunctive. The relative in this case is equivalent to *ut.*

Sunt autem multi, qui eripiunt aliis, quod aliis largiantur, Cic., *de Off.*, i., 14.

Populus Romanus sibi tribunos creavit, per quos contra senatum et consules tutus esse posset, Eutrop.

Super tabernaculum regis, unde ab omnibus conspici posset, imago solis crystallo inclusa fulgebat, Curt., iii., 7.

[§ 568.] *(e)* After the adjectives *dignus, indignus, aptus,* and *idoneus*, the relatives are commonly used with the subjunctive; as, *dignus est, indignus est, qui laudetur.*

Voluptas non est digna, ad quam sapiens respiciat, Senec.

Rustici nostri quum fidem alicujus bonitatemque laudant, dignum esse dicunt, quicum in tenebris mices, Cic., *de Off.*, iii., 19.

Note.—The infinitive with these adjectives is rare in prose, but frequent in poetry; e. g., Quintil., x., 1, 96, *Lyricorum Horatius fere solus legi dignus;* Plin., *Paneg.*, 7, *uterque* (princeps) *optimus erat, dignusque alter eligi, alter eligere. Ut*, also, may be used; as, Liv., xxii., 59, *quum indigni, ut a vobis redimeremur, visi simus;* in xxiii., 42, both constructions are combined, *si modo, quos ut socios haberes dignos duxisti, haud indignos judicas, quos in fidem receptos tuearis*, because it was necessary to avoid the repetition of the same pronoun.

[§ 569.] *(f)* Lastly, we must here notice the circumstance that in a narrative the imperfect and pluperfect subjunctive are sometimes used after relative pronouns and adverbs when actions of repeated occurrence are spoken of (in which case the Greek language requires the relative with the optative mood: see Buttmann's *Greek Gram.*, § 139, note 6); e. g., Liv., iii., 11, *quemcunque lictor jussu consulis prehendisset, tribunus mitti jubebat;* iii., 19, *consilium et modum adhibendo, ubi res posceret, priores erant;* xxxiv., 38, *ut quisque maxime laboraret locus, aut ipse occurrebat, aut aliquos mittebat;* Tacit., *Ann.*, vi., 21, *quotiens super tali negotio consultaret, edita domus parte ac liberti unius conscientia utebatur;* Nep., *Eum.*, 3, *Macedones vero milites ea tunc erant fama, qua nunc Romani feruntur: etenim semper habiti sunt fortissimi, qui summam imperii potirentur;* Justin, xxv., 4, *nec quisquam Pyrrhum, qua tulisset impetum, sustinere valuit.* In the same manner, Cicero (*de Orat.*, iii., 16), *Socrates, quam se cunque in partem dedisset, omnium facile fuit princeps*, is to be explained. As in this way the action is not referred to a distinct individual case, the subjunctive is generally called the indefinite, but it should more properly be called the subjunctive of generality. The indicative, however, is likewise used in these cases, and even more frequently than the subjunctive.

[§ 570.] *Note.*—As in the above quoted passages the subjunctive is used after relatives, so it is sometimes, also, found after those conjunctions which are originally relative adverbs (see § 331, note 2); e. g., after *quum;* as, Liv., ii., 27, *desperato enim consulum senatusque auxilio, quum in jus duci debitorem vidissent, undique convolabant* (comp., also, Cic., *in Verr.*, iv., 20, 44); after *ubi* and *ut;* as, Liv., i., 32, *id ubi dixisset, hastam in fines eorum emittebat;* even after *si* (but only when used in the sense of *quum*), in Sallust, *Jug.*, 58, *Sin Numidae propius accessissent, ibi vero virtutem ostendere et eos maxima vi caedere.* To the same practice we refer the circumstance that such relatives are also followed by the present subjunctive, when used in an aorist sense, to express things which have happened repeatedly, and still happen; as in Sallust, *Cat.*, 3, *ubi de magna virtute et gloria bonorum memores, quae sibi quisque facilia factu putat, aequo animo accipit, supra ea, veluti ficta pro falsis ducit.*

[§ 571.] 10. It has already been remarked that all conjunctions, and more especially the causal conjunctions, require the subjunctive when they introduce sentences containing the thoughts or words of another person. Respecting the subjunctive with *si* and its compounds, see § 524. It now remains to speak of those conjunctions which require the subjunctive on account of their peculiar nature and signification.

The particles expressing a wish, *utinam*, or, more rarely, *ut*, and the poetical *o si*, govern the subjunctive, because the wish exists only as a conception of the mind; but there is this difference in regard to the tenses, that the present and perfect are used of wishes which are conceived as possible, and the imperfect and pluperfect of those which are to be described as not in accordance with reality. (See above, § 524.) The English, "Oh, would that not," should properly be expressed in Latin only by *utinam ne*, but *utinam non* is frequently used instead of it; see Cic., *ad Fam.*, v., 17, *illud utinam ne vere scriberem! ad Att.*, xi., 9, in fin., *Haec ad te die natali meo scripsi, quo utinam susceptus non essem, aut ne quid ex eadem matre postea natum esset! plura scribere fletu prohibeor.* Sometimes the particle *utinam* is omitted; e. g., Catull., ii., 9, *tecum ludere sicut ipsa possem.*

[§ 572.] *Quasi (aeque, perinde, non secus), ac si, tamquam si, velut si,* or *tamquam* and *velut* alone (sometimes also *sicut* and the poetical *ceu*), all of which signify "as if," "as though," always introduce a sentence which contains only a conception of the mind, and are, consequently, used with the subjunctive. (Compare § 282.) The tense of the subjunctive with these conjunctions depends upon that of the leading verb; e. g., Senec., *Epist.*, 83: *Sic cogitandum est, tamquam aliquis in pectus intimum inspicere possit;* Cic., *Divin.*, 4, *Sed quid ego his testibus utor, quasi res dubia aut obscura sit? Brut.*, 1, *angimur, tamquam illi ipsi acerbitatis aliquid acciderit.* We must notice, especially, the ironical *quasi* and *quasi vero*, which are joined with the present subjunctive to denote a continuing action, and with the perfect subjunctive to express a completed one, when the speaker himself belongs to the time present; e. g., *quasi me pudeat,* as if I were ashamed! *quasi paulum differat! quasi vero ego ad illum venire debuerim!* as if I had been obliged to go to him! Cic., *p. Muren.*, 17, *populus nonnunquam aliquid factum esse* (in comitiis) *admiratur, quasi vero non ipse fecerit.* The imperfect subjunctive, however, is also used after a present when we mean to express that in reality the thing is not so, in which case we must always supply a hypothetical imperfect; e. g., Cic., *ad Fam.*, xiii., 42, *Egnatii rem ut tueare aeque a te peto, ac si mea negotia essent,* i. e., *ac peterem, si mea negotia essent,* as I would pray, if, &c.; *ad*

Att., iii., 13, *Qua de re quoniam nihil ad me scribis, proinde habebo ac si scripsisses nihil esse*, i. e., *atque haberem si scripsisses.*

The subjunctive with *non quo, non quod, non eo quod, non ideo quod, non quia*, arises from the same cause, and is of the same kind. These expressions, which have already been discussed in § 537, are usually followed by *sed quod* or *sed quia* with the indicative, because the sentence introduced by them states the real reason. Cic., *Tusc.*, ii., 23, *Pugiles vero, etiam quum feriunt adversarium, in jactandis caestibus ingemiscunt, non quod doleant animove succumbant, sed quia profundenda voce omne corpus intenditur, venitque plaga vehementior.*

Dummodo (if only, if but), for which *dum* and *modo* are also used alone, governs the subjunctive because it expresses an intention or a purpose conceived by the mind. Therefore, when joined with a negation, it becomes *dummodo ne, dum ne, modo ne;* e. g., Cic., *de Off.*, iii., 21, (multi) *omnia recta et honesta negligunt, dummodo potentiam consequantur; ad Quint. Fratr.*, i., 1, *Quare sit summa in jure dicundo severitas, dummodo ea ne varietur gratia, sed conservetur aequabilis.*

[§ 573.] *Ut*, in the sense of "even if," or "although" (see § 341), expresses a supposition merely as a conception, and accordingly governs the subjunctive. It takes the negative *non;* e. g., Cic., *Philip.*, xii., 3, *Exercitus si pacis, id est, timoris nostri, nomen audierit, ut non referat pedem* (even if it does not withdraw), *insistet certe.* The same, however, may be expressed by *ne* with the concessive subjunctive. (See § 529.)

Ut desint vires, tamen est laudanda voluntas, Ovid.
Ut rationem Plato nullam afferret, vide quid homini tribuam, ipsa auctoritate me frangeret, Cic., *Tusc.*, i., 21.

The conjunction *nedum*, i. e., "not to mention that," receives its meaning from the negative *ne*, and accordingly governs the subjunctive. *Ne* is sometimes used in the sense of *nedum;* e. g., Sallust., *Cat.*, 11, *Igitur hi milites, postquam victoriam adepti sunt, nihil reliqui victis fecere. Quippe secundae res sapientium animos fatigant; ne illi corruptis moribus victoriae temperarent*, i. e., not to mention that they were moderate, &c.; Liv., iii., 52, *Novam eam potestatem* (tribunorum plebis) *eripuere patribus nostris, ne nunc dulcedine semel capti ferant desiderium*, where Gronovius gives a full explanation of this use of *ne;* Cic., *p. Cluent.*, 35, *Optimis temporibus clarissimi atque amplissimi viri vim tribuniciam sustinere non potuerunt: nedum his temporibus sine judiciorum remediis salvi esse possimus.* If *nedum* has no verb, it acquires, like *ne dicam*, the meaning of an adverb, and is commonly preceded by a negative; e. g., Liv., vi., 7, *Aegre inermis tanta multitudo, nedum armata, sustineri potest.* (Even *ne* is thus used once in Cicero, *ad Fam.*, ix., 26, *Me vero nihil istorum, ne juvenem quidem movit unquam, ne nunc senem.)* Hence we find *nedum ut* in Livy (iii., 14) and later writers in the sense of a conjunction "not to mention that."

[§ 574.]. *Quamvis*, as distinct from *quamquam*, is often used in the sense of *quantumvis* and *quamlibet*, i. e., "however much," with the subjunctive; for this is its real meaning, and hence the subjunctive is also used when its parts are separated; as, *quam volent in conviviis faceti sint; quam volent impudenter mentiantur.* *Licet* (although), properly a verb which has become a conjunction, has the same meaning and construction as *quamvis.*

Licet strenuum metum putes esse, velocior tamen spes est, Curt., vii., 16 (4).

Note.—In later prose writers *quamvis* and *quamquam* have changed their signification, *quamquam* being joined with the subjunctive, and *quamvis* with the indicative. Tacitus uses both conjunctions mostly with the subjunctive. *Quamquam* with the subjunctive occurs even in some passages of Cicero, though they are comparatively very few: *ad Fam.*, iv., 4, *quamquam videam; p. Muren.*, 9, *quamquam praesente Lucullo loquar; de Fin.*, iii., 21, *quamquam in amicitia alii dicant, aeque caram esse sapienti rationem amici ac suam, tamen*, &c.; *Tusc.*, v., 30, *quamquam enim sint in quibusdam malis, tamen hoc nomen beati longe et late patet; de Off.*, i., 2, *quae quamquam ita sint in promptu*; and with the subjunctive *videatur* in *Orat.*, 55, 183; *Top.*, 8, 34. *Quamvis* with the indicative occurs, *p. Rab. Post.*, 2, *quamvis patrem suum nunquam viderat.* But it must be observed that *quamvis* is used also as an adverb in the sense of "however much," and as such governs no particular mood; as in Cicero, *quamvis multos proferre possum; quamvis parvis latebris contentus essem*, I should be satisfied with ever so small a corner. In this sense it is joined with *licet* to enhance the meaning of this conjunction; e. g., Cic., *de Leg.*, iii., 10, *quamvis enumeres multos licet*, you may enumerate as many as ever you can; *de Nat. Deor.*, iii., 36, *quamvis licet Menti delubra consecremus; Tusc.*, iv., 24, *quamvis licet insectemur istos.*

[§ 575.] The particles of time, *dum*, *donec*, and *quoad*, have the indicative when they are used in the sense of *quamdiu*, or "as long as;" in the sense of "until," they may have either mood; the indicative, if a thing is expressed as a fact, and the subjunctive, if it is merely conceived as a thing which may possibly be realized, or if, at the same time, a purpose is expressed in the sentence.

Respecting the present indicative with *dum*, see § 506, foll.; and it must be observed that the indicative with this conjunction is often retained even in the *oratio obliqua*, which otherwise requires the subjunctive, as in Tacit., *Ann.*, ii., 81. But such cases are only exceptions.

Lacedaemoniorum gens fortis fuit, dum Lycurgi leges vigebant, Cic., *Tusc.*, i., 42.

Epaminondas quum animadverteret, mortiferum se vulnus accepisse, simulque, si ferrum, quod ex hastili in corpore remanserat, extraxisset, animam statim emissurum: usque eo retinuit, quoad renuntiatum est, vicisse Boeotios, Nep., *Epam.*, 9.

Quoad perventum sit eo, quo sumpta navis est, non domini est navis, sed navigantium, Cic., *de Off.*, iii., 23.

Iratis aut subtrahendi sunt ii, in quos impetum conantur facere, dum se ipsi colligant, aut rogandi orandique sunt, ut, si quam habent ulciscendi vim, differant in tempus aliud, dum defervescat ira, Cic., *Tusc.*, iv., 35.

Note.—Tacitus neglects this distinction, and uses the subjunctive with *donec*, though a simple fact is expressed; e. g., *Hist.*, iv., 35, *Pugnatum longo agmine et incerto Marte, donec proelium nox dirimeret*; and he is so partial to this construction, that the perfect indicative must be noticed as of rare occurrence with him. Respecting the few passages in which *donec* is used by Cicero and Caesar, see § 350.

[§ 576.] *Antequam* and *priusquam* are commonly used in a narrative with the imperfect and pluperfect subjunctive, if there is some connexion between the preceding and the subsequent action; but if the simple priority of one action to another is expressed, the indicative is used; e. g., Cic., *in Verr.*, ii., 66, *haec omnia ante facta sunt, quam Verres Italiam attigit.* The present indicative is used when the action is described as certain and near at hand, or as being already begun; e. g., Cic., *ad Fam.*, vii., 14, *dabo operam, ut istuc veniam, antequam plane ex animo tuo effluo; ad Att.*, x., 15, *si quemquam nactus eris qui perferat litteras, des antequam discedimus; p. Muren.*, 1, *Antequam pro L. Murena dicere instituo, pauca pro me ipso dicam; Philip.*, ii., 2, *Cui priusquam de ceteris rebus respondeo, de amicitia, quam a me violatam esse criminatus est, pauca dicam.* The subjunctive must be used when the thing is still doubtful; e. g., Cic., *de Leg. Agr.*, ii., 27, *Hac lege ante omnia veneunt, quam gleba una ematur; Parad.*, 6, 1, *nunquam eris dives antequam tibi ex tuis possessionibus tantum reficiatur, ut eo tueri legionem possis*; and in general propositions; as, Senec., *Epist.*, 103, *tempestas minatur antequam surgat; Quaest. Nat.*, ii., 12, *Ante videmus fulgurationem, quam sonum audiamus.* But the subjunctive is used also in other cases to denote actions about to take place, and without any difference in meaning from the indicative; as, Cic., *Philip.*, i., 1, *Antequam de republica dicam ea, quae dicenda hoc tempore arbitror, exponam breviter consilium profectionis meae.*

[§ 577.] 11. With regard to *quum*, there is this difference, that *quum causale* governs the subjunctive, and *quum temporale* by itself requires the indicative, and in narratives only it is joined with the imperfect and pluperfect subjunctive.

The following remarks, however, may serve to explain and modify this general rule. *Quum* is properly a relative adverb of time, corresponding to the demonstrative adverb *tum*, as in *tum—quum*, then—when. If, therefore, nothing farther is to be expressed, it is joined with the indicative. But *quum* is also employed to express the relation of cause and effect, and in this sense it governs the subjunctive; e. g., *quum sciam, quum scirem, quum intellexerim, quum intellexissem;* i. e., as I know, as I knew, as I have learned, as I had learned—I will do this or that. When it has the meaning of "though" or "although," the sentence introduced by it does not, indeed, express the cause of what is contained in the preceding sentence, but still indicates some internal or logical connexion between the two sentences, and it is, therefore, joined only with the subjunctive; e. g., Cic., *de Invent.*, i., 4, *homines, quum multis rebus infirmiores sint, hac re maxime bestiis praestant, quod loqui possunt;* Nep., *Phoc.*, 1, *Phocion fuit perpetuo pauper, quum ditissimus esse posset.*

[§ 578.] In a narrative, however, *quum temporale* is joined with the imperfect and pluperfect subjunctive, because, in a continuous narrative, a preceding event is always conceived and represented as the cause of a subsequent one; e. g., *Caesar, quum Pompeium apud Pharsalum vicisset, in Asiam trajecit:* here we perceive a combination of time and cause, which is expressed by the subjunctive. It only remains to be observed that this is always the case in an historical narrative, although, if we consider only the relation of time or priority, we might believe the indicative also to be correct. Examples are extremely numerous. See § 505.

[§ 579.] But when *quum* is a pure particle of time, that is, when it does not occur in a narrative, and when no relation of cause and effect is to be expressed, it may be joined with all the tenses of the indicative, even with the imperfect and pluperfect, in the sense of *eo tempore quum*, or *tum quum*, which expressions, in fact, often occur.

Qui non defendit injuriam, neque propulsat a suis, quum potest, injuste facit, Cic., *de Off.*, iii., 18.

Sed da operam, ut valeas, et, si valebis, quum recte navigari poterit, tum naviges, Cic., *ad Tir. Ep.*, 12.

Credo tum, quum Sicilia florebat opibus et copiis, magna artificia (studios of artists) *fuisse in ea insula*, Cic., *in Verr.*, iv., 21.

O acerbam mihi memoriam temporis illius et loci, quum hic in me incidit, quum complexus est, conspersitque lacrimis, nec loqui prae maerore potuit! Cic., *p. Planc.*, 41.

In like manner, *quum* is joined with the pluperfect indicative, when it expresses an action frequently repeated; in this case the apodosis contains the imperfect. (See § 569, foll.)

Quum autem ver esse coeperat, cujus initium iste non a Favonio, neque ab aliquo astro notabat, sed quum rosam viderat, tum incipere ver arbitrabatur: dabat se labori atque itineribus, Cic., *in Verr.*, v., 10.

Sic (Verres) *confecto itinere, quum ad aliquod oppidum venerat, eadem lectica usque in cubiculum deferebatur*, Cic., *in Verr.*, v., 11.

Note.—The following passage of Cicero (*p. Planc.*, 26) is particularly instructive: *At ego, quum casu diebus iis, itineris faciendi causa, decedens e provincia Puteolos forte venissem, quum plurimi et lautissimi solent esse in iis locis, concidi paene, quum ex me quidam quaesisset*, &c. In this passage *quum—venissem* is the historical protasis to *concidi*; but *quum—solent* merely explains the time implied in *iis diebus*; the former *quum* may be translated by "as," but the latter is "when." Among the numerous passages in which *quum* is used, there are, it is true, some which seem to contradict, or actually do contradict the rule given above, for the Latin language has a sort of partiality for *quum* with the subjunctive, especially with the imperfect subjunctive. Thus we find in Cicero, *Philip.*, iii., 2, *C. Caesar adolescens tum, quum maxime furor arderet Antonii, quumque ejus a Brundisio reditus timeretur, firmissimum exercitum ex invicto genere veteranorum militum comparavit*: here the idea of time is combined with that implied in "although;" Cic., *in Pis.*, 13, *An tum eratis consules, quum cunctus ordo reclamabat, quum—cupere vos diceretis*: here *quum* at first simply indicates time, but then the passage assumes the character of an historical narrative. The present subjunctive is used more rarely in cases which properly require the indicative; as, Cic., *p. Muren.*, 3, *nunc quum omnes me causae ad misericordiam vocent*, where *nunc quum* is equivalent to "now as;" in the same chapter we find, *Neque enim si tibi tum quum consulatum peteres, favi, idcirco nunc quum Murenam ipsum petas, adjutor eodem pacto esse debeo*—where *peteres* is excusable, but *petas* must be corrected from MSS. into *petis*. In other passages there are other reasons for using the subjunctive; e. g., *p. Muren.*, 38, *qui locus est, quod tempus, qui dies, quae nox, quum ego non ex istorum insidiis divino auxilio eripiar*—here the subjunctive arises from the indefinite or general question; Cic., *in Verr.*, i., 10, *Haec neque quum ego dicerem, neque quum tu negares, magni momenti nostra esset oratio. Quo tempore igitur aures judex erigeret animumque attenderet? Quum Dio ipse prodiret, quum ceteri, qui tum in Sicilia negotiis Dionis interfuissent: quum tabulae virorum bonorum proferrentur*, &c., &c. *Opinor, quum haec fierent, tum vos audiretis, tum causa vere agi videretur:* here the subjunctive with *quum* arises from the hypothetical construction of the whole sentence. In the peculiar passage, *de Leg. Agr.*, ii., 24, 64, *unum hoc certe videor mihi verissime posse dicere, tum quum haberet respublica Luscinos—et tum quum erant Catones—tamen hujuscemodi res commissa nemini est*—commentators justly explain as an anacoluthon, for the sentence begins in a direct way, and afterward becomes an indirect speech. Whatever, therefore, may be the explanation in each particular passage, the statement of some critics that *quum temporale* is used indiscriminately with the indicative or subjunctive, must be rejected from grammar. If we take into consideration the deviations from the rule mentioned in this note and what was said in § 570, the beginner may, perhaps, take the following as his general guide: *quum may always be joined with the imperfect and pluperfect subjunctive;* the other tenses are in the indicative with *quum temporale*, and in the subjunctive with *quum causale*.

[§ 580.] 12. The following must be observed as peculiarities in the use of *quum temporale:* 1. *Quum* is joined with the perfect or imperfect indicative to express simultaneous occurrences which are indicated in English by "while." This simultaneousness is marked more emphatically by adding *interea* or *interim*. The perfect, in this case, is used in historical narratives, and the imperfect in descriptions. 2. *Quum* is joined with all tenses of the indicative, and more especially with the present to express the decided beginning of an action, in which case it does not introduce a protasis, but rather an apodosis. It is commonly preceded by adverbs; as, *jam, nondum, vix, aegre*, or *quum* itself is joined with *repente* and *subito*.

Catulus, quum ex vobis quaereret, si in uno Cn. Pompeio omnia poneretis, si quid eo factum esset, in quo spem essetis habituri: cepit magnum suae virtutis fructum ac dignitatis, quum omnes prope una voce, in eo ipso vos spem habituros esse, dixistis, Cic., *p. Leg. Man.*, 20.

Caedebatur virgis in medio foro Messanae civis Romanus, judices, quum interea nullus gemitus, nulla vox alia istius miseri inter dolorem crepitumque plagarum audiebatur, nisi haec: civis Romanus sum, Cic., *in Verr.*, v., 62

Evolarat jam e conspectu fere fugiens quadriremis, quum etiamtum ceterae naves uno in loco moliebantur, Cic., *in Verr.*, v., 34.

Jam in conspectu, sed extra teli jactum utraque acies erat, quum priores Persae inconditum et trucem sustulere clamorem, Curt., iii., 25 (10).

Jamque, qui Dareum vehebant equi, confossi hastis et dolore efferati, jugum quatere et regem curru excutere coeperant, quum ille, veritus ne vivus veniret in hostium potestatem, desilit et in equum, qui ad hoc sequebatur, imponitur, Curt., iii., 27 (11), and in innumerable other passages of this writer.

Non dubitabat Minucius, qui Sopatrum defendebat, quin iste (Verres), *quoniam consilium dimisisset, illo die rem illam quaesiturus non esset, quum repente jubetur dicere*, Cic., *in Verr.*, ii., 29.

[§ 581.] *Note* 1.—In farther confirmation of our first remark, that *quum*, in the sense of "while," is construed with the perfect indicative, we add, Cic., *p. Ligar.*, 1, *Bellum* (inter Caes. et Pomp.) *subito exarsit, quod, qui erant in Africa, ante audierunt geri, quam parari. Quo audito, partim cupiditate inconsiderata, partim caeco quodam timore, primo salutis, post etiam studii sui quaerebant aliquem ducem: quum Ligarius domum spectans et ad suos redire cupiens nullo se implicari negotio passus est: quum* here properly introduces the principal action, "while Ligarius would not allow himself to be implicated," although, at the same time, it expresses simultaneousness. Comp., also, Cic., *in Pis.*, 34, *quum quidem tibi etiam accessio fuit; Philip.*, ix., 4, 9, *quum quidem ille pollicitus est;* for these passages must be read in their connexion, in order to see the difference between the indicative which expresses the actual beginning of the actions, and the imperfect subjunctive. The addition of *quidem*, too, must be observed, as well as *interim* in Florus, iii., 17, in fin., *Sed pretium rogationis statim socii flagitare* (Perfect): *quum interim imparem Drusum aegrumque rerum temere motarum matura* (*ut in tali discrimine*) *mors abstulit.*

[§ 582.] *Note* 2.—*Quum*, in both cases, is used by historians (Livy, Tacitus) also with what is called the historical infinitive (*infinitivus historicus*). Instances of *quum*, in the sense of "while," are Tacit., *Ann.*, ii., 31, *Cingebatur interim milite domus, strepebant etiam in vestibulo, ut audiri, at aspici possent; quum Libo, ipsis, quas in novissimam voluptatem adhibuerat, epulis excruciatus, vocare percussorem, prendere servorum dextras, inserere gladium;* Liv., ii., 27, *victor tot intra paucos dies bellis Romanus promissa consulis fidemque senatus expectabat: quum Appius quam asperrime poterat jus de creditis pecuniis dicere.* The following is an instance of *quum* expressing the actual beginning of an action: Tacit., *Ann.*, xiv., 5, *nec multum erat progressa navis, quum dato signo ruere tectum loci.* Cicero does not use such expressions, but as the infinitive is a real substitute for the present in lively descriptions, there is nothing to be said against it.

CHAPTER LXXIX.

IMPERATIVE MOOD.

[§ 583.] 1. The imperative, both in the active and passive, has two forms: the imperative present and the imperative future. (See § 151.) Both express a command, but also a wish, an advice or exhortation. The difference in the meaning of the two imperatives is this: the imperative present expresses that something is to be done directly or at once; as, *lege*, read! *morere*, die! or that a thing which exists at present is to continue to exist; as, *vive felix.* The imperative future puts the command in connexion with some other action, and expresses that something is to be done in future, when, or as soon as, something else has taken place. It is, however, not necessary that the other action should be expressed in words, but in many cases it is supplied by the mind; e. g., Cic., *in Verr.*, iv., 1, *Rem vobis proponam; vos eam suo, non nominis pondere penditote*, i. e., weigh it, viz., *quum proposuero.*

Quum valetudini tuae consulueris, tum consulito navigationi, Cic., *ad Fam.*, xvi., 4.

Quodquum hujus vobis adolescentiam proposueritis, constituitote vobis ante oculos etiam hujus miseri senectutem, Cic., *p. Coel.*, in fin.

Prius audite paucis; quod cum dixero, si placuerit, facitote, Terent., *Eun.*, v., 11, 19.

Note.—This is the view of the ancient grammarians respecting the difference between the two tenses of the imperative. Vossius and Perizonius (on Sanct., *Minerv.*, i., 13, no. 8), and after them the modern grammarians, have, without cause, abandoned that view, and substituted a groundless theory about a milder and a stronger expression of a command. Comp. Nic. Bygom Krarup's dissertation *de natura et usu imperativi*, Havniae, 1825 (reprinted in Friedemann and Seebode's *Miscellanea Critica*, vol. ii., p. 728, foll.). There are some exceptions in which the imperative present is used for the imperative future; but a poet has a right to represent things as taking place at once, which in reality can occur only at a subsequent time. (So, also, in Livy, vi., 12, *Tu, T. Quinti, equitem intentus ad primum initium moti certaminis teneas: ubi haerere jam aciem collato pede videris, tum terrorem equestrem occupatis alio pavore infer, invectusque ordines pugnantium dissipa.*) Respecting *scito* and *scitote*, instead of the imperative present, which is wanting, see § 164. Otherwise our rule is only confirmed by passages in which the two imperatives occur, as that of Terence quoted above, or Cic., *Philip.*, vi., 6, 17; *ad Fam.*, xvi., 6; and also by those in which the preceding action is not expressed, but may be understood; e. g., in the Rhet., *ad Herenn.*, iv., 51, where the conduct of a boaster is described, *Itane? inquit: eamus hospites, frater venit ex Faler-*

ne; ego illi obviam pergam; vos huc decuma venitote; i. e., return towards the evening, after you have gone away, and attended to your other business. It should also be observed that the imperative present has no third person, because a person not present cannot obey at the moment.

[§ 584.] 2. Hence the imperative future is properly used in *contracts* (comp. Liv., xxxviii., 38), *laws*, and *wills*, inasmuch as it is stipulated in them that things are to be done after a certain time; farther, in precepts and rules of conduct, that is, to express actions which are to be repeated as often as the occasion occurs.

Regio imperio duo sunto, iique consules appellantor, militiae summum jus habento, nemini parento, illis salus populi suprema lex esto, Cic., *de Leg.*, iii., 3.

Causam igitur investigato in re nova atque admirabili, si poteris. Si nullam reperies, illud tamen exploratum habeto, nihil fieri potuisse sine causa, eumque terrorem, quem tibi rei novitas attulerit, naturae ratione depellito, Cic., *de Divin.*, ii., 28.

Non satis est pulchra esse poemata, dulcia sunto,
Et quocunque volent, animum auditoris agunto.
Horat., *de Art. Poet.*, 99.

Ignoscito saepe alteri, nunquam tibi, Syrus, *Sent.*, 143.

[§ 585.] 3. With the imperative the English "not" must be rendered by *ne*, and "nor" by *neve*, but not by *non* or *neque*. The imperative with *ne*, however, is peculiar only to the early language, and at all times in legal phraseology.

Hominem mortuum (inquit lex in duodecim tabulis) in urbe ne sepelito neve urito, Cic., *de Leg.*, ii., 23.

Note.—Non and *neque* with the imperative are rare. Ovid, *Met.*, iii., 117, *ne cape—nec te civilibus insere bellis;* viii., 433, *Pone, age, nec titulos intercipe femina nostros; de Art. Am.*, iii., 129, *Vos quoque non caris aures onerate lapillis, nec prodite graves insuto vestibus auro.* But when the subjunctive is used for the imperative, *non*, and especially *neque*, are found more frequently. See § 529.

The imperative with *ne* is of quite common occurrence in conversational language in Plautus and Terence, and along with it we find *ne* with the present subjunctive without any difference, *ne clama, ne crucia te, ne obsecra; ne credas, ne erres, ne metuas.* Later poets chiefly use *ne* with the present subjunct., and *ne* with the imperative only when they speak emphatically. Servius, on Virg., *Aen.*, vi., 544, expressly remarks, *ne saevi antique dictum est. Nam nunc ne saevias dicimus, nec imperativum jungimus adverbio imperantis.* In saying that *ne saevias* was used in his time, he was probably thinking more especially of poets. It is not used in the classical prose writers, who always prefer the paraphrased imperative *noli saevire* (§ 586).

[§ 586.] 4. The following forms are used instead of both tenses of the imperative:

(a) The future, which, however, takes the negative *non* if anything is forbidden; e. g., *facies*, or, *non facies hoc;* Cic., *ad Fam.*, vii., 20, *Sed valebis, meaque negotia videbis, meque diis juvantibus ante brumam expectabis*, instead of *vale, vide, expecta;* Liv., vii., 35, *Ubi sententiam meam vobis peregero, tum quibus eadem placebunt, in dextram partem taciti transibitis*, instead of *transitote.*

(b) The third person of the present subjunctive, both in an affirmative and negative command, is even more frequently used than the imperative, unless a writer intentionally uses the legal phraseology.

(c) The second person of the perfect subjunctive, with the negative *ne;* as, Cic., *Acad.*, ii., 40, *Tu vero ista ne asciveris neve fueris commenticiis rebus assensus; ad Fam.*, vii., 25, *Secreto hoc audi, tecum habeto, ne Apellae quidem, liberto tuo, dixeris.* Respecting the subjunctive used for the imperative, see § 529.

The affirmative imperative is paraphrased by *cura* (or *curato) ut, fac ut*, or *fac* alone with the subjunctive; e. g., *cura ut quam primum venias, facite ut recordemini, fac animo forti magnoque sis.* The negative imperative is paraphrased by *fac ne, cave ne*, or commonly by *cave* alone (without *ne)*, with the present or perfect subjunctive, *cave putes, cave dixeris;* but especially by *noli* with the infinitive, *noli putare, nolite (nolitote) existimare.*

Tu nihil invita dices faciesve Minerva, Horat., *Ars Poet.*, 385.

Qui adipisci veram gloriam volet, justitiae fungatur officiis, Cic., *de Off.*, ii., 13.

Quod dubitas ne feceris, Plin., *Epist.*, i., 18.

Nihil ignoveris, nihil omnino gratiae concesseris, misericordia commotus ne sis! Cic., *p. Muren.*, 31.

Magnum fac animum habeas et spem bonam, Cic., *ad Quint. Frat.*, 2, in fin.

Nolite id velle quod fieri non potest, et cavete ne spe praesentis pacis perpetuam pacem omittatis, Cic., *Philip.*, vii., 8.

[§ 587.] *Note.*—We also find an imperative of the perfect passive, but very rarely; Ovid, *Trist.*, iv., 8, 51, *At vos admoniti nostris quoque casibus este;* and the famous exclamation of Caesar before passing the Rubicon, in Sueton., *Caes.*, 32, *Jacta alea esto! ἀνεῤῥίφθω κύβος.* The subjunctive is more commonly used instead of it; as, *jacta sit alea!*

CHAPTER LXXX.

INFINITIVE MOOD.

[§ 588.] 1. The infinitive expresses the action or condition implied in the verb in the form of an abstract generality, without specifying either person, number, or time; it merely indicates the relations of an action, that is, whether it is in progress or completed. *Scribere*, to write, expresses the action as in progress; *scripsisse*, to have written, as completed. To what time the action thus described belongs is determined by the verb on which the infinitive depends.

Note 1.—The one of these infinitives is called the present and the other the perfect infinitive. The former name is incorrect, for it is not the present time that is expressed by *scribere*, since, besides *volo scribere*, we may say (*heri*) *volebam scribere*, *volueram scribere*, and (*cras*) *volam scribere*; but the action is described only as in progress. The infinitives should, therefore, rather be called *infinitivus rei infectae* and *infinitivus rei perfectae*. If, however, we compare the two infinitives with the tenses of the verb, we are naturally struck by the resemblance between *scribere* and *scribo*, and between *scripsisse* and *scripsi*; although, with regard to the relation of the action, the imperfect *scribebam* and the pluperfect *scripseram* have the same claim as *scribo* and *scripsi*. Hence the first infinitive is also called *infinitivus praesentis et imperfecti*, and the other *infinitivus perfecti et plusquamperfecti*; but neither of these designations comprises the whole of their signification.

[§ 589.] *Note* 2.—*Memini*, in a narrative of events at which the speaker himself has been present, is joined with the present infinitive, although the action may be completed; and the speaker thus transfers himself to the past, and describes the action as if it was in progress before his eyes; e. g., Cic., *in Verr.*, ii., 4, *memini Pamphylum mihi narrare*; *Lael.*, 3, *memini Catonem mecum et cum Scipione disserere*; *p. Sext.*, 35, *meministis tum, judices, corporibus civium Tiberim compleri, cloacas referciri, e foro spongiis effingi sanguinem.* So, also, *memoria teneo, Q. Scaevolam bello Marsico, quum esset summa senectute, quotidie facere omnibus conveniendi sui potestatem*, in Cicero, *Philip.*, viii., 10; and even *scribit* is construed like *meminit*; as, Cic., *de Off.*, iii., 2, in fin. And after the analogy of *memini*, Cicero (*de Off.*, i., 30), without speaking of things he has witnessed himself, and merely for the sake of vivid expression, says, *M. Maximum accepimus facile celare, tacere, dissimulare, insidiari, praecipere hostium consilia.* But when the sentence is not a narrative, but only a statement of a result, *memini* is also joined with the infinitive of the completed action; e. g., Cic., *p. Rosc. Am.*, 42, *meministis me ita distribuisse initio causam*, where the judges are requested to remember the division he *had* made; Cic., *p. Milon.*, 35, *meminit etiam, sibi vocem praeconis modo defuisse, quum minime desiderarit, populi vero cunctis suffragiis, quod unum cupierit, se consulem declaratum*; Liv., xxxvi., 34, *quamquam merito iratus erat Aetolis, quod solos obtrectasse gloriae suae meminerat.*

[§ 590.] *Note* 3.—The infinitive perfect is sometimes used in Latin instead of the infinitive present, to express the result of an action rather than its progress; e. g., *juvat me, pudet me hoc fecisse.* This is the case chiefly after the expressions *satis mihi est, satis habeo, contentus sum*, which are usually joined with the infinitive perfect in the prose of the silver age;

e. g., Quintil., ii., 1, 2, *Grammatici non satis credunt excepisse, quae a rhetoribus relicta erant;* Vell. Pat., ii., 103, *contenti simus id unum dixisse;* and many other instances. In like manner, the infinitive perfect is joined with *melius erit;* as, Terent., *Adelph.*, ii., 1, 26, *ante aedes non fecisse convicium;* Liv., iii., 48, *quiesse erit melius;* iii., 41, *vocem non misisse.* In ancient laws forbidding anything, *velle* is joined, in like manner, with the infinitive perfect; e. g., in the senatusconsultum de Bacchanalibus, *Ne Bacchanal habuisse velit, Bacchas ne quis adisse velit;* and this mode of speaking is often imitated by later writers; as, Horat., *Serm.*, ii., 3, 187, *ne quis humasse velit Ajacem, Atrida, vetas cur?* Ovid, *Am.*, i., 4, 38, *Oscula praecipue nulla dedisse velis;* and is farther extended to mere negative sentences; e. g., Horat., *Serm.*, i., 2, 28, *sunt qui nolint tetigisse;* Liv., xxii., 59, *haud equidem premendo alium me extulisse velim,* Plin., *Hist. Nat.*, x., 30, *quum illam* (ciconiam) *nemo velit attigisse.* Also, with a verb equivalent in meaning to *ne velit;* as, Horat., *de Art. Poet.*, 168, *commisisse cavet, quod mox mutare laboret;* or with the positive *velim* and similar verbs; as, Liv., xxx., 14, *Hanc te quoque ad ceteras tuas eximias virtutes, Masinissa, adjecisse velim;* Horat., *Carm.*, iii., 4, 52, *tendentes Pelion imposuisse Olympo.* The poets go still farther, and use the infinitive perfect, without any reference to a completed action, in the sense of the Greek aorist infinitive, where in ordinary language we should expect the infinitive present; e. g., Virg., *Aen.*, vi., 78, *Bacchatur vates, magnum si pectore possit excussisse deum;* Ovid, *Ars Am.*, ii., 583, *non vultus texisse suos possunt.*

[§ 591.] 2. In the passive voice there are, also, two infinitives, the one to express the progress of a state of suffering, and the other the completed state of suffering. The one is called the infinitive present, and the other the infinitive perfect; the former is simple, *laudari*, to be praised; the second is formed by a combination of the participle perfect with the verb *esse;* as, *laudatus esse*, or, in the accusative, *laudatum esse*, to have been praised; the participle, of course, takes the number and gender of the object to which it refers.

[§ 592.] *Note.*—In the absence of a special infinitive to express the completed state of suffering, custom has assigned to the combination of the participle perfect with *esse* the signification of such an infinitive; and *esse* thus loses its own signification of a continued state; if, however, the latter must be expressed, another infinitive must be chosen; e. g., *scio urbem obsessam teneri*, I know that the town is besieged, for *scio urbem obsessam esse* would not express the continuance of the state, but its completion. Thus we read in Cicero, *in Cat.*, i., 1, *constrictam jam horum conscientia teneri conjurationem tuam non vides?* Where, however, the context is so clear that no ambiguity can arise, the participle with *esse* (e. g., *obsessam esse*) may be used, and *esse* retain its original meaning. Thus, Cic. (*de Off.*, i., 19) says, *Apud Platonem est, omnem morem Lacedaemoniorum inflammatum esse cupiditate vincendi.* But *fuisse* is used with the participle perfect in its peculiar sense of a doubly completed state; i. e., a state completed previous to a certain past time, and there can be no ambiguity; e. g., Cic., *in Verr.*, iv., 36, *certiorem te faciunt, simulacrum Dianae apud Segestanos P. Africani nomine positum ac dedicatum fuisse;* Liv., i., 41, *jubet bono animo esse; sopitum fuisse regem subito ictu;* Tacit., *Ann.*, iv., 23, *tradidere quidam, Macroni praescriptum fuisse, si arma ab Sejano moverentur, juvenem ducem populo imponere.*

[§ 593.] 3. Besides these infinitives expressing an action or a state in progress and completed, there is, both in the active and passive, an infinitive of future time (*infinitivus futuri*), which denotes an action or condition as continued. It is formed in the active by a combination of the participle future active with *esse*; as, *laudaturum esse*; and in the passive by a combination of the supine with *iri*; as, *laudatum iri*. The former, owing to its participle, may take different genders and numbers; the latter admits of no such change; e. g., Quintil., ix., 2, 88, *Reus videbatur damnatum iri*; Cic., *in Verr.*, v., 29, *Sciebat sibi crimini datum iri pecuniam accepisse*; *de Off.*, i., 14, *arbitrantur se beneficos visum iri.*

Note.—The future participle in *urus* properly expresses an intention or desire; and in this sense it takes the infinitives *esse* and *fuisse*; as, *laudaturum esse*, to intend praising; *laudaturum fuisse*, to have intended praising; *scio te scripturum fuisse*, I know that you have had the intention to write. Nay, even *fore* is found with the part. fut. in two passages pointed out by Vossius (*de Analog.*, iii., 16), viz., Cic., *ad Att.*, v., 21, *deinde addis, si quis secus, te ad me fore venturum*, where Ernesti thinks *fore* corrupt; and Liv., vi., in fin., *quum senatus censeret deorum immortalium causa libenter facturos fore.* But this is a pleonasm; for, according to common usage, *venturum esse* and *facturos esse* would be sufficient. The infinitive of an action that had once been intended (*scripturum fuisse*) is farther used, especially in the apodosis of hypothetical sentences belonging to the past, where in direct speech the pluperfect subjunctive would be used; as, Cic., *de Divin.*, ii., 8, *etiamsi obtemperasset auspiciis, idem eventurum fuisse puto*; *Tusc.*, i., 2, *An censemus, si Fabio laudi datum esset quod pingeret, non multos etiam apud nos futuros Polyclitos fuisse?* and in like manner, the infinitive future with *esse* is used in the apodosis of hypothetical sentences, instead of the imperfect subjunctive; e. g., Cic., *in Verr.*, i., 47, *libertus, nisi jurasset, scelus se facturum* (esse) *arbitrabatur.* The infinit. perfect *potuisse* occurs in Cic., *de Off.*, i., 1, *Equidem Platonem existimo, si genus forense dicendi tractare voluisset, gravissime et copiosissime potuisse dicere*, in the sense of "that he would have been able to speak," and is to be explained by what has been said in § 518.

[§ 594.] 4. Besides this, a circumlocution may be employed for the infinitive of future time, by means of *futurum esse* or *fore*, followed by *ut* and the subjunctive. Here, too, the difference between an action continued and an action completed in future time may be expressed, the former by the present and imperfect, and the latter by the perfect and pluperfect of the subjunctive. The choice of one of these four subjunctive tenses depends upon that of the leading verb; e. g., *credo fore ut epistolam scribas*, and *credebam fore ut epistolam scriberes*, both expressing a continued action in future time; but *credo fore ut epistolam scripseris*, and *credebam fore ut epistolam scripsisses*, expressing a completed action in future time. And so, also, in the passive, *credo fore ut epistola scriba-*

tur, and *credebam fore ut epistola scriberetur*, both expressing a continued state of future suffering; but in order to express a completed state in future time, we avail ourselves in the passive of the participle perfect *scriptus*, which was wanting in the active; hence *credo* and *credebam epistolam scriptam fore*, for thus we read; e. g., in Cic., *ad Fam.*, xi., 7, *a te jam expectare litteras debemus, quid ipse agas, quid noster Hirtius, quid Caesar meus, quos spero brevi tempore societate victoriae tecum copulatos fore;* and in Liv., xxiii., 13, *rebantur debellatum mox fore, si anniti paululum voluissent.* The circumlocution, by means of *futurum esse* or *fore ut*, is necessary when the verb has no supine or participle future active, which is the case with many intransitives. Hence we cannot say otherwise, for example, than *spero futurum esse (fore) ut sapias, ut te hujus rei poeniteat, ut brevi omnibus his incommodis medeare.* But it is also used in many other cases, and in the passive this form occurs almost more frequently than the infinitive, formed by the supine with *iri*.

Video te velle in coelum migrare, et spero fore ut contingat id nobis, Cic., *Tusc.*, i., 34.

Non eram nescius, fore ut hic noster labor in varias reprehensiones incurreret, Cic., *de Fin.*, init.

Ptolemaeus mathematicus Othoni persuaserat, fore ut in imperium ascisceretur, Tacit., *Hist.*, i., 22.

[§ 595.] *Note* 1.—The passive form corresponding to the active infinitive *fuisse*, with the participle future act., in a hypothetical sense, is the circumlocution by means of *futurum fuisse ut* with the imperfect subjunctive; e. g., *rex ignorabat, futurum fuisse ut oppidum ipsi dederetur, si unum diem expectasset*, the king did not know that the town would have been surrendered to him, if he had waited one day longer. Comp. Caes., *Bell. Civ.*, iii., 101, *nisi eo ipso tempore nuntii de Caesaris victoria essent allati, existimabant plerique futurum fuisse ut oppidum amitteretur;* and Cic., *Tusc.*, iii., 28, *Theophrastus autem moriens accusasse naturam dicitur, quod cervis et cornicibus vitam diuturnam, quorum id nihil interesset; hominibus, quorum maxime interfuisset, tam exiguam vitam dedisset: quorum si aetas potuisset esse longinquior, futurum fuisse ut, omnibus perfectis artibus, omni doctrina hominum vita erudiretur.*

[§ 596.] *Note* 2.—What is called the participle future passive can never be used to form a paraphrased infinitive future passive, for this participle has the exclusive meaning of necessity, and as such it has its three regular infinitives: *laudandum esse, laudandum fuisse* (equivalent to *necesse fuisse ut laudaretur*), and *laudandum fore;* e. g., Liv., xxxvii., 39, *Instare hiemem, aut sub pellibus habendos milites fore, aut differendum esse in aestatem bellum;* and the correct reading in Curtius, iii., 21, probably is, *laetus, quod omni expetierat voto, in illis potissimum angustiis decernendum fore.*

[§ 597.] 5. The infinitive may be regarded as a verbal substantive of the neuter gender, with two cases, the nom-

inative and accusative; differing from other substantives of the same kind in this respect, that it governs the case which it requires as a real verb, and, at the same time, expresses the complete or incomplete state of an action. The infinitive must be considered as the nominative when it is the subject of a sentence, that is, when anything is declared of it; e. g., *invidere non cadit in sapientem*, where *invidere* is equivalent to *invidia; virtus est vitium fugere*, i. e., *fuga vitii; est ars difficilis recte rempublicam regere*, i. e., *recta gubernatio reipublicae; ignoscere amico humanum est; laudari jucundum est, juvat, delectat; peccare nemini licet.* The infinitive must be considered as the accusative when it is the object of a transitive verb; e. g., *volo, cupio, audeo, conor facere*, or *dicere aliquid*, just as we say *cupio aliquam rem, nescio mentiri, didici vera dicere.* The infinitive is very rarely dependent upon prepositions which govern the accusative; as in Cic., *de Fin.*, ii., 13, *Aristo et Pyrrho inter optime valere et gravissime aegrotare nihil prorsus dicebant interesse;* Ovid, *Heroid.*, vii., 164, *Quod crimen dicis praeter amasse meum?*

Majus dedecus est parta amittere quam omnino non paravisse, Sallust, *Jug.*, 31.

Didicisse fideliter artes emollit mores nec sinit esse feros, Ovid, *ex Pont.*, ii., 9, 48.

Vincere scis, Hannibal, victoriā uti nescis, Liv., xxii., 51.

[§ 598.] *Note.*—As the infinitive expresses the action, state, or suffering implied in the verb, in the form of abstract generality, it approaches to the nature of a substantive (comp. § 237 and 681), which is indicated most clearly in Greek, where the infinitive may be preceded by the article. But it retains its character of a verb by its objective case, and still more by the expressed or understood accusative of the subject. The substantive nature of the infinitive is also visibly indicated by its being joined with the adjective pronoun *ipsum;* e. g., Cic., *ad Att.*, xiii., 29, *cum vivere ipsum turpe sit nobis; Parad.*, 3, init., *ipsum quidem peccare, quoquo te verteris, unum est; de Orat.*, ii., 6, *me hoc ipsum nihil agere delectat.* Other adjective pronouns are rarely joined with it; as, Petron., 52, *meum intelligere nulla pecunia vendo.*

But we cannot assign to the infinitive more than two cases, although there are some passages in which the infinitive appears in such connexions that, if a substantive were substituted for it, we should be obliged to use the genitive, dative, or ablative. But some of these passages admit of ample explanation, for a certain phrase may have the meaning and construction of a simple verb; e. g., when Cicero says, *paratus sum frumentum dare*, in the sense of *volo dare;* and when *consilium mihi est, consilium capio* are used in the sense of *constituo* with the infinitive; e. g., *praeterire*, in Sallust, *Cat.*, 53, and *hominis propinqui fortunas evertere*, in Cic., *p. Quint.*, 16. On the same principle we may explain Nepos, *Lys.*, 3, *iniit consilia reges Lacedaemoniorum tollere;* Sallust, *Cat.*, 17, *quibus in otio vivere copia erat;* i. e., *quibus licebat vivere; Cat.*, 30, *quibus omnia vendere mos erat;* i. e., *qui solebant vendere;* Curt., iv., 33, *cupido incesserat non interiora modo Aegypti sed etiam Aethiopiam invisere;* i. e., *cupiverat.* See Drakenborch on Liv., iii., 4, 9. Some, however, are real exceptions from the ordinary practice; e. g., the relative adjectives which are joined by the poets with the infinitive, instead of the genitive of the gerund; as, *cedere nescius, avidus committere pugnam, cupidus attingere, cantare peritus.* The infinitive, instead of the dative, is sometimes joined with the adjectives *utilis, aptus, idoneus, natus;* e. g., Horat., *Epist.*, i., 2, 27, *Nos numerus sumus et fruges consumere nati;* Ovid, *Heroid.*, i., 109, *nec mihi sunt vires inimicos pellere tectis,* instead of *pellendis inimicis* or *ad pellendos inimicos.* But this, too, is of rare occurrence, and an imitation of the Greek. The place of the ablative is supplied by the infinitive, if we may say so, with the adjectives *dignus* and *contentus,* which we have already explained in § 568 and 590. In classical prose, therefore, we cannot consider the infinitive in any other light than as a verbal substantive with two equal cases.

[§ 599.] 6. When the infinitive has its own subject joined to it, it is put in the accusative.

Note.—An exception here presents itself at once in the historical infinitive (*infinitivus historicus*), to which the subject is joined in the nominative. The historical infinitive is a peculiar mode of using the present infinitive (or the *infinit. rei infectae,* according to § 588) in a narrative, instead of the imperfect indicative, when actions or conditions are to be described in a lively and animated manner as continuing: in this case the infinitive represents the idea implied in the verb as a noun, and independent of all the additional meanings conveyed by the tenses. The imperfect, therefore, maintains its place along with the historical infinitive, and re-enters when an explanatory clause is inserted in the description; e. g., Cic., *in Verr.*, iv., 18, *Quod ubi iste audivit, usque eo est commotus, ut sine ulla dubitatione insanire omnibus ac furere videretur. Quia non potuerat argentum eripere, ipse a Diodoro erepta sibi vasa optime facta dicebat: minitari absenti Diodoro, vociferari palam, lacrimas interdum vix tenere;* Liv., xxxi., 41, *Philippus inopinantibus advenit. Quem quum adesse refugientes ex agris quidam pavidi nuntiassent, trepidare Damocritus ceterique duces: et erat forte meridianum tempus, quo plerique graves cibo sopiti jacebant: excitare igitur alii alios, jubere arma capere, alios dimittere ad revocandos, qui palati per agros praedabantur.* Such historical infinitives thus have their subject joined to them in the nominative, whether it be a substantive or a pronoun; as, Terent., *Andr.*, i., 1, 120, *Ego illud sedulo negare factum: ille instat factum* (esse). We shall add only one more instance from the writer, who is particularly fond of describing things by the historical infinitive, Sallust, *Cat.*, 6, *Igitur reges populique finitimi bello temptare, pauci ex amicis auxilio esse: nam ceteri metu perculsi a periculis aberant: at Romani, domi militiaeque intenti, festinare, parare, alius alium hortari, hostibus obviam ire, libertatem, patriam parentesque armis tegere. Post, ubi pericula virtute propulerant, sociis atque amicis auxilia portabant.* Respecting the mode of introducing such infinitives by means of *quum,* see § 582. Their introduction by *ut, ubi, postquam,* in the protasis occurs only in Tacitus; e. g., *Ann.*, xii., 51, *ubi quati uterus, et viscera vibrantur;* ii., 6, *postquam exui aequalitas, et ambitio incedebat;* comp. i., 20.

[§ 600.] This is the construction of the accusative with the infinitive, which, like the infinitive alone, is used in two ways, either as the subject or as the object of a proposition. The accusative with the infinitive is the subject, wherever, if we would or could use a substantive in its place, it would be in the nominative. So it is especially when a substantive or adjective is added as predicate by means of *est*, *erat*, *fuit*, &c.; as, *justum*, *aequum*, *verisimile*, *consentaneum*, *apertum est*, *necesse est* and *opus est*, or an impersonal verb; as, *apparet*, *constat*, *convenit*, *decet*, *licet*, *oportet*, or the third person singular of the passive; as, *intelligitur*, *perspicitur*, and the like; e. g., *Victorem parcere victis aequum est*, it is fair that the conqueror should spare the conquered, i. e., the clemency of the conqueror towards the conquered is fair.

Accusatores multos esse in civitate utile est, ut metu contineatur, audacia, Cic., *p. Rosc. Am.*, 20.

Hoc quidem apparet, nos ad agendum esse natos, Cic., *de Fin.*, v., 21.

Constat profecto ad salutem civium inventas esse leges, Cic., *de Leg.*, ii., 5.

Legem brevem esse oportet, quo facilius ab imperitis teneatur, Senec., *Epist.*, 94.

Non sine causa dictum est, nihil facilius quam lacrimas inarescere, Quintil., vi., 1, 27.

Note 1.—Sometimes a circumlocution, by means of *quod*, properly *id quod* (the fact that), is used for the accusative with the infinitive; farther, after several adjective expressions, even after some of those mentioned above, *ut* with the subjunctive is used for the infinitive; in which case, however, the meaning is somewhat altered. We shall return to these points hereafter, § 626 and 623, in order not to interrupt our present discussion by exceptions. We shall add only the remark, which is of importance to the beginner, that it is, properly speaking, inaccurate to say that the accusat. with the infinit. is governed by *utile est*, *constat*, or *oportet*, for the infinitive is here the nominative; and we might say, e. g., *accusatorum multitudo utilis est*, or *legum brevitas necessaria est*. We have not noticed above the fact that the infinit. and the accus., with the infinit., may also be the nominative of the predicate; for as two substantives may be placed in such a relation to each other that the one is the subject and the other the predicate, so, also, may two infinitive sentences stand to each other in the relation of subject and predicate; e. g., Sallust., *Jug.*, *Impune quaelibet facere id est regem esse*. *Id* might here be omitted, and only represents the infinitive expression as a substantive: *facere* (see § 608) is the subject, and *regem esse* the predicate.

[§ 601.] *Note* 2.—*Licet* may be joined with the accus. with the infinit., or we may say *licet mihi* with the infinit alone; e. g., *scribere*. The latter is more frequent; and when the infinitive *esse* (or others of a similar meaning; as, *fieri*, *vivere*, *vitam degere*, *abire*) is accompanied by a noun as a predicate, the latter, too, is put in the dative; e. g., Cic., *Tusc.*, i., 15, *licuit enim esse otioso Themistocli*; *ad Att.*, i., 17, *quo in genere mihi negligenti esse non licet*; *p. Flacc.*, 29, *cur his esse liberis non licet?* Liv., iii., 50, *sibi vitam filiae sua cariorem fuisse, si liberae ac pudicae vivere licitum fuisset* (ei); xxvi., 41, *Hannibal precatur deos, ut incolumi cedere atque abire ex hostium terra liceat.* But the accusat., too, is frequent enough; e. g., Cic., *in Verr.*, v., 32, *Syracusanum in insula habitare non licet*; ibid., 59, *non licet me isto tanto bono uti.* See my note on Cic., *in Verr.*, v., 18, 45. The same is the case with the infinitive of the passive; as, Cic., *ad Fam.*, iii., 10, *ne cooptari quidem sacerdotem licebat*. See Heusinger on Cic., *de Off.*, i., 7. It is surprising to find both cases in the same sentence, as in Cic., *p. Balb.*, 12, *si civi Romano licet* *esse Gaditanum, sive exilio, sive postliminio, sive rejectione hujus civitatis*; and in Caes., *Bell. Civ.*, iii., 1, *is enim erat annus, quo per leges ei consulem fieri liceret.* We also find *mihi necesse est dicere*; and, in connexion with *licet*, we find *mihi necesse est esse* with the predicate in the dative, Liv., xxi., 44, *Illis timidis et ignavis licet esse, vobis necesse est fortibus viris esse.* It must, however, be observed that *licet*, *oportet*, and *necesse est* are also joined with the subjunctive; e. g., *fremant omnes licet, sequantur Hermagoram licebit*, which accounts for the construction of *licet*, when it is used as a conjunction in the sense of *quamvis*. See above, § 574 and § 625.

[§ 602.] 7. The accusative with the infinitive is the object after verbs which have a sentence for their direct object, i. e., after those which denote an action of our external or internal faculties, or a declaration *(verba sentiendi et declarandi)*. The principal verbs of this kind are, *audio*, *video*, *sentio*, *animadverto*, *cognosco*, *intelligo*, *percipio*, *disco*, *scio*, *credo*, *arbitror*, *puto*, *opinor*, *duco*, *statuo*, *memini*, *recordor*, *obliviscor*; *dico*, *trado*, *prodo*, *scribo*, *refero*, *nuntio*, *confirmo*, *nego*, *ostendo*, *demonstro*, *perhibeo*, *promitto*, *polliceor*, *spondeo*, and several others, denoting *feeling*, *knowing*, *thinking*, or *saying*. These and other verbs of the same kind, instead of being followed by a dependent sentence with a conjunction (that, *quod)*, require the infinitive, and the subject of the dependent sentence is put in the accusative. (In English, the two sentences are sometimes put in juxtaposition without any sign of dependence or connexion; e. g., he feels that he is unhappy, or, he feels he is unhappy.)

Sentit animus, se sua vi, non aliena, moveri, Cicero.

Ego ne utilem quidem arbitror esse nobis futurarum rerum scientiam, Cic., *de Divin.*, ii., 9.

Pompeios, celebrem Campaniae urbem, desedisse terrae motu audivimus, Senec., *Nat. Quaest.*, vi., init.

Clodius adhuc mihi denuntiat periculum: Pompeius affirmat non esse periculum, adjurat, addit etiam se prius occisum iri ab eo, quam me violatum iri, Cic., *ad Att.*, ii., 20. (He might have said *prius futurum esse*, or *fore, ut ab eo occidatur, quam ego violer.)*

[§ 603.] *Note* 1.—The propositions which are in direct dependence upon the above-mentioned verbs are put in the accusative with the infinitive; the clauses inserted in such a proposition are, according to circumstances, either in the indicative or the subjunctive, and in the latter more especially when they are inseparably connected with the proposition expressed by the accus. with the infinitive, containing either the words or sentiments of the person spoken of. (See § 545.) Respecting such inserted clauses we must add the following remarks:

(*a*) When a relative clause has the same verb as the proposition with the infinitive, but without its being repeated, the noun which is the subject of the relative clause is put in the accusative; e. g., Cic., *Tusc.*, i., 17, *Platonem ferunt primum de animorum aeternitate sensisse idem, quod Pythagoram; Cat. Maj.*, i., *Te suspicor eisdem rebus, quibus me ipsum, commoveri;* if, however, the verb of the relative clause is expressed, we must say *idem quod Pythagoras sensit*, and *iisdem quibus* (*ego*) *ipse commoveor*. For more examples, see § 774.

(*b*) The same is the case with the particle *quam* after a comparative. We say, e. g., *Terentium censeo elegantiorem fuisse poetam, quam Plautum*, instead of *quam Plautus fuit;* as in Cicero, *de Fin.*, iii., 19, *decet cariorem esse patriam nobis, quam nosmet ipsos;* i. e., *quam nosmet ipsi nobis sumus*. Sometimes, however, it happens that the clause with *quam*, even when it has a verb of its own, attaches itself so closely to the preceding construction, as to accompany it in the accusat. with the infinit.; as, Cic., *ad Fam.*, ii., 16, *Nonne tibi affirmavi, quidvis me potius perpessurum, quam ex Italia ad bellum civile me exiturum*, instead of the more regular *quam exirem*, or *quam ut exirem;* as in Livy, xl., 4, *Mulier ausa est dicere, se sua manu potius omnes* (liberos suos) *interfecturam, quam in potestatem Philippi venirent;* and xxxv., 31, (testatus est) *Magnetas in corpora sua citius saevituros, quam ut Romanam amicitiam violarent.*

(*c*) When long speeches of other persons are given in the historical form (which is called *oratio obliqua* in a narrower sense), even complete relative clauses (i. e., such as have a verb of their own), which properly should be in the subjunctive, are put in the accusative with the infinitive, if the relative clause is not subordinate to or dependent upon the one with the infinitive, governed by a *verbum sentiendi et declarandi*, but rather co-ordinate or running parallel with it, in which case the relative pronoun is equivalent to the demonstrative with *et*, and only a grammatical form to connect two sentences. Thus, for example, Cic., *in Verr.*, v., 62, *Res ad eum defertur: esse civem Romanum, qui se Syracusis in lautumiis fuisse quereretur; quem jam ingredientem navem et Verri nimis atrociter minitantem, a se retractum esse et asservatum, ut ipse in eum statueret, quod videretur*, for *eumque a se retractum esse;* Nep., *Them.*, 7, *nam illorum urbem* (Athenas) *ut propugnaculum oppositum esse barbaris, apud quam jam bis classes regias fecisse naufragium*, for *et apud eam jam bis classes regias fecisse naufragium.* (See the note of J. M. Heusinger on this passage.) In Livy and Tacitus there are some passages in which the accus. with the infin. is used in the *oratio obliqua* instead of the subjunctive, even after conjunctions, as after *quum* in Liv., iv., 51, (plebs aegre ferebat) *jacere tam diu irritas actiones, quae de suis commodis ferrentur, quum interim de sanguine ac supplicio suo latam legem confestim exerceri*, where *et* would have been sufficient, and *quum* is used to express simultaneity (§ 580); but the infinitive is rather an anomaly; after *quamquam*, in Tacit., *Ann.*, xii., 65, *quamquam ne impudicitiam quidem nunc abesse*, is justified by the absolute signification of *quamquam* (§ 341); after *quia*, in Liv., xxvi., 27, *Flaccus ideo se moenibus inclusos tenere eos* (dicebat): *quia, si qui evasissent aliquo, velut feras bestias vagari*, is much more surprising, and too great a license.

The leading propositions in the oratio obliqua (which in the oratio recta would be in the indicative) are thus put in the accus. with the infinitive; and all other clauses, the tenses of which depend upon that of the leading verbum sentiendi et declarandi, are put in the subjunctive. We add the remark, that the imperatives of the direct speech become subjunctives in the oratio obliqua; e. g., *hoc mihi dicite*, but in the oratio obliqua, *hoc sibi dicant*, or *hoc sibi dicerent*, according as the leading verb expresses either present or past time. Direct questions, which in direct speech are in the indicative, are expressed in the oratio obliqua by the accusative with the infinitive, except questions addressed to the second person, which, like the imperatives, become subjunctives; e. g., when in direct speech we say *etiamsi veteris contumeliae oblivisci velim, num possum etiam recentium injuriarum memoriam deponere?* the oratio obliqua will be (Caes., *Bell. Gall.*, i., 14), *Caesar respondit* (histor. perf.)—*si veteris contumeliae oblivisci vellet, num* *etiam recentium injuriarum, quod eo invito* (should be *se invito*, but see § 550) *iter per provinciam per vim temptassent, memoriam deponere posse?* Again, in direct speech, we say, *Hocine patiendum fuit, si ad nutum dictatoris non respondit? Fingite mentitum esse: cui servo unquam mendacii poena vincula fuerunt?* but in the oratio obliqua (Liv., vi., 17), (Indignabantur) *Hocine patiendum fuisse, si ad nutum dictatoris non responderit vir consularis? Fingerent mentitum ante, atque ideo non habuisse quod tum responderet: cui servo unquam mendacii poenam vincula fuisse?* But questions addressed to the second person are expressed in the oratio obliqua by the subjunctive; e. g., Liv., vi., 37, (affirmabant) *An jam memoria exisse* (direct *an exiit?*) *XLIV annis neminem ex plebe tribunum militum creatum esse? Qui crederent* (direct *Qui creditis?* how do you think?) *duobus nunc in locis impartituros plebi honorem, qui octona loca tribunis militum creandis occupare soliti sint.* For other examples of questions which are expressed in the oratio obliqua, either by the accus. with the infinitive, or by the subjunctive, see Liv., iii., 72; vii., 4; viii., 33. The accusative with the infinitive is rarely found in a question of the second person; as in Liv., vi., 17, where, however, it is combined with one of the third person, *selibrisne farris gratiam servatori patriae relatam? et, quem cognomine Capitolino prope Jovi parem fecerint, pati* (for *paterentur*) *vinctum in carcere?* The subjunctive in questions of the third person is less uncommon in Caesar; e. g., *Bell. Gall.*, i., 43, *Quis pati posset?* for *quem pati possi?* v., 29, *quis hoc sibi persuaderet?* for *quem sibi persuasurum? Cottae consilium quem haberet exitum?* for *quem habiturum esse exitum?*

[§ 604.] *Note* 2.—It must be particularly observed that the personal pronouns, which are expressed in the other moods only in case of their having the emphasis, are always expressed with the infinitive. The beginner must here pay especial attention to the use of the reflective pronoun *se*, which, as well as the possessive *suus*, is employed with other oblique cases, when reference is made in the dependent sentence to the subject of the leading one; and in explanatory clauses, when anything is stated as the sentiment of the subject; see above, §§ 125 and 550. We say, e. g., *Caesar se non sui commodi causa arma cepisse dicebat*, but an explanatory clause cannot always take these pronouns; as, *Caesar, quum eum nonnulli injustitiae accusarent*, or, *Caesar, quod ejus causa a plerisque damnabatur, se non sui commodi causa arma cepisse dicebat*; but when the explanatory clause contains the sentiment of the subject, we use *se* and *suus*; e. g., *Caesar, quod suum jus a senatu laesum esset*, or *postquam nihil sibi ac suis postulatis tributum esset, se non sua sed ipsius rei publicae causa arma cepisse dicebat.*

[§ 605.] This rule that the personal pronouns must be expressed (in the accus.) with the infinitive must be particularly attended to with regard to the verbs "to promise" and "to hope," since in English they are usually joined with the infinitive present without any pronoun. In Latin the pronouns are not only expressed, but the infinitive which follows is that of the future; e. g., *promisit se venturum, daturum esse, spero hoc me assecuturum* (with the omission of *esse*, as is very frequently the case with this infinitive and that of the perfect passive). There are, it is true, many instances, both of the infinitive present instead of that of the future (for which see the commentators on Caes., *Bell. Gall.*, iv., 21, *pollicentur obsides dare*, and Oudendorp on ii., 32), and of the accusative of the pronoun being omitted; but such exceptions can never affect a rule which is so frequently followed, and they occur much more rarely in Cicero than in Curtius and Livy. In the following passages of Cicero, *de Nat. Deor.*, i., 39, *puderet me dicere non intellexisse*; *in Q. Caec.*, 18, *quod dicturum te esse audio quaestorem illius fuisse*; *in Rull.*, ii., 36, *haec ego vos sperasse me consule assequi posse demiror*—the omission of *me*, *te*, and *vos*, is excused by the fact of there being two constructions of the accus. with the infinit. with the same subject. The following passages are less excusable; Cic., *p. Rosc. Am.*, 22, *confitere huc ea spe venisse*; *p. Sull.*, 23, *agrariae legi intercessorem fore professus est*; *p. Muren.*, 3, *qui gravissime et acerbissime ferre dixit.* But such passages, as was said above, are comparatively rare; and the omission of *se* as the accusat. of the subject (which would be *ego* in direct speech) is frequent only in a long oratio obliqua in historians.

[§ 606.] *Note* 3.—When the use of an infinitive active would bring two accusatives together, one of the subject and the other of the object, and an ambiguity would be likely to arise, it is the rule to prefer the passive construction, by which the accusative of the object becomes the subject, and the other is avoided or explained by the preposition *ab* or *per*.

At vero ne fando quidem auditum est, crocodilum aut ibim aut felem violatum (esse) *ab Aegyptio*, Cic., *de Nat. Deor.*, i., 29.

If we were to say *crocodilum violasse Aegyptium*, there would certainly be a great ambiguity; but where no such ambiguity is to be apprehended, even the best authors use two accusatives by the side of each other.

[§ 607.] 8. The accusative of the subject in the construction of the accusative with the infinitive after the verbs denoting *saying*, *showing*, and *believing* (*dicere*, *negare*, *tradere*, *ferre*, *memorare*, *narrare*, *nuntiare*, *perhibere*, *prodere*, *scribere*; *demonstrare*, *ostendere*, *arguere*, *credere*, *putare*, *existimare*, and some others of the same meaning), is regarded, also, as an accusative of the object, governed by those verbs, and hence the passive construction, also, is admissible (according to § 382), by which the accusative becomes the nominative. This is the case, especially, when the subject of those verbs is indefinite; as, *dicunt* (they, or people say) *me virum probum esse*, or *dicor vir probus esse*, and so through all persons and tenses, *diceris*, *dicitur vir probus esse*; *dicimur*, *dicimini*, *dicuntur viri probi esse* or *fecisse*. The same is frequently the case with the verbs *jubere*, *vetare*, and *prohibere* (comp. § 617), so that the passives of these verbs are used personally; as, *vetamur*, *prohibemur hoc facere*, *abire jussus sum*, *consules jubentur exercitum scribere*, and sometimes even an infinit. passive is added; e. g., Cic., *Philip.*, ii., 32, *jussus es renuntiari consul.* Farther, instead of the impersonal *videtur* (it appears) with the accusat. with the infinit., it is quite common to say personally, *videor*, *videris*, *videtur* *videmur*, *videmini*, *videntur* with the infinitive; as, *videor errasse*, it appears that I have erred; *videor deceptus esse*, it appears that I have been deceived. See above, § 380.

Xanthippe, *Socratis philosophi uxor*, *morosa admodum fuisse fertur et jurgiosa*, Gellius, i., 17.

Regnante Tarquinio Superbo Sybarim et Crotonem Pythagoras venisse reperitur, Cic., *de Re Publ.*, ii., 15.

Athenis actor movere affectus vetabatur, Quintil., ii., 16.

Note.—The accus. with the infinit. after the passives *dicitur*, *traditur*, *fertur*, *narratur*, *existimatur*, &c., that is, the impersonal use of these passives, is, indeed, admissible, but occurs more rarely than the personal construction. (See Duker on Florus, ii., 6, § 45; Drakenborch on Livy, i., 31.)

Hence we must regard it as an exception when we read in Nepos, *Paus.*, 5, *dicitur eo tempore matrem Pausaniae vixisse;* Liv., v., 33, *eam gentem traditur fama, dulcedine frugum maximeque vini captam Alpes transisse;* xl., 29, *creditur Pythagorae auditorem fuisse Numam.* It is more frequently the case with *nuntiatur, nuntiabatur*; as in Caes., *Bell. Civ.*, i., 51; Cic., *p. Milon.*, 18; but it is very common with the compound tenses (*traditum est, proditum est, creditum est*) and with the participle future passive (*credendum est, intelligendum est, existimandum est*); e. g., Cic., *de Nat. Deor.*, ii., 63, *Fides et tibias eorum causa factas dicendum est, qui illis uti possunt*; and ibid., 66, *quorum neminem nisi juvante deo talem (tam fortem ac reip. utilem) fuisse credendum est.*

[§ 608.] 9. The subject cannot be expressed with the infinitive when it is an indefinite person, for the Romans had no word to express the English "one" (French *on*), and hence we say *ignoscere amico humanum est,* to forgive a friend is humane, or, it is humane that one (or we) should forgive a friend; *facinus est vincire civem Romanum.*

But even in this case the verb *esse*, and those denoting "to appear," "to be considered," or "called" (§ 394), require the predicate, if it be declinable, to agree with the non-expressed subject in the accusative; e. g., *ignoscere amico humanum est, recordantem beneficiorum ab eo acceptorum,* it is humane that one should forgive a friend, remembering the benefit received of him.

Contentum suis rebus esse maximae sunt certissimaeque divitiae, Cic., *Parad.*, 6.

Licet operā prodesse multis, beneficia petentem, commendantem magistratibus, vigilantem pro re alterius, Cic., *de Off.*, ii., 19.

Atticus maximum existimavit quaestum, memorem gratumque cognosci, Nep., *Att.*, 9.

Magnis in laudibus totā fere fuit Graeciā victorem Olympiae citari, Nep., *Praef.*

Note.—The indefinite pronoun, which may be supplied in these cases, is *aliquem*, and when the accus. plur. is used, *aliquos*. The same indefiniteness, however, may be expressed by *te* or *nos*, or what is to be especially observed, by the infinitive passive. Hence the sentences *ignoscere amico humanum est* and *facinus est vincire civem Romanum*, may also be expressed by *ignosci amico humanum est, facinus est vinciri civem Romanum*; e. g., Nep. *Milt.*, 4, *quum viderent de eorum virtute non desperari, et hostes eadem re fore tardiores, si animadverterent auderi adversus se tam exiguis copiis dimicare.* This is to be observed especially on account of the impersonal verbs *licet, decet, oportet, opus est, necesse est*, which, if there is no definite subject, are joined with the infinitive active alone; e. g., *licet hoc facere, decet specimen capere ex hac re, ex malis eligere minima oportet*, or with a complete accusat. with the infinit. in the passive construction; as, *licet hoc fieri, decet specimen capi, ex malis eligi minima oportet.*

[§ 609.] 10. The accusative with the infinitive sometimes stands apparently quite independent, but is to be explained by an ellipsis of *credibile est? verumne est?*

This is the case in exclamations, and, when the interrogative particle is annexed, in interrogations expressive of indignation; e. g., Cic., *in Verr.*, v., 44, *Illam clementiam mansuetudinemque nostri imperii in tantam crudelitatem inhumanitatemque esse conversam! ad Fam.*, xiv., 2, *Hem, mea lux, te nunc, mea Terentia, sic vexari, sic jacere in lacrimis et sordibus! idque fieri mea culpa*, &c.; Virg., *Aen.*, i., 37, *Mene incepto desistere victam, Nec posse Italiā Teucrorum avertere regem!* Terent., *Andr.*, i., 5, 10, *Adeone esse hominem infelicem quemquam, ut ego sum!* Cic., *p. Rosc. Am.*, 34, *Tene, quum ceteri socii tui fugerent ac se occultarent, tibi potissimum istas partes depoposcisse, ut in judicio versarere et sederes cum accusatore! in Verr.*, v., 6, *O praeclarum imperatorem! tantumne vidisse* (eum) *in metu periculoque provinciae!* But it must be observed that a sentence with *ut* may also be used, both with and without an interrogative particle, to express a question with indignation; e. g., Terent., *Andr.*, i., 5, 28, *Eine* (patri) *ego ut adverser?* Liv., iv., 2, *Illinc ut impune bella concitent?* v., 24, *victamne ut quisquam victrici patriae praeferret?* Cic., *in Cat.*, i., 9, *Tu ut unquam te corrigas? in Verr.*, iii., 10, *judicio ut arator decumanum persequatur?* where we may supply *fieri potest?*

[§ 610.] 11. The verbs, *I can, shall, hasten, venture, am accustomed*, and others of the same kind, are followed in Latin, as in English, by the mere infinitive, and not by a proposition. When they are joined with *esse, haberi, judicari, videri*, &c., the predicate is put in the nominative; e. g., *solet tristis videri, aude sapiens esse, properat abire, coepit mihi molestus esse, debes esse diligens, potest liber esse*, and so, also, *meretur, scit, didicit liber esse.* But the verbs *volo, nolo, malo; cupio, opto, studeo*, admit of a twofold construction: the mere infinitive is used after them when the subject remains the same, and when they are followed by *esse*, or any of the above-mentioned verbs, the predicate is in the nominative; but the accus. with the infinit. is used when the subject is changed, or when the pronoun of the same person is repeated. On the one hand, therefore, we say *volo eruditus fieri*, and on the other *volo te eruditum fieri*, and *volo me eruditum fieri*. Hence it is indifferent whether I say *discipulum me haberi volo, non doctorem*, or *discipulus haberi volo, non doctor; principem se esse maluit quam videri*, or *princeps esse maluit quam videri.*

Volo is esse, quem tu me esse voluisti, Cic., *ad Fam.*, i., 7.

Cupio me esse clementem, cupio in tantis rei publicae periculis me non dissolutum videri (or *cupio esse clemens nec dissolutus videri)*, Cic., *in Cat.*, i., 2.

Omnis homines, qui sese student praestare ceteris animalibus, summa ope niti decet, ne vitam silentio transeant, Sallust, *Cat.*, init.

[§ 611.] *Note* 1.—Particular attention is to be paid to the infinitive passive with *velle*; e. g., *me amari volo*, I wish to be beloved; *hoc velim intelligi*, I wish this to be understood. The infinitive perfect passive is joined with it, originally to express the zeal and rapidity with which a thing was done; e. g., Cic., *p. Leg. Man.*, 5, *Legati quod erant appellati superbius, Corinthum patres vestri, totius Graeciae lumen, extinctum esse voluerunt*; *in Q. Caec.*, 6, *quibus maxime lex consultum esse vult*; *p. Lig.*, 5, *saluti civis calamitosi consultum esse volumus*; but it occurs still more frequently with the omission of *esse* (or, as it may be expressed, with the participle perf. pass.); e. g., Cicero, *hoc natura praescribit, ut homo homini consultum velit*; *his omnibus me vehementer excusatum volo*; *hoc factum volo*; *nunc illos commonitos velim*; *patres ordinem publicanorum offensum nolebant*; *aliis hanc laudem praereptam nolo*; *patriam extinctam cupit*, &c.

[§ 612.] *Note* 2.—But the nominative with the infinitive after the other above-mentioned *verba sentiendi et declarandi* occurs very rarely even in poetry, and is to be explained only as an imitation of the Greek, in which language it is the rule to use the nominat. with the infinitive, when the same subject remains. Thus we find in Catullus, iv., *Phaselus ille, quem videtis hospites, ait fuisse navium celerrimus*; in Horace, *Epist.*, i., 7, 22, *vir bonus et sapiens dignis ait esse paratus*; Ovid, *Met.*, xiii., 141, *quia rettulit Ajax esse Jovis pronepos*, instead of *se esse Jovis pronepotem*; *Trist.*, ii., 10, *acceptum refero versibus esse nocens*, and Propert., iii., 6 (4), 40, combines both constructions: *me quoque consimili impositum torquerier igni jurabo, et bis sex integer esse dies*. But there are no other instances of this kind in these classical poets; for in Horace, *Carm.*, iii., 27, 73, *uxor invicti Jovis esse nescis* is used for *non vales*, or *non audes esse uxor*, rather than for *te esse uxorem*. And in like manner, we may, in other passages, explain the nominat. with the infinit. as a mere poetical license in the choice of the expression; as in Ovid, *Ars Am.*, i., 345, *gaudent tamen esse rogatae*, where *gaudent* is equivalent to *volunt*. There is only one more passage (Virg., *Aen.*, ii., 377) in which the poet uses the participle in this way, *sensit medios delapsus in hostes*, in imitation of the Greek ᾔσθετο ἐμπεσών, instead of the Latin *se delapsum esse*.

[§ 613.] 12. There are many Latin verbs which, according to our notions, seem to require a proposition for their direct object, that is, the accusative with the infinitive, but which, nevertheless, are followed in Latin by *ut* with the subjunctive, either exclusively, or admit the construction of the accusat. with the infinit. besides. This arises from the circumstance that such propositions may be, or, more properly, must be conceived as expressing a *design*, *purpose*, *effect*, or *result* of the leading proposition, which is indicated by *ut* (or *ne)*.

(a) The verbs *patior* and *sino* are generally followed by the infinitive, and more rarely by *ut*; the verbs *opto*,

concedo, *permitto*, which have a more forcible meaning, may have either the infinitive or *ut*; *posco*, *postulo*, *flagito*, and *cogo* have more frequently *ut* than the infinitive.

Consuetudo laborum perpessionem dolorum efficit faciliorem. *Itaque illi, qui Graeciae formam rerum publicarum dederunt, corpora juvenum firmari labore voluerunt*, Cic., *Tusc.*, ii., 15.

Phaëthon optavit ut in currum patris tolleretur (instead of *tolli* or *se tolli*), Cic., *de Off.*, iii., 25.

Illud natura non patitur, ut aliorum spoliis nostras facultates, copias, opes augeamus, Cic., *de Off.*, iii., 5.

Augustus dominum se appellari ne a liberis quidem aut nepotibus suis passus est, Sueton., *Aug.*, 53.

Note.—*Volo ut* is more rare, but is used to express a strong emphasis, e. g., Cic., *in Vatin.*, 7, has several times *volo uti mihi respondeas.* *Nolo ut* does not occur. *Malle* is used by Cicero, *ad Att.*, viii., 9, in both constructions: *Balbus minor aiebat, nihil malle Caesarem, quam ut Pompeium assequeretur. Balbus quidem major ad me scribit, nihil malle Caesarem quam principe Pompeio sine metu vivere.* *Postulare*, too, is found with different constructions; Curt., vi., 43, *Non homines solum, sed etiam deos despicit qui postulat deus credi*; Cic., *in Verr.*, iii., 60, *Hic postulat se Romae absolvi, qui in sua provincia judicarit se absolvi nullo modo posse.* *Ut* is of quite common occurrence with *postulo*; e. g., Liv., iii., 19, *Tribuni plebis postulant, ut sacrosancti habeantur.* Cicero uses *optare ut* exclusively; but in other good authors the infinitive is found frequently. *Recusare* is used indiscriminately either with the infinitive or with *ne*.

[§ 614.] *(b)* The verbs of *resolving* and *endeavouring* to do or prevent a thing are followed by *ut* and *ne*, when the dependent clause has a subject of its own; but when the same subject remains they are generally followed by the infinitive (i. e., the nominat. with the infinit.), though *ut* is found in this case also. Verbs of this kind are, *statuo*, *constituo*, *decerno*, *tempto* (also spelled *tento*), *paro*, *meditor*, *curo*, *nitor*, *contendo*, and the phrases *consilium capio*, *in animum induco*, or *animum induco*. Hence we may say *constitui domi manere*, as well as *constituo ut domi manerem*; but we can say only *constitui ut filius meus tecum habitaret*. *Ut* is used almost exclusively after the expressions *operam do*, I exert myself; *id (hoc, illud) ago*, I endeavour or exert myself (see § 748); *nihil antiquius habeo*, or *duco*, *quam*, nothing is of more importance to me; and *videre* in the sense of *curare*.

Qui sapientes appellari volunt, inducant animum divitias, honores, opes contemnere, eaque, quae his contraria sunt, pro nihilo ducere, Cic., *Tusc.*, v., 10.

Erat certi accusatoris officium, qui tanti sceleris argueret, *explicare omnia vitia filii, quibus incensus parens potuerit animum inducere, ut naturam ipsam vinceret, ut amorem illum penitus insitum ejiceret ex animo, ut denique patrem esse sese oblivisceretur*, Cic., *p. Rosc. Am.*, 19.

Omne animal se ipsum diligit, ac simul ut ortum est id agit, ut se conservet, Cic., *de Fin.*, v., 9.

Videndum est igitur, ut ea liberalitate utamur, quae prosit amicis, noceat nemini, Cic., *de Off.*, i., 14.

[§ 615.] *(c)* The verbs *rogo*, *oro*, *precor*, *peto*, *moneo*, *admoneo*, *commoneo*, *hortor*, *adhortor*, *cohortor*, *exhortor*, *suadeo*, *persuadeo*, *instituo* (I instruct), *impello*, *perpello*, *excito*, *incito*, *impero*, and some others, are followed by *ut* and *ne* in both cases, when the subject remains the same, and when it is changed, and by the infinitive only by way of exception, and by a license in speaking. The complete accusat. with the infinit. occurs with some of them only when their meaning is different, as with *moneo* and *admoneo* in the sense of "I remind" a person that a thing *is*, not *is to be;* with *persuadeo* in the sense of "I convince." But, on the other hand, even such verbs as *nuntio*, *dico*, *scribo*, are followed by *ut*, when the meaning is "I announce, say, or write, with the intention that," &c.

Illud te oro et hortor, ut in extrema parte muneris tui diligentissimus sis, Cic., *ad Quint. Frat.*, i., 1.

Moneo obtestorque, ut hos, qui tibi genere propinqui sunt, caros habeas, neu malis alienos adjungere, quam sanguine conjunctos retinere, Sallust, *Jug.*, 10.

Themistocles persuasit populo, ut pecuniā publicā, quae ex metallis rediret, classis centum navium aedificaretur, Nep., *Them.*, 2.

Tibi persuade, praeter culpam et peccatum homini accidere nihil posse, quod sit horribile aut pertimescendum, Cic., *ad Fam.*, v., 21.

Parmenio litteras aperit, in quis erat scriptum, ut mature Alexander aliquem ex ducibus suis mitteret Curt., iii., 33 (13).

[§ 616.] *Note* 1.—We have above described the infinitive as of rare occurrence, that is, in comparison with the much more frequent use of *ut* in the prose of the best period of Roman literature. It must, however, be observed that the poets and later prose writers, in imitation of the Greeks, are partial to the infinitive with these verbs, and use it, instead of *ut* with the subjunctive, without any difference; Tacitus, in particular, almost invariably prefers the infinitive, being more concise than the construction with *ut*. Some few instances of the same kind occur even in Cicero; e. g.,

p. Sest., 3, *Mihi ante oculos obversatur rei publicae dignitas, quae me ad sese rapit, haec minora relinquere hortatur ; de Fin.*, i., 20, *Cum vita sine amicis insidiarum et metus plena sit, ratio ipsa monet amicitias comparare ;* and in Nepos, *Dion*, 3, *Plato autem tantum apud Dionysium auctoritate potuit valuitque eloquentia, ut ei persuaserit tyrannidis facere finem libertatemque reddere Syracusanis ;* comp. Nep., *Phoc.*, 1. But this should not be imitated, and must be remembered only because it often occurs in the poets and later prose writers. The poets go even farther, and use the infinitive to express a design or purpose, for which *ut* ought to be employed ; e. g., Horat., *Carm.*, i., 2, 7, *Proteus pecus egit altos visere montes.*

[§ 617.] *Note* 2.—The verbs of commanding ; as, *imperare, mandare, praescribere, edicere* (to issue a command), *legem dare, decernere*, are followed by *ut*, according to the above rule. *Jubere* and *vetare* alone form an exception, being construed with the accusative with the infinitive, but attention must be paid as to whether the infinitive active or passive is to be used ; e. g., *militem occidi jussit*, he ordered the soldier to be put to death ; *eum abire jussit*, he ordered him to depart ; *vetuit castra vallo muniri*, and *vetuit legatos ab opere discedere.* Exceptions from this regular construction are rare, but sometimes the subject is omitted, when it is indefinite or one which is always understood with certain actions ; as in Cicero, *lex recte facere jubet, vetat delinquere*, viz., *homines ;* Caes., *Bell. Gall.*, v., 34, *duces eorum tota acie pronuntiare jusserunt*, viz., *praecones ;* ii., 5, *castra munire jubet*, viz., *milites ;* Liv., iii., 22, *signum observare jussit ;* xliii., 3, *tribuni militum pabulum lignaque projicere jubent ;* xxix., 7, *receptui canere cum jussisset*, viz., *tubicines ;* xxv., 10, *Hannibal Tarentinos sine armis convocare jubet*, viz., *eum, qui convocandi potestatem habebat.* Nor is there any objection to the subject being omitted, if it is mentioned shortly before. The poets, however, sometimes go too far, and the infinitive active then seems to be used for the passive ; their example is followed by some prose writers. See Horat., *Carm.*, ii., 3, 14 ; ii., 15, in fin. ; iii., 21, 7 ; and Ernesti on Tacit., *Hist.*, i., 38, *Jubeo tibi ut hoc facias*, or with the omission of *ut : jubeo tibi hoc facias* is likewise rare, but is found in Tacit., *Ann.*, xiii., 15 and 40. But the expression *jubeo tibi facere* must be rejected, for it is only based upon two doubtful passages in Cicero, *ad Att.*, ix., 13, 2, and Curt., v., 20 (6, 8). Compare the commentators on Liv., xxvii., 24. But *jubeo ut hoc facias*, without a dative of the person, may be used, just as *veto ne hoc facias*, and is in accordance with the general rule ; e. g., Cic., *in Verr.*, iv., 12, *hic tibi in mentem non venit jubere, ut haec quoque referret ? Jussi venires*, for *ut venires*, occurs in Ovid, *Met.*, iv., 111. *Imperare*, on the other hand, is sometimes used, like *jubere*, with the accusat. with the infinit. (pass.) e. g., Cic., *in Verr.*, v., 27, *eodem ceteros piratas condi imperarat ;* ibid., 56, *ipsos in lautumias abduci imperabat ;* but it is more frequently construed with *ut*. *Censeo*, too, in the sense of "I give my opinion to the effect that," is construed like *jubeo*, and takes the accusat. with the infinit. pass. instead of *ut ;* as, Liv., ii., 5, *de bonis regis, quae reddi ante censuerant, res integra refertur ad patres*, where Drakenborch adduces several other passages. It is construed very frequently with *esse* and the participle of necessity, or with this participle alone, *esse* being understood ; e. g., *Carthaginem delendam censeo. Censeo* does not occur in prose with the infinitive active, instead of which *ut* or the subjunctive without *ut* is used, according to § 624.

[§ 618.] *(d)* The verbs of *effecting*, viz., *facio, efficio, perficio, evinco, pervinco, impetro, assequor*, and *consequor*, are never construed with the infinitive, or the accusative with the infinitive, but with *ut* and *ne*, since the relation of dependence upon these verbs is regarded in Latin as that of an intended result. Hence arises a frequent circumlocution by means of *facere ut* to express a real fact ;

and instead of *dimisit milites*, we accordingly find *fecit ut dimitteret milites*.

Epaminondas perfecit, ut auxilio sociorum Lacedaemonii privarentur, Nep., *Epam*., 6.

Tu quidquid indagaris de re publica, facito ut sciam, Cic., *ad Att*., ii., 4.

Note 1.—*Fac* frequently has the sense of "suppose" or "granting," and is then construed as a *verbum sentiendi* with the accus. with the infinitive; as in Cicero, *fac animos interire ut corpus, fac animos non remanere post mortem, fac qui ego sum esse te*. In like manner, *efficere* in the sense of "to infer by logical reasoning," is treated as a *verbum declarandi*, and takes the accus. with the infinit.; as, Cic., *Tusc*., i., 31, *Dicaearchus tres libros scripsit, in quibus vult efficere animos esse mortales*. But *efficitur*, in the sense of "it is inferred," or "it follows," is also followed by *ut*; as, Cic., *de Off*., ii., 3, *ex quo efficitur, ut, quidquid honestum sit, idem sit utile*, whereas in iii. 5, we read, *ex quo efficitur hominem naturae obedientem homini nocere non posse*. *Conficitur* in this sense is found only with *ut*, but occurs, on the whole, rarely; Cic., *de Invent*., ii., 49 and 56

Facere, used of writers in the sense of "to introduce," or "represent" (like *fingere, inducere*), is joined with the present or perfect participle; as in Cicero, *de Nat. Deor*., i., 12, *Xenophon facit in iis, quae a Socrate dicta rettulit* (i. e., in Memorabilibus), *Socratem disputantem, formam dei quaeri non oportere*; *Tusc*., i., 40, *oratio, qua Plato Socratem usum facit*; in the passive, however, we also find the accus. with the infinitive, there being no participle present; e. g., Cic., *de Opt. Gen*., 6, *Isocratem Plato admirabiliter laudari facit a Socrate*; *de Nat. Deor*., i., 8, *quibus enim oculis animi intueri potuit vester Plato fabricam illam tanti operis, qua construi a deo atque aedificari mundum facit*.

[§ 619.] *Note* 2.—The fact of *facere*, in the sense of "to effect," being joined with *ut* cannot be surprising (it is much more surprising to find in Cicero, *Brut*., 38, (actio) *tales oratores videri facit, quales ipsi se videri volunt*); but especial attention must be paid to the periphrasis *facio ut* to express a thing which really takes place, as some other peculiarities of the Latin syntax are connected with it, of which we shall speak in § 623. Thus we read in Cicero, *Cat. Maj*., 12, *invitus quidem feci, ut L. Flamininum e senatu ejicerem*, instead of *invitus ejeci*; *in Vatin*., 9, *invitus facio, ut recorder ruinas rei publicae*; *p. Planc*., 30, *At etiam gregarii milites faciunt inviti, ut coronam dent civicam, et se ab aliquo servatos esse fateantur*; *ad Fam*., i., 7, *Facio libenter ut per litteras tecum colloquar*; *in Verr*., v., 63, *et Glabrionem, id quod sapientissime fecit, facere laetatus sum, ut repente testem dimitteret*, instead of *laetatus sum, quod—dimisit*; *in Verr*., ii., 4, *fecerunt etiam, ut me prope de vitae meae statu dolore ac lacrimis suis deducerent*, instead of *deduxerunt*; *p. Cluent*., 40, *facile enim, ut non solum mores ejus et arrogantiam, sed etiam vultum atque amictum, atque illam usque ad talos demissam purpuram recordemini*, instead of *recordamini*; *ad Fam*., iii., 8, *faciendum mihi putavi, ut tuis litteris breviter responderem*, instead of *respondendum mihi esse putavi*; *in Cat*., iii., 3, *negavi me esse facturum, ut de periculo publico non ad consilium publicum rem integram deferrem*; i. e., *negavi me rem non integram delaturum*, or *dixi me rem integram delaturum*.

[§ 620.] 13. Hence it not unfrequently happens in narratives that the verbs of *begging*, *commanding*, *admonishing*, &c., are first followed by *ut* or *ne* and the subjunctive, and afterward by the accusative with the infinitive only the words or sentiments of the subject of the narrative being recorded. For the purpose of explanation, we supply from the preceding verb the general idea of *thinking* or *saying*, which is always implied in the leading verb; e. g., Caes., *Bell. Civ.*, iii., 89, *Simul tertiae aciei totique exercitui imperavit, ne injussu suo concurreret: se, quum id fieri vellet, vexillo signum daturum.*

His (colonis Athen.) *consulentibus nominatim Pythia praecepit, ut Miltiadem sibi imperatorem sumerent: id si fecissent, incepta prospera futura*, Nep., *Milt.*, 1.

[§ 621.] 14. Lastly, *ut* is used, and not the accusative with the infinitive (which would here be the accusative of the subject):

(a) After the expressions denoting "it happens," *fit (fieri non potest)*, *accidit*, *incidit*, *contingit* (chiefly of desirable things), *evenit*, *usu venit*, *occurrit*, and *est* (it is the case, or happens, and hence, also, after *esto*, be it that).

(b) After the words denoting "it remains," or "it follows," *futurum*, *extremum*, *prope*, *proximum*, and *reliquum est*, *relinquitur*, *sequitur*, *restat*, and *superest;* sometimes, also, *accedit ut* ("to this must be added that," where, however, *quod* is more common).

Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit, Cic., *Tusc.*, i., 3.

Persaepe evenit, ut utilitas cum honestate certet, Cicero.

Amicis quoniam satisfeci, reliquum est, ut egomet mihi consulam, Nep., *Att.*, 21.

[§ 622.] *Note* 1.—*Contingit mihi* is not unfrequently joined with the infinitive; e. g., *antecellere omnibus*, in Cic., *p. Arch.*, 3, and *non cuivis homini contingit adire Corinthum*, in Horat., *Epist.*, i., 17, 36. The predicate is also found in the dative (as in the case of *licet*), with *esse* and other verbs of similar meaning; e. g., Vell. Pat., ii., 124, *mihi fratrique meo destinari praetoribus contigit*. *Sequitur*, which, in the sense of "it follows," should take the accusat. with the infinit., is frequently followed by *ut;* e. g. Cic., *si hoc verum non est, sequitur ut falsum sit*. The same is the case with *nascitur*, "the result is," and sometimes with *efficitur* (which has the same meaning), though it appears more frequently to take the accusat. with the infinit. Respecting *accedit ut*, see the passages of Cicero, *p. Rosc. Am.*, 31, § 86; *in Verr.*, ii., 12, § 31; *Cat. Maj.*, 6; *ad Ap. Claudii senectutem accedebat etiam, ut caecus esset; p. Reg. Deiot.*, 1, *accedit ut accusatorum alterius crudelitate, alterius indignitate conturber; Tusc.*, i., 19, *accedit, ut eo facilius animus evadat ex hoc aëre, quod* (because) *nihil est animo velocius*. The same principle appears to be followed in Cic., *p. Leg. Man.*, 17, *nunc quum haec quoque opportunitas adjungatur, ut in his ipsis locis adsit, ut habeat exercitum*, &c., *quid expectamus?* and Liv., ii., 27, *qui ad id, quod de credita pecunia jus non dixisset, adjiceret, ut ne delectum quidem ex SCto haberet.*

After *consuetudo* and *mos* or *moris est*, *ut* is frequently used instead of the infinitive, the fundamental idea being "it usually happens that;" e. g., Cic., *Brut.*, 21, *sed est mos hominum, ut nolint eundem pluribus rebus excellere; in Verr.*, i., 26, *negavit moris esse Graecorum, ut in convivio virorum accumberent mulieres.* For the same reason the expressions *natura* or *consuetudo* *fert* are followed by *ut*; e. g., Cic., *p. Muren.*, 2, *natura fert, ut us faveamus, qui eadem pericula, quibus nos perfuncti sumus, ingrediantur.*

[§ 623.] *Note* 2.—What has become the ordinary practice with the expressions "it happens" and "it remains," may at least serve to explain why *ut* is used, by way of exception, after several other expressions with an adjective conveying the idea of *happening*, instead of the accusat. (of the subject) with the infinitive; for the Latin language expresses *happening*, as a result or effect, by *ut*, and is fond of paraphrasing even the expression of a simple act by means of *facio ut:* see § 619. Hence many such phrases as *novum est, rarum, naturale, necesse, usitatum, mirum, singulare est*, &c., are construed with *ut*, because all of them imply the idea of *happening*, and, accordingly, *novum est ut*, in Cic., *in Verr.*, v., 6, is equivalent to *nova ratione fit;* and *rarum est* in Quintil., vi., 3, 38, and x., 7, 24, equivalent to *raro fit*, &c. Ernesti, therefore, ought not to have doubted the correctness of the expression in Cic., *Tusc.*, v., 21, *Atque ei* (Dionysio) *ne integrum quidem erat, ut ad justitiam remigraret, civibus libertatem et jura redderet;* and the same expression occurs, *p. Muren.*, 4, *neque est integrum, ut meum laborem hominum periculis sublevandis non impertiam*, for we may easily complete the expression *integrum ei erat ut* by that common periphrasis *integrum ei erat factu ut.* *Non verisimile est ut* occurs in Cicero four times, *p. Rosc. Am.*, 41, § 121; *in Verr.*, iv., 6, § 11; *p. Sull.*, 20, § 57; *p. Sext.*, 36, § 78, and in all of them it has the meaning of the periphrasis *non videtur re vera factum esse ut.* In the same manner, we must explain *verum est ut*, in Nepos (*Hann.*, i.), which is otherwise very singular: *si verum est, quod nemo dubitat, ut populus Romanus omnes gentes virtute superarit.* Comp. Cic., *Lael.*, 4, § 14, and in the same manner, *falsum esse ut* is used by Cicero, *de Divin.*, ii., 31.

The transition being thus formed, we may add, lastly, that *ut* is sometimes used after adjectives implying an abstract relation; as, *aequum, rectum, utile est*, although the infinitive is commonly employed after them, as after similar expressions with verbs; e. g., Cic., *de Off.*, ii., 22, *quam autem habet aequitatem, ut agrum multis annis aut etiam saeculis ante possessum, qui nullum habuit, habeat, qui autem habuit, amittat;* i. e., *quam aeque fit ut;* and in Cicero (*de Fin.*, ii., 33, and *Tusc.*, iii., 3) we twice meet with *qui probari potest ut* in the sense of *qui potest cuiquam verisimile factu esse.* But the beginner should not forget that we are here speaking only of peculiarities, which are, indeed, based upon the analogy of other grammatical rules, and supported by the authority of classical writers, but which we are not bound to imitate.

[§ 624.] 15. The verbs denoting *willingness* and *permission*, which may take *ut* instead of the accusative with the infinitive (*volo, nolo, malo, sino, permitto*, and *licet*), those which denote asking, advising, reminding (especially *postulo, peto, rogo, oro, quaeso, precor, hortor, suadeo, censeo, moneo, admoneo*), which are generally construed only with *ut*, and some others of a similar kind; as, *curo, decerno, mando, jubeo*, may also be followed by the subjunctive alone without *ut*. To these we must add the two imperatives, *fac* (in its periphrastic sense "take care that"), which usually takes *ut*, and *cave*, which usually takes *ne;* for they, too, are frequently joined with the subjunctive alone.

Vellem equidem aut ipse (Epicurus) *doctrinis fuisset instructior, aut ne deterruisset alios a studiis*, Cic., *de Fin.*, i., 7.

Malo te sapiens hostis metuat, quam stulti cives laudent, Liv., xxii., 39.

Summa militum alacritate, jubentium quocunque vellet duceret, oratio excepta est, Curt., vi., 10 (4).

Itaque, quod plerumque in atroci negotio solet, senatus decrevit, darent operam consules, ne quid respublicae detrimenti caperet, Sallust, *Cat.*, 29.

[§ 625.] *Note.*—*Oportet* and *necesse est* may likewise be followed either by the accusative with the infinitive, or by the subjunctive alone; e. g., *leges oportet breves sint*; Seneca, *philosophiae servias oportet, ut tibi contingat vera libertas*; Cicero, *virtus necesse est vitium aspernetur atque oderit.* *Opus est* generally takes the infinitive; *ut*, however, occurs, though rarely, with *opus est*, as well as with *necesse est*, but never with *oportet.*

The subjunctive alone after the verbs of *entreating* is rare in Cicero, but it occurs *ad Fam.*, v., 18, *tamen te magno opere non hortor solum, sed etiam pro amore nostro rogo atque oro te colligas virumque praebeas.*

[§ 626.] 16. The infinitive and the accusative with the infinitive, according to §§ 588 and 597, serve to express a proposition as a thought, so that it resembles an abstract noun. *Quod*, with a tense of the indicative or subjunctive, on the other hand, represents a proposition simply as a fact. This is obviously the case; e. g., when, in replying to a person, we take up and repeat a previous remark of his. It is frequently indifferent whether we express a proposition by the accusative with the infinitive, or by *quod*; as, for example, in those cases where the predicate "it is agreeable," or "disagreeable," "it is pleasant," or "unpleasant," follows the proposition. But the infinitive is always more properly made the subject when the predicate expresses an abstract idea; but when it implies a fact, the proposition is more properly introduced by *quod*, to which is frequently joined a demonstrative pronoun *hoc, id, illud*, in order to mark its character as a fact still more emphatically.

Quod autem me Agamemnonem aemulari putas, falleris. Namque ille vix decem annis unam cepit urbem: ego contra ea, una urbe nostra, dieque uno, totam Graeciam Lacedaemoniis fugatis liberavi, Nep., *Epam.*, 5, where Epaminondas makes this answer to an opponent.

Inter causas malorum nostrorum est, quod vivimus ad exempla, Senec., *Epist.*, 123.

Supra belli Latini metum id quoque accesserat, quod triginta jam conjurasse populos satis constabat, Liv., ii., 18.

Ex tota laude Reguli illud est admiratione dignum, quod captivos (Poenorum) *retinendos censuit*, Cic., *de Off.*, iii., 31.

Note 1.—It is unquestionably a great nicety of the Latin language to be able, by means of the accusative with the infinitive, to metamorphose, as it were, a proposition into a single abstract thought and, at the same time, to express it in its natural relation by means of the conjunction *quod.* In English these two constructions likewise exist, as, "I know him to be a good man," and "I know that he is a good man;" but the former is not used as extensively as in Latin, and the distinction between them is not observed with the same accuracy as in Latin: in Greek, too, the distinction is not adhered to with the same accuracy. Let us explain the practice of the Latin language by an example. Take the proposition *victor pepercit victis;* if we make it the subject or object of another proposition, we may say either *quod victor pepercit victis*, or *victorem pepercisse victis.* The first is used when the proposition is to be left in its natural relation; e. g., *quod victor victis pepercit, magnum est, sed majus etiam, quod eos in numerum suorum recepit;* i. e., the fact that he spared them and, &c.; *quod rex victis pepercit, ipsi causa multorum malorum fuit.* The infinitive, on the other hand, changes the proposition into an abstract noun, *victorem victis pepercisse;* and this mode of speaking is generally adopted when the predicate also contains some abstract notion; e. g., *regem victis pepercisse justum est, magnum est*, or *magnum videbatur;* and especially when, by the use of the infinitive present, the sentence acquires the character of generality, and is no longer limited to a particular case; e. g., *victorem victis parcere justum, magnum est, magnum videtur*, &c. See § 599.

It is clear that in a great many cases, and with many predicates, the choice between the two constructions must be left to discretion. We find in Cic., *ad Att.*, xv., 1, *Sed ad haec omnia una consolatio est, quod ea condicione nati sumus, ut nihil, quod homini accidere possit, recusare debeamus*, where, with the same justice, the accusat. with the infinit. might have been used, *ea condicione nos esse natos.* Cicero, *ad Quint. Frat.*, ii., 13, says, *Te hilari animo esse valde me juvat;* and Pliny, *Epist.*, i., 13, *juvat me quod vigent studia;* Liv., iii., 9, *Invidiosum vobis est, desertam rem publicam invadi;* Cic., *in Cat.*, ii., 7, *Timeo ne mihi sit invidiosum, quod illum emiserim potius, quam quod ejecerim.* Compare the examples in the treatise of Fickenscher, *Commentat. de conjunctione quod*, Norimberg, 1826. But the great difference pointed out above must be observed, and we must add that *quod* generally refers to past time; for which reason it is preferable to say, e. g., *gratissimum mihi est, quod ad me tua manu scripsisti*, and *gratissimum mihi est te bene valere.* Wherever a Roman thought it necessary to express the individual fact more emphatically, he added to *quod* a demonstrative pronoun, which has no influence whatever upon the construction; and hence (to take up again the above sentence) we might say, *illud ipsum, quod rex victis pepercit, causa ei multorum malorum fuit; magnum est hoc, quod victor victis pepercit*, &c. Comp. Cic., *de Off.*, ii., 20, *Videndumque illud est, quod, si opulentum fortunatumque defenderis, in uno illo manet gratia; sin autem inopem, probum tamen et modestum, omnes non improbi humiles praesidium sibi paratum vident.*

[§ 627.] *Note* 2.—The use of *quod* in repeating a previous expression or proposition of a person for the purpose of answering it occurs most frequently in letters; and *quod*, in this case, may be rendered in English by "with regard to," or "as regards;" e. g., Cic., *ad Fam.*, i., 7, *Quod mihi de nostro statu gratularis, minime miramur te tuo opere laetari. Quod scribis te velle scire, qui sit rei publicae status: summa dissensio est. Quod mihi de filia et de Crassipede* (to whom she was betrothed) *gratularis: agnosco humanitatem tuam.* Farther, Cicero writes to Terentia, *Quod scribis, te, si velim, ad me venturam: ego vero te istic esse volo. Quod ad me, mea Terentia, scribis, te vicum vendituram: quid, obsecro te, quid futurum est?* Such sentences, therefore, are not in any grammatical connexion with the verb that follows after them.

Nisi quod and *praeterquam quod*, except the fact that, or except that, are of a different kind (see § 735); e. g., Cic., *ad Fam.*, xiii., 1, *Cum Patrone Epicureo mihi omnia communia sunt: nisi quod in philosophia vehementer ab eo dissentio;* but this, too, is simply an external addition of a proposition stating a fact.

[§ 628.] 17. A purely objective proposition is expressed by *quod* only when it depends upon the very general transitive verbs *addere* (mostly in the imperative *adde* or *adjice, adde huc quod)* and *facere*, joined with an adverb; as, *bene facis quod me mones.* Otherwise the infinitive is employed exclusively in propositions of this kind, for a proposition, when represented as the object of a verb, is already converted into a single thought.

Fecit humaniter Licinius, quod ad me, misso senatu, vesperi venit, Cic., *ad Quint. Frat.*, ii., 1.

Hippocrates, clarus arte medicinae, videtur honestissime fecisse, quod quosdam errores suos, ne posteri errarent, confessus est, Quintil., iii., 6, 64. (He might also have said *ut—confiteretur*, according to § 619.)

[§ 629.] But it must be observed that after the verbs denoting a feeling of pain or joy, and the outward expression of those feelings, viz., *gaudeo, delector, angor, doleo, graviter fero, succenseo, poenitet, miror, admiror, glorior, gratulor, gratias ago, queror, indignor,* and others of a similar meaning, we may either use *quod* in the sense of "because," or "of," or "at the fact that," or the accusative with the infinitive, in the same way that we say either *illa re gaudeo* or *illud gaudeo.* Whether *quod* is to be joined with the indicative or subjunctive must be determined by the general rules concerning these moods: the indicative expresses a fact, and the subjunctive a conception.

Gaudeo, quod te interpellavi, Cic., *de Leg.*, iii., 1.

Meum factum probari abs te triumpho gaudio, Caesar, in Cic., *ad Att.*, ix., 16.

Quod spiratis, quod vocem mittitis, quod formas hominum habetis, indignantur, Liv., iv., 3.

Vetus illud Catonis admodum scitum est, qui mirari se aiebat, quod non rideret haruspex, haruspicem cum vidisset, Cic., *de Divin.*, ii., 24.

Scipio saepe querebatur, quod omnibus in rebus homines diligentiores essent, ut, capras et oves quot quisque haberet, dicere posset, amicos quot haberet, non posset dicere, et in illis quidem parandis adhibere curam, in amicis eligendis negligentes esse, Cic., *Lael.*, 17.

Note.—We should carefully mark the distinction between real objective propositions of the accus. with the infinit. (§ 602), and those in which the accus. with the infinit. may be used along with the construction of *quod.*

The use of *quod* to express a purely objective proposition would be contrary to the pure Latin idiom (the instances adduced from Cicero belong to § 626, and those from Livy, iii., 52, 2, and xlv., 41, have been corrected), and is found only in the earliest Latin (see Forcellini, Lexic., *s. v.* quod), and in the unclassical author of the work *de Bell. Hispan.*, 36, *legati renuntiarunt quod Pompeium in potestate haberent.* In the silver age, beginning with Celsus, again, some few instances occur; e. g., Celsus, i., 3., p. 25, or p. 30, ed. Bip., *illud quoque nosse* (scire) *oportet, quod,* &c.; Martial, xi., 65, *hoc scio quod scribit nulla puella tibi*, where the pronoun forms the transition; Sueton., Tit., 8, *recordatus quondam super coenam, quod nihil cuiquam toto die praestitisset.* This use of *quod* afterward increased, and, through the Vulgate, it became with Christian writers the ordinary mode of speaking. See Madvig, *Opusc. Acad.*, ii., p. 232, foll. But after the verbs enumerated above, both constructions are, on the whole, equally in use, because they may be looked at from two points of view: the dependent clause may be regarded either as a kind of object (such as we frequently find with intransitive verbs), or as an explanatory sentence answering to the ablative of a noun. We may, indeed, notice this farther difference, that the verbs expressing a feeling (*gaudeo, doleo, miror*) are more commonly fellowed by the accusative with the infinitive, and those denoting the outward expression of feeling (*laudo, reprehendo, accuso, consolor, misereor, gratias ago, gratulor,* &c.) are more commonly construed with *quod.* Put there are passages in which this distinction is reversed; e. g., *gratias agere* is joined by Cicero with *quod*, and by Tacitus with the accusat. with the infinitive; *Hist.*, iv., 64, *Redisse vos in corpus nomenque Germaniae communibus deis et praecipuo deorum Marti grates agimus, vobisque gratulamur quod tandem liberi inter liberos eritis.* *Gratulor*, when joined to a noun, takes the preposition *de* or the ablative alone; as, Cic., *ad Fam.*, viii., 13, *gratulor tibi affinitate viri optimi;* sometimes, also, the accusative; as, Cic., *ad Att.*, v., 20, *mihi gratulatus es illius diei celebritatem, qua nihil me unquam delectavit magis,* or with the addition of a participle; Cic., *Philip.*, ii., 21, *Brutus Ciceroni recuperatam victoriam est gratulatus;* Liv., i., 28, *Mettus Tullo devictos hostes gratulatur;* but when a proposition is dependent upon *gratulor*, it most commonly takes the conjunction *quod* (answering to the preposition *de*), but the accus. with the infinit. is also used.

[§ 630.] 18. *Quod* is used exclusively in explanatory or periphrastic propositions, which refer to a preceding demonstrative pronoun *(hoc, id, illud, istud)*, unless this pronoun be added in the nominative or accusative, as a pleonasm to verbs governing the accusative with the infinitive. Hence this rule finds its certain application only when the demonstrative pronoun is in some other case, or dependent upon a preposition.

Mihi quidem videntur homines hac re maxime belluis praestare, quod loqui possunt, Cic., *de Invent.*, i., 4.

Socrates apud Platonem hōc Periclem ceteris praestitisse oratoribus dicit, quod is Anaxagorae fuerit auditor, Cic., *Orat.*, 5.

Tribunos (militum) *omnes patricios creavit populus, contentus eo, quod ratio plebeiorum habita esset,* Livy.

Quam te velim cautum esse in scribendo, ex hoc (or *hinc) conjicito, quod ego ad te ne haec quidem scribo, quae pa-*

lam in re publica turbantur, ne cujusquam animum meae litterae interceptae offendant, Cic., *ad Quint. Frat.*, iii., 9.

Note.—The pleonastic use of the accusative of demonstrative pronouns with the *verba sentiendi et declarandi*, and with the verbs of effecting, asking, and others, which require *ut* for the purpose of directing attention to what follows, must be carefully distinguished from this necessary use of those pronouns. The pleonastic use of this pronoun, of which we shall speak in § 748, has no influence whatever upon the construction. We remarked above that the nominat. of the demonstrative pronoun is likewise used pleonastically, and serves, in conjunction with *quod* following, to express more distinctly that the proposition contains a real fact; but we are here speaking of the oblique cases, especially the ablative, both with and without a preposition.

CHAPTER LXXXI.

USE OF THE PARTICIPLES.

[§ 631.] 1. The participle expresses the action or condition of the verb in the form of an adjective, governing the case of the verb, and at the same time marking the complete or incomplete state of the action or condition. In Latin, as in English, this form of the verb is very defective, for it has in the active one participle to express an action still going on; as, *scribens*, writing; and in the passive, one to express the completed state of suffering; as, *scriptus*, written; consequently there is no participle of a completed action (for which we say having written), nor of a state of suffering still going on. The Greek language has participles for all these cases. The Latin deponent is the only kind of verb which has the participles complete, its passive form having an active meaning: *imitans*, imitating, and *imitatus*, one who has imitated.

To these, however, we must add two participles, one in the active and the other in the passive, which express the action or suffering as not yet begun, that is, as something which is to take place in future, whence they are called participles of the future. The participle future active properly expresses the intention or obligation to perform an action; as, *scripturus*, one who intends or has to write, but has also the signification of simple futurity, "one who is about to write." The participle future passive expresses in the nominative the necessity that something should be done or suffered; as, *epistola scribenda*, a letter which must be written, and not one that will be written. In the other cases it serves to supply the very sensible want of a participle present passive, expressing a state of suffering going on. But of this hereafter, § 652, following.

Note 1.—The participle contains, in itself, no specification of time. When we say *written*, we suppose, indeed, the act of writing to have taken place at some period of the past time; but the state expressed in *written* may exist in the present as well as in the past or future time; for we may say, a thing is now written, was written three years ago, and will be written many years hence: the participle *written* expressing in all these cases only the completion of a passive state.

[§ 632.] *Note* 2.—The want of the participle of a completed action in the active is often felt very sensibly, for neither circumlocution nor the change into the passive form (e. g., *victoriā partā*, after he had gained the victory) always conveys exactly what is meant. But the perfect participles of deponents are a very convenient means of supplying this want, as their number is not small, and it is always easy to find some deponent which is synonymous with an active; in the case just mentioned we may say *victoriam adeptus*, *assecutus*, or *consecutus*.

On the other hand, the Latin writers use many perfect participles of deponents in a passive sense, along with the proper active one; but the following only are attested by the authority of correct writers: *adeptus*, *comitatus*, *commentatus*, *complexus*, *confessus*, *demensus* and *emensus*, *effatus*, *ementitus*, *emeritus*, *expertus* (especially *inexpertus*), *execratus*, *interpretatus*, *meditatus*, *metatus*, *moderatus*, *opinatus*, *pactus*, *partitus*, *perfunctus*, *periclitatus*, *populatus*, *depopulatus*, *stipulatus*, *testatus*, and its compounds *contestatus* and *detestatus*. A pretty complete list of them is given in Joh. Conr. Schwarz, *Grammat. Lat.*, p. 382, foll. The perfect tenses of these deponents thus sometimes acquire a passive signification, and some participles are also used in a passive sense in the construction of the ablative absolute; *partitus* is frequently used so by Caesar, *partitis copiis*, *Bell. Gall.*, vi., 6; *partito exercitu*, ibid., vi., 33, and Liv., xxviii., 19; *partita classe*, Liv., xxvii., 8; and *depopulato agro*, in Liv., ix., 36; *adepta libertate*, in Sallust, *Cat.*, 7. But such things must be looked upon as exceptions, though there may be less objection to such an expression as *adepta libertate uti nescis*.

[§ 633.] There are, however, some active verbs which have a participle perfect with a passive form. (See § 148.) Such participles are, *juratus*, *pransus*, *coenatus* (which, however, has also a passive meaning), *potus*; *ausus*, *gavisus*, *solitus*, *fisus*, *confisus*; farther, *exosus*, *perosus*, and *pertaesus*, which belong to *odisse* and the impersonal *taedet*. The participles *assuetus* and *desuetus* have a reflective meaning besides the passive one, and signify one who has accustomed or disaccustomed himself.

[§ 634.] *Note* 3.—The periphrasis of *habere* with a participle perfect passive, which in English forms the perfect passive, occurs also in Latin, but almost exclusively in those expressions which denote *knowing* and *determining*. Hence we say, *cognitum*, *perspectum*, *perceptum*, *comprehensum*, *exploratum*, *statutum*, *constitutum*, *deliberatum*, *persuasum mihi habeo*, equivalent to *cognovi*, *perspexi*, *percepi*, &c.; e. g., *hoc cognitum habeo comprehensumque animo*; *qui homines amicitiam nec usu nec ratione habent cognitam*; *omnes habeo cognitos sensus adolescentis*. *Persuasum mihi habeo* and *persuasissimum habeo* can only be used in the neuter gender, and with an accusative with the infinitive, in the sense of *mihi persuasi* or *persuasum mihi est*. In other cases, where this periphrasis occurs, it differs in meaning from the ordinary perfect active; *inchoatum* and *institutum habeo opus* express more than *inchoavi*, *institui*, and *absolutum habeo* is more than *absolvi*. Quint. Cic., in Cic., *ad Fam.*, iii., in fin., *quod me hortaris ut absolvam: habeo absolutum suave epos ad Caesarem*; i. e., I have it ready; *in Verr.*, iii., 14, *ut decumas ad aquas deportatas haberent*. It has a strengthening power in Cic., *in Rull.*, ii., 6 *non enim naturā bellum nescio quod habet susceptum consulatus cum tribuna-*

tu; *in Verr.*, v., in fin., *Verres deorum templis et religionibus bellum semper habuit indictum*; ibid., ii., 32, *fidem et religionem tuam jam alteri addictam pecuniā acceptā habuisti*; *ad Att.*, xvi., 16, *quod si feceris, me maximo beneficio devinctum habebis*, which is stronger than *devinxeris*; but *ad Att.*, vi., 2, *Senatum inclusum in curia habuerunt*, must be understood in its literal sense: they kept the senate imprisoned; i. e., *inclusum tenuerunt*, an expression which frequently occurs.

[§ 635.] 2. Participles are employed in Latin more frequently than in English, not only to express the verb in explanatory clauses, connected, by means of a relative pronoun, with a noun of the leading sentence, but clauses which are introduced by means of particles of time (e. g., *as, when, although, since*), may be expressed by participles, provided their subject occurs in the leading sentence.

Est enim lex nihil aliud, nisi recta et a numine deorum tracta ratio, imperans honesta, prohibens contraria, Cic., *Philip.*, xi., 12.

Curio, ad focum sedenti, magnum auri pondus Samnites quum attulissent, repudiati ab eo sunt, Cic., *Cat. Maj.*

Dionysius tyrannus, Syracusis expulsus, Corinthi pueros docebat, Cic., *Tusc.*, iii., 12.

Dionysius, cultros metuens tonsorios, candenti carbone sibi adurebat capillum, Cic., *de Off.*, ii., 7.

Risus interdum ita repente erumpit, ut eum cupientes tenere nequeamus, Cic., *de Orat.*, ii., 58.

Note 1.—It must be observed, as one of the most frequent occurrences, that clauses denoting time are connected, by means of a participle, with a noun of the leading proposition; e. g., *regem forte inambulantem homo adiit*; i. e., while he was taking a walk; *domum reversus litteras tuas inveni*, when I returned home. One of two verbs connected in English by "and" may be expressed by the present participle, in Latin, when the actions expressed by them are regarded as simultaneous; e. g., he came to me and cried out (or crying out), *venit ad me clamitans*. The perfect participle, both of passive and deponent verbs, however, must be used whenever one of the actions precedes the other, although in English they are sometimes connected by "and," and described as simultaneous; e. g., *Caesar hostes aggressus fugavit*, Caesar attacked the enemy and defeated them; *Caesar hostes in fugam conjectos persecutus est*, Caesar put the enemy to flight and pursued them. Examples of this kind occur in great numbers. Sentences which we connect by "although" must be more especially attended to, as the Latin language here differs more widely from ours; e. g., in the last passage above quoted (Cic., *de Orat.*, ii., 58), and in other passages of Cicero; as, *Misericordia occurrere solet supplicibus et calamitosis, nullius oratione evocata*. Such a participle is often followed by *tamen*: e. g., Cicero, *Scripta tua jam diu expectans non audeo tamen flagitare*; *quis hoc non intelligit, istum absolutum tamen e manibus populi Romani eripi nullo modo posse?* Later writers join the particles *quamquam, quamvis, etiam*, and *vel*, with the participle itself; e. g., Sueton., *Caesarem milites quamvis recusantem ultro in Africam sunt secuti*. Conditional clauses, also, implying an unreal hypothesis, which should be expressed by the subjunctive, are not unfrequently put in the participle. But, on the other hand, it must be observed, that a general protasis describing an object only as conceived to be endowed with certain qualities; e. g., he who does or thinks this, are generally not expressed by a participle, but as in English, by *is qui*, or, with the omission of *is*, by *qui* alone, or by *si quis*, since a participle cannot appear in the independent character of a substantive any more than an adjective. (See § 363.) It is only in later Latin that participles are used more frequently in this sense; e. g., *adstantes*, *audientes*, instead of *ii qui adstabant*, *audiebant*. (Comp. § 714.)

[§ 636.] *Note* 2.—A participle is used with the verbs denoting "to represent" and "perceive," especially with those denoting "to see" or "hear," when a thing is described or perceived in a particular state; as in Pliny, *Apelles pinxit Alexandrum Magnum fulmen tenentem.* In English we frequently join the infinitive with such verbs; e. g., *audivi te canentem*, I heard you sing: *vidi te ambulantem*, I saw you take a walk; but *audivi te canere*, in Latin, either means, "I heard (from somebody) that you sang," or, I heard that you sang a song (e. g., *carmen Catulli*, *Trojae excidium*), so that the object of my perception was not the person in the act of singing, but the action of the person. *Audivi te quum caneres* (see § 749) would refer to a portion of his song.

Timoleon, quum aetate jam provectus esset, lumina oculorum amisit, quam calamitatem ita moderate tulit, ut neque eum querentem quisquam audierit, neque eo minus privatis publicisque rebus interfuerit, Nep., *Timol.*, 4.

[§ 637.] 3. Substantives expressing the action of the verb; e. g., the building, instituting, writing, hearing, are expressed by the participles perfect and future passive, the Latin language not always having substantives of this kind (at least they are not in common use). There is, of course, this difference, that the perfect participle is employed when the action is to be represented as completed, and the future participle when it is conceived as still incomplete. (The participle future passive, however, only in its oblique cases, as the nominative has the signification of necessity, see § 649.) This is done in all the cases of such participles, and even when they are governed by the prepositions *ad*, *ante*, *ob*, *post*, *propter*, *ab*, and *ex*; e. g., Liv., xxvii., 29, *hae litterae recitatae magnum luctum fecerunt*, the reading of this letter; Tacit., *Ann.*, i., 8, *Occisus Caesar aliis pessimum, aliis pulcherrimum facinus videbatur*, the murder of Caesar, &c.; *Tarentum captum*, the taking of Tarentum; *receptus Hannibal*, the reception of Hannibal; *ob receptum Hannibalem*, on account of the reception of Hannibal; Curt., iv., 58, *sibi quisque caesi regis expetebat decus*, the glory of having killed, or of killing the king (for both expressions are here equivalent). It must, however, be observed that the nominative is not thus used by Cicero, but is peculiar to the silver age of the language.

P. Scipio propter Africam domitam Africanus appellatus est, Eutrop., iv., 4.

Thebae et ante Epaminondam natum et post ejus interitum perpetuo alieno paruerunt imperio, Nep., *Epam.*, 10. (So, also, *post Christum natum, ab urbe condita*, &c.)

Note 1.—It deserves to be especially noticed, that Livy uses the neuter of the participle perfect passive, without a noun, as a verbal subject of a proposition; e. g., vii., 22, *Tentatum domi per dictatorem, ut ambo patricii consules crearentur, rem ad interregnum perduxit*; i. e., the attempt, or, properly, the fact of the attempt being made by the dictator; xxviii., 26, *Haud procul ab urbe aberant, quum ex obviis auditum, postero die omnem exercitum proficisci, omni metu eos liberavit*, the news freed them from all fear. Comp. i., 53, init.; iv., 16; iv., 59; and in many other passages. With this we must compare the use of the neuter of the same participle in the ablative. See § 647.

[§ 638.] *Note* 2.—The English "without" with a verbal substantive is not expressed in Latin by *sine*, but a negative particle is used instead; e. g., *Caesar exercitum nunquam per insidiosa itinera duxit, nisi perspeculatus locorum situs*, without having examined the localities: especially with the ablative absolute; as, *Athenienses non expectato auxilio adversus ingentem Persarum exercitum in proelium egrediuntur*, without expecting assistance; *natura dedit usuram vitae, tamquam pecuniae, nulla praestituta die*, without fixing any time; *nulla valetudinis habita ratione celeriter profectus sum*, without paying any regard to my health; *Virgilii Aeneidem noli legere, nisi lectis Homeri carminibus*, without having read the Homeric poems.

[§ 639.] 4. The participle future active is used, especially with verbs of motion (such as *go, send*, &c.), to express a purpose, which we indicate in English by the particle "to;" the conjunction *ut*, or a relative pronoun with the subjunctive, however, is very commonly used in Latin instead of the participle.

Hannibal in Etruriam ducit, eam quoque gentem aut vi aut voluntate adjuncturus, Liv., xxi., 58.

Note.—This participle is also used to supply the place of the conjunctions "since," "when," "although" (§ 635); e. g., *plura locuturos abire nos jussit*; i. e., when or although we intended to say more; Sueton., *Tib.*, 18, *Tiberius trajecturus Rhenum commeatum omnem non ante transmisit, quam*, &c., when he wanted to cross; Tacit., *Germ.*, 3, *Herculem Germani, ituri in proelium canunt*, when they intend to go to battle; Phaedr., iii., 2, *Alii onerant saxis, quidam contra miseriti picturae quippe, quamvis nemo laederet, misere panem*, since the animal was to die after all. (Notice here the addition of *quippe* and *utpote* in this sense.) Hence this participle is also used as apodosis to express the inference from an hypothetical proposition; Liv., iii., 30, *egreditur castris Romanus, vallum invasurus, ni copia pugnae fieret*; Tacit., *Ann.*, i., 36, *augebat metum gnarus Romanae seditionis et, si omitteretur ripa, invasurus hostis*; and with the repetition of the preceding verb, Plin., *Epist.*, iii., 13, *librum misi exigenti tibi; missurus, etsi non exegisses*; iii., 21, *dedit mihi quantum maxime potuit, daturus amplius, si potuisset*; i. e., *ac dedisset amplius*. Comp. Nep., *Them.*, 2, *aliter illos nunquam in patriam recepturi*, for *aliter* here is equivalent to *nisi id fecissent*. But it must be observed that this concise mode of using the participle future active is foreign to the language of Cicero: it belongs to the silver age, in which, however, the language was still in its progress of development.

It must farther be remarked, that the genitive plural of this participle, with the exception of *futurorum* and *futurarum*, is of extremely rare occurrence, probably on account of its unpleasant sound. The only instances that are known are *venturorum*, Ovid, *Met.*, xv., 835; *exiturarum* and *transiturarum*, Senec., *Epist.*, 98 and 95; *periturorum*, Senec., *de Tranquil.*, xiv., 4, and Petron., 123; *moriturorum* in St. Augustin.

[§ 640.] 5. In the cases hitherto considered, the participle supplies the place of an inserted clause, the subject of which is a noun contained in the leading proposition. If, however, a new subject is introduced, it is put with the participle in the ablative, independent of the leading proposition. (*Ablativus absolutus* or *consequentiae.*) A similar construction is sometimes used in English; as, "he could not live in his own country any longer, his influence being too great for the republic;" but it is more common to express such sentences by the conjunctions "as," "when," or by a verbal substantive with a preposition; e. g., *Cyro regnante*, in the reign of Cyrus; *Cyro mortuo* or *occiso*, after the death or fall of Cyrus, or after Cyrus had been killed. In the passive construction, a special reference to the subject of the leading sentence is generally not needed, but is understood; e. g., *his dictis abiit*, or *his ille dictis abiit*, and not *his ab eo dictis abiit*. See § 766.

Pythagoras quum Tarquinio Superbo regnante in Italiam venisset, magnam illam Graeciam quum honore disciplinae, tum etiam auctoritate tenuit, Cic., *Tusc.*, i., 16.

L. Valerii virtute, regibus exterminatis, libertas in re publica constituta est, Cic., *p. L. Flacc.*, 11.

[§ 641.] *Note.*—Beginners must be particularly attentive to the various modes in which we render the Latin ablative absolute; e. g., *te adjuvante*, with thy assistance; *non—nisi te adjuvante*, only with thy assistance; *te non adjuvante*, without thy assistance. (See § 638.) They must also be cautioned not to put together two participles in the ablative, one of which stands in apposition to the other; e. g., it is correct to say, *quum Cn. Pompeius Strabo, de coelo tactus, mortuus esset*; but if *mortuus esset* is changed into a participle, we cannot say, *Pompeio de coelo tacto mortuo*. Again, we may say, *Porcia saepe maritum cogitantem invenerat*, but not *marito cogitante invento*. (Comp. § 394, note 2.)

The ablative absolute is rarely used, when its subject is contained in the leading proposition, still instances sometimes do occur; as, Cic., *Philip.*, xi., 10, *nemo erit qui credat, te invito, provinciam tibi esse decretam*, instead of *tibi invito; ad Att.*, x., 4, *me libente, eripies mihi hunc errorem*; Liv., xxxviii., 54, *M. Porcius Cato, vivo quoque Scipione, allatrare ejus magnitudinem solitus erat.*

[§ 642.] 6. An ablative absolute may also be used instead of the other particles "when," "since," "while," "although," which were mentioned in § 635. And the writers after Cicero even retain the conjunctions *quamquam* and *quamvis* with the ablative absolute.

Reluctante natura, irritus labor est, Senec., *de Tranquil.*, 6.

Eclipses non ubique cernuntur, aliquando propter nubila, saepius globo terrae obstante, Plin., *Hist. Nat.*, ii., 13.

Haud scio an, pietate adversus deos sublata, fides etiam et societas generis humani et una excellentissima virtus justitia tollatur, Cic., *de Nat. Deor.*, i., 2.

Mucius solus in castra Porsenae venit, eumque interficere, proposita sibi morte, conatus est, Cic., *p. Sext.*, 21.

[§ 643.] *Note.*—The ablative absolute with the participles future active and passive occurs less frequently, especially with the latter, though it is attested by sufficient authority; Plin., *Hist. Nat.*, xi., 16, *rex apum nisi migraturo agmine foras non procedit*; Tacit., *Hist.*, ii., 32, *quoniam* (Vitelliani) *deserere Rheni ripam, irrupturis tam infestis nationibus, non audeant*; Liv., xxxvi., 41, *Antiochus securus admodum de bello Romano erat, tamquam non transituris in Asiam Romanis*; Curt., iv., 15, *Tyrii aurea catena devinxere simulacrum* (Apollinis), *araeque Herculis, cujus numini urbem dicaverant, inseruere vinculum, quasi illo deo Apollinem retenturo*; v., 28, *ceterum propalam comprehendi Dareus non poterat, tot Persarum milibus laturis opem*; Cic., *ad Att.*, iv., 1, *quum contio plausum, meo nomine recitando, dedisset*, when my name was pronounced (respecting this meaning of the part. fut. pass. in its oblique cases, we shall speak hereafter); *Orat.*, 22, *quum immolanda Iphigenia tristis Calchas esset, maestior Ulixes, maereret Menelaus*, &c.; *in Cat.*, iii., 6, *tardissime autem Lentulus venit, credo quod litteris dandis praeter consuetudinem proxima nocte vigilarat*; *de Off.*, i., 5, *quis est enim, qui, nullis officii praeceptis tradendis, philosophum se audeat dicere?* Comp. Cic., *p. Muren.*, 8, init., which is correctly explained by Ernesti, and Wunder on Cic., *p. Planc.*, 6, § 15. It occurs, also, in Livy, v., 43, *quum diis hominibusque accusandis senesceret*; xxi., 2, *ita se Africo bello, ita in Hispania, augendo Punico imperio, gessit*; xxxiii., 3, *exercendo cotidie milite hostem opperiebatur.*

[§ 644.] 7. Instead of a participle, certain substantives, also, may be used, which express the action of a verb; as, *dux*, *comes*, *adjutor* and *adjutrix*, *auctor*, *testis*, *judex*, *interpres*, *magister*, *praeceptor*, and *magistra*, *praeceptrix*; e. g., *duce natura* in the sense of *ducente natura*, under the guidance of nature; *comite fortuna*, i. e., *comitante fortuna*; *judice Polybio*, according to the judgment of Polybius. So, also, official titles; as, *consul*, *praetor*, *imperator*, *rex*, generally only to denote time; as, *Cicerone consule*, in the consulship of Cicero.

Magis auctoribus (on the advice of the Magi) *Xerxes inflammasse templa Graeciae dicitur*, Cic., *de Leg.*, ii., 10.

Sapientia enim est una, quae maestitiam pellat ex animis, quae nos exhorrescere metu non sinat: qua praeceptrice in tranquillitate vivi potest, omni cupiditatum ardore restincto, Cic., *de Fin.*, i., 13.

O quam facile erat orbis imperium occupare, aut mihi, Romanis militibus, aut, me rege, Romanis! Flor., i., 18.

[§ 645.] As the Latins have no participle of *esse* in current use, an adjective alone must sometimes supply the place of a participle; e. g., *deo propitio*, when God is gracious; *invita Minerva, sereno coelo, aspera hieme, me ignaro, illis consciis.*

Romani, Hannibale vivo, nunquam se sine insidiis futuros arbitrabantur, Nep., *Hann.*, 12.

Obvius fit Miloni Clodius expeditus, nullā rhedā, nullis impedimentis, nullis Graecis comitibus, Cic., *p. Milon.*, 10.

[§ 646.] *Note.*—Owing to the want of a participle of *esse*, an adjective is used alone in descriptions of the weather, the substantive being understood; thus we frequently find *sereno*, scil. *coelo*, the heaven being bright; *tranquillo*, scil. *mari*, the sea being tranquil; Plin., *Hist. Nat.*, xi., 28, *iidem sereno texunt, nubilo texunt.* Substantives when used thus absolutely must be considered as ablatives of time; as, *comitiis, ludis, circensibus;* but it is surprising to find, e. g., Sueton., *Caes.*, 11, *qui proscriptione pecunias ex aerario acceperant*, where we have to supply *durante*, during the proscription; Tacit., *Ann.*, iii., 28, *dedit jura, quis pace et Principe uteremur;* i. e., under a Princeps, or there being a Princeps; xvi., 1, *multis palam et pluribus occultis*, many being present, openly and still more secretly. Sometimes it is difficult to distinguish such an ablative absolute from an ablativus modi; as in Liv., xxxiv., 47, *aequis viribus, pari spe pugnatum est*, where we prefer regarding the ablat. as ablativi modi; but in Cic., *Acad.*, ii., 21, *Siquis ex hoc loco proficiscatur Puteolos, stadia triginta, probo navigio, bono gubernatore, hac tranquillitate, probabile videatur se illuc venturum esse salvum*, we regard them as real ablatives absolute. Comp. § 472.

[§ 647.] 8. The simple ablative of the participle perfect passive sometimes supplies the place of the whole construction of the ablative absolute, the proposition following being considered as a noun of the neuter gender, and as the subject of the participle; e. g., *Hannibal, cognito insidias sibi parari, fuga salutem quaesivit*, equivalent to *cognitis insidiis sibi paratis.* This use, however, is confined to a few participles; as, *audito, cognito, comperto* (in a passive sense), *explorato, desperato, nuntiato, edicto.*

Alexander, audito Dareum appropinquare cum exercitu, obviam ire constituit, Curt., v., 35, (13).

Excepto quod non simul esses, cetera laetus, Horat., *Ep.*

[§ 648.] *Note.*—The place of such an ablative is sometimes supplied by an adjective; as, Liv., xxviii., 35, *multi adnantes navibus, incerto prae tenebris quid peterent aut vitarent, foede interierunt;* i. e., *quum incertum esset*, which would be much more in accordance with the ordinary practice, Tacit., *Ann.*, i., 6, *juxta periculoso, ficta seu vera promeret;* iii., 60, *ipsorumque numinum religiones introspexit, libero, ut quondam, quid firmaret mutaretve.* Sometimes, though very rarely, a participle is found in the ablative absolute so independently, that the proposition following cannot even be conceived as its subject; as in Liv., xxii., 55, *quum, nondum palam facto, vivi* *mortuique promiscue complorarentur*; Tacit., *Ann.*, xi., 10, *in cujus amnis transgressu multum certato, pervicit Bardanes*; and Terent., *Hecyr.*, v., 1, 10, *Nam jam aetate ea sum, ut non siet, peccato, mi ignosci aequum*; i. e., *si peccatum fuerit.* In a similar passage in Cicero, *de Leg. Agr.*, ii., 2, in fin., we must read, according to the majority of MSS., *cujus errato*, instead of *cui, errato.* Some of these ablatives absolute, as *auspicato*, have by long usage become adverbs: see § 266.

[§ 649.] 9. The participle future passive has in the nominative (and in the construction of the accusative with the infinitive, in the accusative also) the signification of *necessity*, and less frequently that of *possibility: laudandus*, one who must be praised, or ought to be praised. The person by whom a thing must be done is expressed with this participle by the dative, and not by the preposition *ab.*

The neuter of this participle, joined with a tense of *esse*, retains the signification of necessity; as, *audendum est, moriendum est, omnibus hominibus moriendum est*, we must venture, we must die, &c. An accusative of the object, if the verb is transitive, is joined with this neuter only in the early and unclassical writers, as Plautus, Lucretius, and Varro, and sometimes also by the poets who are fond of ancient expressions (as Silius Ital., viii., 36; xi., 562; and xv., 105, on which passages see the notes of Drakenborch). Such an accusative is generally changed into the nominative, and the participle is made to agree with it in gender and number; e. g., *virtus laudanda est*, virtue must be praised, or, we must praise virtue; *omnes captivi occidendi sunt*, all the prisoners must be put to death, or, we must put to death, &c.; *haec via tibi ineunda (ingredienda) est*, you must take this road, or, this road must be taken by you.

Hence it is better to say, *quoniam aeternae poenae in morte timendae sunt*, than *aeternas quoniam poenas in morte timendum est*, as we read in Lucretius, i., 112. The only passages in which Cicero joins an accusative of the object with such a participle, are the following: *Cat. Maj.*, 2, *Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediendum sit, istuc, quo pervenisti, videre quale sit*; and Fragm., *p. Scaur.*, 13, *Obliviscendum nobis putatis matrum in liberos, virorum in uxores scelera?* Comp. Quintil., iv., 5, 17, *Quod tamen nemo sic accipiet, ut omnia credat audendum.*

Quum suo cuique judicio sit utendum, difficile factu est, me *id sentire semper, quod tu velis,* Cic., *de Nat. Deor.*, iii., 1.

Diligentia in omnibus rebus plurimum valet: haec praecipue colenda est nobis, haec semper adhibenda, Cic., *de Orat.*, ii., 35.

[§ 650.] *Note* 1.—The participle in *dus* never has the signification of *possibility* in classical prose, for although we frequently read in Cicero's work de Officiis, *intelligendum est*, in the sense of *intelligitur* or *facile potest intelligi*, still it implies, at the same time, that it is proper or becoming to see or understand. In like manner, a kind of moral obligation is expressed; *in Verr.*, iv., 59, *hi qui hospites ad ea quae visenda sunt ducere solent*, the things to be seen, the curiosities of towns; and iv., 60, *longum est commemorare, quae apud quosque visenda sunt tota Asia et Graecia.* A similar obligation is expressed in the following passages; Cic., *de Off.*, i., 31, *si Circe et Calypso mulieres appellandae sunt; de Fin.*, iii., 2, *quasi heluari libris, si hoc verbo in tam praeclara re utendum est;* Tusc., i., 1, *jam illa, quae natura, non litteris assecuti sunt* (Romani), *neque cum Graecia, neque ulla cum gente sunt conferenda;* i. e., *conferri debent.* In classical prose it signifies possibility only when joined with the particle *vix* (compare Bremi on Nep., *Att.*, 18); e. g., Cic., *de Orat.*, i., 21, *vix optandum nobis videbatur;* Caes., *Bell. Gall.*, v., 28, *vix erat credendum,* equivalent to *vix credi poterat.* Writers of the subsequent period use it in this sense with negative particles, and this use was extended by still later writers, who employ the participle fut. pass. in the sense of possibility as well as in that of necessity.

[§ 651.] *Note* 2.—*Ab* with the ablative is sometimes found in Cicero with the participle future pass. instead of the dative. In some cases he adopts this construction for particular reasons; as, *p. Leg. Man.*, 2, *aguntur bona multorum civium, quibus est a vobis et ipsorum et rei publicae causa consulendum,* for the two datives *quibus vobis* might, for a moment, prevent our understanding the passage, *p. Muren.*, 26, § 54; and *p. Planc.*, 3, § 8, on account of the parallel *ab* which precedes; and *p. Milon.*, in fin., *fortem et a vobis conservandum virum,* since the dative *vobis* might be taken as a dativus commodi (comp., also, *p. Sext.*, 18, § 41). Sometimes, however, *ab* is used without any special reason; as, *ad Fam.*, xiii., 16, *eos a se observandos et colendos putabat; ad Att.*, x., 4, *patris lenitas amanda potius ab illo quam tam crudeliter negligenda; p. Rab.*, 2, *sic enim existimare debetis, rem nullam majorem, magis periculosam, magis ab omnibus vobis providendam, ad populum Romanum esse delatam; in Rull.*, ii., 35, *non eos in deorum immortalium numero venerandos a vobis et colendos putatis? p. Leg. Man.*, 12, *atque haec a me in dicendo praetereunda non sunt.* Hence we are inclined to think that no alteration is needed in the passage of the same oration: *ne forte a vobis, quae diligentissime providenda sunt, contemnenda esse videantur.* But these are *all* the passages of Cicero, and their number is very small in comparison with the very numerous instances in which the rule is observed. We mention this to prevent beginners from believing that these exceptions are frequent, because three happen to occur in one oration.

[§ 652.] 10. In the remaining cases this participle has, likewise, occasionally the signification of necessity (e. g., Cic., *Philip.*, iii., 4, *a L. Bruto, principe hujus maxime conservandi generis et nominis);* but it much more frequently supplies the place of the participle present passive, that is, it has the meaning of a continued passive state; e. g., *occupatus sum in litteris scribendis*, in letters which are being written; *peritus rei publicae regendae.* A reference to future time, also, may be implied, but this arises from the connexion, and not from the participle itself; e. g., *consilium libertatis recuperandae; missus erat ad naves comparandas.* For the rest, see the chapter on the gerund.

[§ 653.] *Note.*—With the verbs *dare* and *tradere, mittere, concedere,* and *permittere, accipere,* and *suscipere, locare* and *conducere,* and others of a similar meaning, the purpose for which anything is given, sent, &c., is expressed passively by the future participle; e. g., *rex Harpago Cyrum infantem occidendum tradidit,* to be killed; Cicero, *Clodius uberrimas provincias verandas diripiendasque consulibus permisit; demus nos philosophiae excolendos; Lentulus attribuit nos trucidandos Cethego, ceteros cives interficiendos Gabinio, urbem inflammandam Cassio, totam Italiam vastandam diripiendamque Catilinae; quattuor columnas locavit dealbandas, ceteras aedificandas; conduxerat columnas faciendas;* Horace, *haec porcis comedenda relinques.* But the same may be expressed actively by means of *ad* with the gerund; e. g., *Scaevola nemini se ad docendum dabat; Caesar oppidum ad diripiendum militibus concessit; auctores nobis propositi sunt ad imitandum.* (The poets use the infinitive active; as, Horat., *Carm.,* i., 26, *Tristitiam et metus tradam protervis in mare Caspium portare ventis;* in prose it is a rare exception, and occurs only in the phrase *bibere dare,* in Cic., *Tusc.,* i., 26; or, *ministrare,* in Terent., *Andr.,* iii., 2, 4.) The construction of *curare* with the same participle also deserves to be noticed; e. g., *Conon muros dirutos a Lysandro reficiendos curavit,* he ordered them to be restored, or had them restored; *Fabricius perfugam reducendum curavit ad Pyrrhum,* he ordered him to be taken back; *funus ei satis amplum faciendum curavi,* I had him honourably buried. In the silver age we also find the expression *habeo faciendum,* I have to do, or must do; e. g., Plin., *Hist. Nat.,* Praef., *huic epistolae subjunxi, quid singulis contineatur libris, ne perlegendos eos haberes;* Tacit., *Ann.,* xiv., 44, *si nunc primum statuendum haberemus. Habeo facere,* I can do, occurs in Cicero. See § 562.

[§ 654.] 11. This participle should properly be formed only from active transitive verbs, but it is formed also from deponents which have a transitive meaning; e. g., *in imitando hoc scriptore,* i. e., if this writer is imitated. Of intransitive verbs, however, only the neuter of this participle is used with *est, erat,* &c.; e. g., *quiescendum est, dormiendum, eundum est.*

CHAPTER LXXXII.

USE OF THE GERUND.

[§ 655.] 1. The gerund is in form nothing else than the four oblique cases of the neuter of the participle future passive. It governs the case of its verb, and with regard to its signification it supplies the place of a declinable infinitive present active, and is a verbal substantive, just as in English the present participle is used as a verbal substantive. Thus we find the dative in Quintilian, xi., 2, 35.

illud ediscendo scribendoque commune est, this is common to learning by heart and writing; the ablative in Cicero, *Tusc.*, iii., 7, *discrepat a timendo confidere; Lael.*, 27, *amicitia dicta est ab amando.* Examples of the genitive are given above, § 425. The accusative presents a difference from the infinitive, for the latter, which is also used as an accusative (§ 597), has the power of an abstract noun, whereas the gerund expresses a real action; e. g., Senec., *de Benef.*, v., 10, *multum interest inter dare et accipere;* but, on the other hand, Cic., *de Fin.*, iii., 20, *Non solum ad discendum propensi sumus, sed etiam ad docendum.*

[§ 656.] 2. The relation of the gerund to the real participle future passive is this: as the gerund has an active meaning, e. g., *consilium scribendi*, the design of writing or to write, it may have an accusative as its object; as, *consilium scribendi epistolam*, and this construction may, without any change of meaning, be changed into the passive: *consilium scribendae epistolae*, the design of a letter to be written, or, that a letter should be written. The accusative is thus always changed into the case in which the gerund stood. This change into the passive may take place wherever no ambiguity is likely to arise; i. e., wherever the gender is distinguishable; hence it generally does not take place when the accusative, dependent upon the gerund, is the neuter of a pronoun or adjective; e. g., *studium illud efficiendi*, *cupido plura cognoscendi*, not *illius efficiendi*, or *plurium cognoscendorum*, because it would be impossible to see whether the genitives *illius* and *plurium* are masculine or neuter. Hence it is better to say *lex appellata est a suum cuique tribuendo*, than *a suo cuique tribuendo.* But, independently of this reason, the change of the active construction into the passive, with the participle future (which modern grammarians call *gerundivum*, to distinguish it from the gerund), is less frequent in some writers, Livy and Curtius for example, than in others.

[§ 657.] *Note* 1.—The passive construction is also found with *utor*, *fruor*, *fungor*, and *potior*, because these verbs were originally joined with an accusative, and sometimes are still so used in our writers. (See § 465.) Hence we read in Cicero, *de Fin.*, i., 3, *sapientia non paranda nobis solum, sed etiam fruenda est; de Off.*, ii., 12, *justitiae fruendae causà videntur olim bene morati reges constituti; de Off.*, i., 8, *expetuntur autem divitiae quum ad usus vitae necessarios, tum ad perfruendas voluptates; Tusc.*, iii., 7, *oculus probe affectus ad suum munus fungendum; in Verr.*, ii., 18, *omnia bona ei utenda ac possidenda tradiderat;* Caes., *Bell. Gall.*, iii., 6, *hostes in spem potiundorum castrorum venerant;* and thus we very frequently find in Livy and Curtius, *spes potiundae urbis, petrae.* As an exception, the same occurs with the verb *mederi*, which, in the early language, was likewise sometimes joined with the accusative, whence we find in Livy, viii., 36, and Vell. Pat., ii., 25, *medendis corporibus*. *Invidendus*, *poenitendus*, and *pudendus* have become adjectives.

[§ 658.] *Note* 2.—There are a few passages in good authors, in which the gerund is used in a passive sense; Cic., *in Verr.*, i., 18, *censendi causa haec frequentia convenit*, for the purpose of undergoing the census: *p. Flacc.*, 32, *si aliena censendo Decianus sua facere posset*; Vell. Pat., ii., 15, *ad censendum ex provinciis in Italiam revocare*; Cic., *ad Fam.*, vii., 3, *ades ad imperandum*; i. e., *ut imperetur tibi*; *Tusc.*, i., 23, *ceteris, quae moventur, hic fons, hoc principium est movendi*; Nep., *Att.*, 9, *spes restituendi*, the hope of being restored. See Bremi's note on this passage.

[§ 659.] 3. The particular cases in which the gerund, and, under the limitations above mentioned, the participle future passive are used, are the following:

(*a*) The genitive of the gerund is used after substantives and after relative adjectives. (See § 436.) In English, substantives and relative adjectives are followed either by "of," with the participle present, or by "to," with the infinitive; e. g., *ars dicendi*, the art of speaking; *discendi cupidus*, desirous to learn. Such substantives, among many others, are, *ars*, *causa*, *consilium*, *consuetudo*, *cupiditas*, *facultas*, *occasio*, *potestas*, *spes*, *studium*, *voluntas*. The ablatives *causā* and *gratiā* are also joined with the genitive of the gerund; e. g., *discendi causa*, for the sake or purpose of learning; *quidam canes venandi gratia comparantur.*

Note.—It must, however, be observed that with these and other substantives the infinitive may also be used (see § 598), when with a tense of *esse* they form a periphrasis for a verb which is joined with the infinitive, or when they supply the place of an adjective expression, of which the infinitive is the subject; e. g., Sallust, *Cat.*, 30, *quibus omnia honesta atque inhonesta vendere mos erat*, with whom it was a custom, or who were accustomed; Cic., *Tusc.*, i., 41, *tempus est abire*, it is time, that is, *tempestivum est*, it is proper to go; but we may also say *est* (i. e., *adest*) *tempus abeundi*; as in Quintil., xi., 3, 61, *jam tempus est dicendi, quae sit apta pronuntiatio*; Liv., ii., 53, *Mos, credo, non placebat, sine Romano duce exercituque socios propriis viribus consiliisque bella gerere*: here the accusative with the infinitive depends upon the whole construction, and more especially upon *placebat*, for else it would have been necessary to say *sociorum mos bella gerendi.* All other constructions, especially the infinitive after relative adjectives, are poetical.

Beate vivendi cupiditate incensi omnes sumus, Cicero.

Parsimonia est scientia vitandi sumptus supervacuos, aut ars re familiari moderate utendi, Senec., *de Benef.*, ii., 34.

Postremo Catilina dissimulandi causa aut sui expurgandi, sicuti jurgio lacessitus foret, in senatum venit, Sallust, *Cat.*, 31.

Epaminondas studiosus erat audiendi, Nep., *Epam.*, 3.

(b) If the verb governs the accusative, the passive construction with the participle future is *commonly* preferred.

Quis ignorat Gallos usque ad hanc diem retinere illam immanem ac barbaram consuetudinem hominum immolandorum? Cic., *p. Font.*, 10.

Inita sunt (a Catilina ejusque sociis) *consilia urbis delendae, civium trucidandorum, nominis Romani extinguendi*, Cic., *p. Muren.*, 37.

Timothĕus rei militaris (belli gerendi) *fuit peritus, neque minus civitatis regendae*, Nep., *Timoth.*, 1.

[§ 660.] *Note* 1.—The rule respecting the agreement of the participle with the noun in gender and number is apparently violated in the genitive of the personal pronouns, since *tui*, even when feminine, is joined with the masculine or neuter form of the participle; Plaut., *Trucul.*, ii., 4, 19, *quoniam tui videndi est copia*; Ovid, *Heroid.*, xx., 74, *copia placandi sit modo parva tui*, and *vestri* and *sui*, even when they are plural, are joined with the singular of the participle. Thus we read, in Liv., xxi., 41, *non vereor ne quis hoc me vestri adhortandi causa magnifice loqui existimet*; Cic., *de Divin.*, ii., 17, *doleo tantum Stoicos vestros Epicureis irridendi sui facultatem dedisse*; *in Cat.*, i., 3, *quum multi principes civitatis Romā non tam sui conservandi, quam tuorum consiliorum reprimendorum causā profugerunt*; and frequently in Caesar; e. g., *Bell. Gall.*, iii., 6, *neque sui colligendi hostibus facultatem relinquunt*; iv., 13, *in castra venerunt, sui purgandi causa.* No instance has yet been found of a feminine *mei* or *nostri* being joined with the mascul. (or neuter) of the participle, but there is no reason for doubting it. It must be supposed that this peculiarity arises from the singular form of these genitives, which are properly derived from the neuters *meum, tuum, suum, nostrum, vestrum* (analogous to the Greek *τὸ ἐμὸν, τὸ ἡμέτερον*). But with the demonstrative pronouns, *ejus, hujus, illius*, the rule respecting the agreement between the noun and participle is observed, although *ejus*, referring to a woman, is found with the genit. masc. of the participle, in Terent., *Phorm.*, i., 3, 24, and *Hec.*, iii., 3, 12 (for in *Phorm.*, v., 6, 40, this is only a correction of Bentley).

[§ 661.] A similar irregularity, but more difficult to explain, occurs in the combination of the genitive of the gerund with the genitive plural of substantives, instead of the accusative. It is found not only in some passages of Plautus and Terence, and frequently in Gellius, who was fond of reviving obsolete forms, but also in the following passages of Cicero, *de Invent.*, ii., 2, *ex majore enim copia nobis, quam illi, fuit exemplorum eligendi potestas*; *de Univ.*, § 9, *reliquorum siderum quae causa collocandi fuerit, quaeque eorum sit collocatio, in alium sermonem differendum est*; *in Verr.*, ii., 31, *homines quibus ne rejiciundi quidem amplius quam trium judicum praeclarae leges Corneliae faciunt potestatem*; *in Verr.*, iv., 47, *earum autem rerum nullam sibi iste neque infitiandi rationem, neque defendendi facultatem reliquit*; *Philip.*, v., 3, *Agitur, utrum M. Antonio facultas detur opprimendae rei publicae, caedis faciendae bonorum, diripiendae urbis, agrorum suis latronibus condonandi, populum Romanum servitute opprimendi: an horum nihil facere ei liceat.* It once occurs in Cicero with the genit. plur. of a pronoun; *de Fin.*, v., 7, *eorum* (for *ea*) *adipiscendi causa.* Comp. Sueton., *Aug.*, 98, *permissa licentia diripiendi pomorum*, with the remarks of the commentators. We are of opinion that the noun, which properly depends upon the gerund, is by some confusion, of which instances occur in every language, connected and made to depend upon the substantive. Suetonius, e. g., might have said *licentia diripiendi poma*, or *licentia pomorum diripiendorum*; but what he does say is a combination of both. Another method of explaining this peculiarity is adopted by Kritz (on Sallust, *Cat.*, 31), who thinks that the gerund and the leading substantive are so closely united as to constitute only one idea, and form, as it were, only one compound word; as, *eligendi potestas* (elective power), *exemplorum* (of examples). But see Madvig on Cic., *de Fin.*, i., 18, § 60.

[§ 662.] *Note* 2.—The genitive in general serves to express quality in the case of a substantive joined to an adjective; and hence the genitive, not only of a gerund, but of a substantive joined with the participle future passive and *esse*, is used in the sense of "having a tendency to a thing," or, "serving a certain purpose;" e. g., Sallust, *Cat.*, 6, *Regium imperium initio conservandae libertatis atque augendae rei publicae fuerat*; Caes., *Bell. Alex.*, 65, *quum multa contra morem consuetudinemque militarem fierent, quae dissolvendae disciplinae severitatisque essent*; Liv., xxvii., 9, *haec prodendi imperii Romani, tradendae Hannibali victoriae sunt*; xl., 29, *lectis rerum summis quum animadvertisset pleraque dissolvendarum religionum esse, L. Petillio dixit, sese eos libros in ignem conjecturum esse.* The same construction occurs frequently in this author; comp. iii., 39, and xxxviii., 50, *nihil tam aequandae libertatis esse,* and v., 3, with the notes of Gronovius and Drakenborch. *Esse* must be understood in Sallust, *Jug.*, 88, *quae postquam gloriosa modo neque belli patrandi cognovit*; and in direct connexion with a substantive in Sallust's speech of Lepidus, in the *Fragm. Hist.*, lib. i., *Sulla eo processit, ut nihil gloriosum nisi tutum et omnia retinendae dominationis honesta aestumet*; i. e., *omnia quae sunt dominationis retinendae.* In Cicero this use of the genitive with *esse* occurs only *de Leg.*, ii., 23, *Cetera in duodecim* (tabulis) *minuendi sunt sumptus lamentationisque funeris*; and *in Verr.*, ii., 53, *ut studia cupiditatesque honorum atque ambitiones ex omnibus civitatibus tolleret, quae res evertendae rei publicae solent esse*, which, according to the above examples, it is better to consider as a genitive than as a dative, for which Garatoni takes it.

(Carthagine) *pro se quisque quae diutinae obsidionis tolerandae sunt, ex agris convehit*, Liv., xxx., 9.

[§ 663.] *Note* 3.—It is a deviation from the ordinary principles of the Latin Syntax, and a decided imitation of the Greek idiom, to use the genitive of the gerund to express a purpose or intention (it does not occur in Cicero), for this is generally expressed by the addition of *causā*, or by the dative of the gerund. (See § 764.) Another irregular use of the genitive of the gerund, instead of the infinitive, occurs in Tacit., *Ann.*, ii., 43, *Plancinam haud dubie Augusta monuit muliebri aemulatione Agrippinam insectandi*, though the genitive may, perhaps, be explained as dependent upon *monere*; but in *Ann.*, xiii., 26, *nec grave manumissis, per idem obsequium retinendi libertatem, per quod assecuti sunt*; xv., 21, *maneat provincialibus potentiam suam tali modo ostentandi*; and xv., 5, *Vologesi vetus et penitus infixum erat arma Romana vitandi*—the genitive of the gerund is used quite in the sense of the infinitive, and can scarcely be explained otherwise than by the ellipsis of *negotium*, *τὸ τοῦ φεύγειν*. Compare the observations of Gronovius on Livy, xxxv., 49.

[§ 664.] 4. The dative of the gerund is used after adjectives which govern this case (§ 409), especially after *utilis*, *inutilis*, *noxius*, *par*, *aptus*, *idoneus*, and after verbs and other expressions denoting a purpose or design. In this sense, however, it is much more common, at least in Cicero, to use *ad* with the accusative of the gerund, or a clause with *ut*. (The expressions which, from their meaning, are most frequently joined with the dative of the gerund, are, *studere*, *intentum esse*, *tempus impendere*, *tempus* *consumere* or *insumere, operam dare, sufficere, satis esse, deesse* and *esse*, in the sense "serving for," "being adequate to." In the language of the silver age, however, the dative is not limited to particular expressions, but is used very extensively, chiefly after verbs of motion, to express the purpose.) The participle future passive, as was remarked above, is used much more frequently than the dative of the gerund with *ad* and the accusative.

Aqua nitrosa utilis est bibendo, Plin., *Hist. Nat.*, xxxvi., 6.

Non fuit consilium socordia atque desidia bonum otium conterere, neque vero agrum colendo aut venando intentum aetatem agere, Sallust, *Cat.*, 4.

Brutus quum studere revocandis in urbem regibus liberos suos comperisset, secūri eos percussit, Flor., i., 9.

Tiberius quasi firmandae valetudini in Campaniam concessit, Tacit., *Ann.*, iii., 31.

Note 1.—*Esse* with the dative of the gerund is usually explained by the ellipsis of *idoneus*, but it is better not to have recourse to an ellipsis, and to consider it analogous to the expression *auxilio alicui esse*. Thus we read in Cicero, *non solvendo esse*, to be insolvent; in Livy, ii., 8, *divites, qui oneri ferendo essent*, able to bear the burden; xxvii., 25, *rem publicam esse gratiae referendae*, able to show its gratitude; and in Celsus, viii., 10, 7, *medicamenta, quae puri movendo sunt*. We must add the political expression *scribendo affuerunt*; i. e., at the drawing up of a senatus consultum, there were present.

[§ 665.] *Note* 2.—The dative of the gerund is generally, also, used with the names of *dignities* and *offices*; e. g., *decemviri legibus scribendis*, the ten commissioners for drawing up a code of laws; *duumvir*, or, *quindecimvir sacris faciundis*; *triumvir agro dando*; *triumvir coloniis deducendis, juventuti conquirendae, senatui legendo*; *tresviri rei publicae constituendae*, and also with the word *comitia*; as in Livy, *comitia regi creando, creandis decemviris*, though here the genitive may also be used.

[§ 666.] 5. The accusative of the gerund is always dependent upon prepositions, most frequently upon *ad* (to), or *inter* (during or amid), but sometimes, also, upon *ante, circa*, and *ob*. The change into the passive construction, with the participle future, takes place almost invariably when the gerund governs an accusative.

Mores puerorum se inter ludendum simplicius detĕgunt, Quintil., i., 3.

Musicen natura ipsa nobis videtur ad tolerandos facilius labores velut muneri dedisse, Quintil., i., 10, 16.

Note.—The beginner must particularly attend to the use of the gerund (without a noun) with *inter*, which is equivalent to our "during;" or "amid;" e. g., *inter eundum, inter bibendum, inter ambulandum, inter vapulandum.*

[§ 667.] 6. The ablative of the gerund is used: *(a)*

Without a preposition, as an *ablativus instrumenti.* *(b)* With the prepositions *ab*, *de*, *ex*, and *in.* In the first case the construction is commonly, and in the latter always, changed into the passive when the gerund governs an accusative. The accusative of a neuter pronoun or adjective alone is generally retained. (See § 656, and the last of the following passages.)

Hominis mens discendo alitur et cogitando, Cic., *de Off.*

Caesar dando, sublevando, ignoscendo, Cato nihil largiundo gloriam adeptus est, Sallust, *Cat.*, 54.

Superstitione tollenda non tollitur religio, Cic., *de Divin.*, ii., in fin.

Fortitudo in laboribus periculisque subeundis cernitur, temperantia in praetermittendis voluptatibus, prudentia in delectu bonorum et malorum; justitia in suo cuique tribuendo, Cic., *de Fin.*, v., 23.

Note.—The ablative of the gerund is very rarely employed in any other way; Cic., *de Off.*, i., 15, *nullum officium referenda gratia magis necessarium est*, instead of *relatione gratiae*; Liv., vi., 14, *nec jam possidendis publicis agris contentos esse*, instead of *possessione agrorum.* To the prepositions found with the ablative of the gerund we must add *pro*, which occurs in a passage of Livy, xxiii., 28, *pro ope ferenda sociis pergit ire ipse ad urbem dedi tam nuper in fidem Romanorum oppugnandam*, instead of giving assistance to his allies. An irregular use of the ablat. of the gerund occurs in Tacit., *Ann.*, xiv., 4, *Nero matrem prosequitur abeuntem, artius oculis et pectori haerens, sive explenda simulatione seu periturae matris supremus aspectus quamvis ferum animum retinebat*, where the ablat. is employed for the dative; *Ann.*, iii., 19, *is finis fuit ulciscenda Germanici morte*; here the ablative implies time: "in avenging the death of Germanicus."

CHAPTER LXXXIII.

USE OF THE SUPINE.*

[§ 668.] 1. THE two supines are, in form, cases of a verbal substantive of the fourth declension. The first supine, or that in *um*, is the accusative, and the second, or that in *u*, may be either the dative or the ablative, according to § 81. But with regard to construction, the supine in *um* remains a true part of a verb, for it does not govern the genitive, but the case of the verb. The supine in *u* does not govern any case, and for this reason we assign to it a passive meaning.

2. The supine in *um* is used with verbs which express motion to a place; e. g., *ire*, *proficisci*, *contendere*, *pergere*,

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* [Consult note on page 120.]—*Am. Ed.*

festinare, venire, mittere, trajicere; and it indicates the object; e. g., *cubitum ire,* to go to sleep; *exploratum, speculatum, aquatum, frumentatum, pabulatum mittere, oratum obsecratumque venire;* or, with a case depending on the supine, Cicero, *mittit rogatum ea vasa;* Livy, *legati venerunt questum injurias et res repetitum;* Virgil, *non ego Graiis servitum matribus ibo.* The same meaning is implied in the expression, *alicui nuptum dare* (or *tradere, collocare),* to give a woman in marriage. But the Latin writers in general prefer using the gerund in the accusative with *ad,* or in the genitive with *causa,* or the participle future active instead of the supine.

Philippus Argis a Pausania, quum spectatum ludos iret, juxta theatrum occisus est, Nep., *de Reg.,* 2.

[§ 669.] *Note.—Eo, is, it,* with the supine, literally signifies "I go to do a thing," and hence "I intend," or "am going to." Instances of this meaning occur in Plautus and Terence, and in the prose of the period after the time of Cicero, who himself does not make use of it (comp. Cic., *ad Fam.,* xiv., i., 5), for the periphrastic conjugation by means of *esse* and the participle future active expresses the same meaning; e. g., Terent., *Andr.,* i., 1, 107, *Mea Glycerium, quid agis? cur te is perditum? Heaut.,* ii., 3, 74, *in mea vita tu tibi laudem is quaesitum, scelus?* villain, do you intend to acquire fame at the cost of my life? In like manner, Sallust, *Jug.,* 85, *ubi se flagitiis dedecoravere turpissimi viri, bonorum praemia ereptum eunt;* and in the infinitive, Liv., xxviii., 41, *qui te in Italia retineret, materiam gloriae tuae isse ereptum videri posset;* in the same chapter, *Hoc natura prius est, quum tua defenderis, aliena ire oppugnatum.* In dependent clauses, however, this mode of speaking is used as a mere circumlocution for a simple verb, the relation to the future being implied in the conjunction or (with the infinitive) in the leading verb; Sallust, *Cat.,* 52, *Sint sane misericordes in furibus aerarii, ne illi sanguinem nostrum largiantur, et, dum paucis sceleratis parcunt, bonos omnes perditum eant,* equivalent to *perdant;* Liv., xxxii., 22, *obtestatus filium, ut consulere Achaeos communi saluti pateretur, neu pertinacia sua gentem universam perditum iret;* i. e., *perderet;* Sallust, *Jug.,* 68, *ultum ire injurias festinat;* i. e., *ulcisci;* Liv., xxxix., 10, *vitricus ergo tuus pudicitiam, famam, spem vitamque tuam perditum ire hoc facto properat;* Curt., x., 25 (comp. Tacit., *Ann.,* xvi., 1), *Meleagri temeritatem armis ultum ire decreverant;* Tacit., *Ann.,* xiii., 17, *illusum esse,* instead of *illusisse;* xii., 45 (belli causas confingit, se) *eam injuriam excidio ipsius ultum iturum,* for *ulturum esse.*

But it must be observed that the form of the infinitive future passive, *perditum iri,* is derived from the proper signification of *perditum ire,* to go to destroy, the notion of going or intending easily passing over into that of futurity.

[§ 670.] 3. The supine in *u* has a passive sense, and is used after the substantives *fas, nefas,* and *opus,* and after the adjectives *good* or *bad, agreeable* or *disagreeable, worthy* or *unworthy, easy* or *difficult,* and some others of similar meaning. Of the adjectives which are joined with this supine, the following occur most frequently: *honestus, turpis, jucundus, facilis, incredibilis, memorabilis, utilis,* *dignus* and *indignus*. But the number of these supines actually in use in good prose is very small, and almost limited to the following: *dictu*, *auditu*, *cognitu*, *factu*, *inventu*, *memoratu*, to which we may add *natu* (by birth, according to age), which occurs in the expressions *grandis*, *major*, *minor*, *maximus*, and *minimus natu*. But we also find *magno natu*, of an advanced age, and *maximo natu filius*, the eldest son, where *natu* is the ablative of a verbal substantive.

Later prose writers, however, use a great many other supines in *u*, and it cannot be denied that this form adds considerably to the conciseness of the Latin language.

Pleraque dictu quam re sunt faciliora, Liv., xxxi., 38.
Quid est tam jucundum cognitu atque auditu, quam sapientibus sententiis gravibusque verbis ornata oratio? Cic., *de Orat.*, i., 8.

[§ 671.] *Note.*—The best writers, however, prefer using *facilis*, *difficilis*, and *jucundus* with *ad* and the gerund, *res facilis ad judicandum*, *ad intelligendum*; or the neuter (it is easy, &c.) with the infinitive active, *facile est invenire*, *existimare*, *cognoscere*. In some cases there exist verbal nouns; as, *lectio*, *cognitio*, *potus*, which are used in the dative or ablative in the same sense as the supines *lectu*, *cognitu*, *potu*; e. g., Plin., *Hist. Nat.*, xxiii., 8, *arbutus fructum fert difficilem concoctioni*; vi., 8, *aqua potui jucunda*; and Cicero frequently says *res cognitione dignae*. *Dignus* is most commonly followed by the relative pronoun with the subjunctive (see § 568), and it is only the poets and later prose writers that join it with the infinitive passive.

SYNTAXIS ORNATA.

The preceding portion of this Grammar contains the rules according to which the forms of the declinable parts of speech (cases, tenses, and moods) are employed in the Latin language for the purpose of forming sentences. Hence that section is called *syntaxis regularis*. If we observe those rules, the language (whether spoken or written) is grammatically correct (*emendata*, *grammatica*). It now remains to treat of certain peculiarities of the Latin idiom which we meet with in the works of the best authors, and the use of which gives to the language its peculiar Latin colouring (*color Latinus*, *Latine scribere*). A systematic collection of remarks of this kind is commonly termed *syntaxis ornata*.

These remarks, however, cannot be reduced to fixed rules, and their application must be left entirely to the discretion of the individual writer; for when used too frequently or improperly, they render the Latin style affected and unpleasant, instead of embellishing it. The beginner must also beware of supposing that the following remarks contain the whole secret of a good Latin style. A good style depends for the most part upon the application of general principles in expressing correct thoughts in an appropriate manner. These principles are the same for all languages, and are explained in Rhetoric, a distinct and highly important branch of mental cultivation. But we are here offering a supplement to the Latin syntax, and can accordingly discuss only those points which are either peculiar to the Latin language as a language, or, at least, belong to it more peculiarly than to the English, with which alone we have here to compare it. Many peculiarities have already been discussed in the syntax, especially in the notes, and it will not be difficult to find them by means of the index.

We shall comprise all we have to say under four heads: 1. *Peculiarities in the Use of the Parts of Speech*; 2. *Pleonasm*; 3. *Ellipsis*; 4. *Arrangement of Words and Structure of Periods.*

CHAPTER LXXXIV.

PECULIARITIES IN THE USE OF THE PARTS OF SPEECH.

A. Substantives.

[§ 672.] 1. The place of an adjective, in case of a particular stress being laid upon it, is often supplied by a substantive expressing the quality in the abstract, and the other substantive is accordingly joined to it in the genitive; e. g., *in hac (tanta) varietate studiorum consensus esse non potest*, i. e., *in his tam variis studiis*; Cic., *de Orat.*, iii., 35, *quum Aristoteles florere Isocratem nobilitate discipulorum videret*, i. e., *nobilibus* or *claris discipulis*; *p. Rosc. Am.*, 17, *in hanc calamitatem venit propter praediorum bonitatem et multitudinem.*

[§ 673.] 2. In stating the *age* at which a person performed any action, it is not customary in Latin to use the abstract nouns *pueritia*, *adolescentia*, *juventus*, *senectus*,

&c., with the preposition *in*, but the concrete nouns *puer*, *adolescens*, *juvenis*, *senex*, &c., are joined to the verb (§ 304). The same frequently takes place in stating the number of years that a person has lived, provided there are adjectives ending in *enarius* with this meaning; as, *tricenarius*, *sexagenarius*, *octogenarius*, perhaps also *vicenarius*, *septuagenarius*, *nonagenarius* (see § 119). Those in *ennis*, from *annus*, are less frequently used in the sense of substantives.

[§ 674.] 3. When official titles are used to indicate time, the concrete nouns usually take their place; e. g., instead of *ante* or *post consulatum Ciceronis*, it is preferable to say *ante* or *post Ciceronem consulem;* and instead of *in consulatu Ciceronis*, it is better to use the ablat. absolute, *Cicerone consule;* and, in like manner, with the substantive pronouns, *ante* or *post te praetorem* is more common than *ante* or *post praeturam tuam*, and *te praetore* is better than *in praetura tua*.

[§ 675.] 4. Sometimes abstract nouns are used instead of concrete ones; thus we frequently find *nobilitas* for *nobiles*, *juventus* for *juvenes*, *vicinia* for *vicini*, *servitium* for *servi*, *levis armatura* for *leviter armati*. Other words of this kind; as, *remigium* for *remiges*, *matrimonium* for *uxores*, *ministerium* for *ministri*, and *advocatio* for *advocati*, are less common, and occur only here and there. See Drakenborch on Livy, iii., 15, and on Silius Ital., xv., 748. *Adolescentia* is not used in this way; it only signifies the age of an *adolescens*, but is never equivalent to *adolescentes*, as *juventus* is to *juvenes*.

We must add that the neuters *nihil* and *quidquam* are sometimes used instead of the masculines *nemo* and *quisquam*, as in the expressions *hoc victore nihil moderatius est; non potest insipiente fortunato quidquam fieri intolerabilius*, Cic., *Lael.*, 15.

[§ 676.] 5. Names of nations are used as adjectives, and joined to other substantives which denote persons; as, *miles Gallus*, *Syrus philosophus*. Comp. § 257.

The use of substantives in *tor* and *trix* as adjectives has been sufficiently explained above (§ 102). They are most frequently joined as predicates to the substantive *animus*, as in Sallust, *animus Catilinae cujuslibet rei simulator ac dissimulator; animus rector humani generis*, &c.

The substantive *nemo* (nobody) is frequently joined to other substantive denoting male persons, in such a way, that it becomes equivalent to the adjective *nullus;* Cic., *de Orat.*, i., 28, *saepe enim soleo audire Roscium, quum ita dicat, se adhuc reperire discipulum, quem quidem probaret, potuisse neminem; Tusc.*, v., 22, *adhuc neminem cognovi poetam, qui sibi non optimus videretur; de Off.*, iii., 2, *ut nemo pictor esset inventus, qui Coae Veneris eam partem, quam Apelles inchoatam reliquisset, absolveret*; *de Orat.*, i., 4, *nemo fere adolescens non sibi ad dicendum studio omni enitendum putavit.* Sometimes we even find *homo nemo;* as, Cic., *ad Fam.*, xiii., 55, *tum vero, posteaquam mecum in bello atque in re militari fuit, tantam in eo virtutem, prudentiam, fidem cognovi, ut hominem neminem pluris faciam; de Leg.*, ii., 16, *quum nemo vir bonus ab improbo se donari velit. Quisquam*, which has likewise the value of a substantive, sometimes follows the same principle; hence we find *quisquam homo*, *quisquam civis;* and *homo* itself is joined pleonastically to nouns expressing age; as, *homo adolescens*, *homo juvenis;* this, however, may be explained by the fact of *adolescens* and *juvenis* being properly adjectives. *Nullus* and *ullus*, on the other hand, are used as substantives, instead of *nemo* and *quisquam*, especially the genitive *nullius* and the ablative *nullo*, *neminis* not being used at all, and *nemine* very rarely. See the manner in which Cicero varies his expression in *p. Muren.*, 40, *si injuste neminem laesit, si nullius aures voluntatemve violavit, si nemini, ut levissime dicam, odio nec domi, nec militiae fuit; de Off.*, i., 4, *honestum vere dicimus, etiamsi a nullo laudetur, natura esse laudabile; Lael.*, 9, *ut quisque sic munitus est, ut nullo egeat.*

[§ 677.] 6. *Nihil*, properly a substantive, is used adverbially as an emphatic *non* (like the Greek *οὐδόν* for *οὐ*), in the sense of "in no way," "in no respect;" e. g., *nihil me fallis, nihil te impedio, nihil te moror, Graeciae nihil cedimus;* Terent., *Andr.*, init., *nihil istac opus est arte;* Cic., *in Rull.*, ii., 23, *Pompeius beneficio isto legis nihil utitur;* Liv., iv., 33, *ea species nihil terruit equos;* xxii., 45, *nihil consulto collegā;* xxxviii., 40, *Thraces nihil se moverunt.* Also with adjectives, Liv., iv., 9, *nihil Romanae plebis similis;* Sallust., *Cat.*, 17, *Senatus nihil sane intentus. Nonnihil* is likewise used adverbially in the sense of "to some extent," "in some measure;" e. g., Cic., *ad Fam.*, iv., 14, *nonnihil me consolatur quum recor-*

dor. *Quidquam*, like *nihil*, is also used as an adverb; as, Cic., *de Invent.*, ii., 27, *ne hoc quidem ipso quidquam opus fuit.* Respecting *aliquid*, e. g., *res aliquid differt*, see § 385, and compare what is said of *quid* in § 711.

[§ 678.] 7. Some substantives are used frequently for the purpose of forming circumlocutions, especially *res*, *genus*, *modus*, *ratio*, *animus*, and *corpus*.

Res is often used for the neuter of pronouns and adjectives (see above, § 263), in such a manner that sometimes even references to the preceding *res* are expressed by a neuter; as, Cic., *de Divin.*, i., 52, *earum rerum utrumque;* Sallust, *Jug.*, 102, *humanarum rerum pleraque fortuna regit;* Liv., xliii., 17, *nequis ullam rem magistratibus Romanis conferret, praeterquam quod senatus censuisset;* Cic., *de Divin.*, ii., 57, *mens provida rerum futurarum, ut ea non modo cernat*, &c.

Genus is used in circumlocutions like the English *kind*, *regard*, *respect;* *in hoc genere*, in this respect; *quo in genere*, in which respect; *in omni genere te quotidie desidero*, in every respect: in like manner, *omni genere virtutis florere*, "to be possessed of every virtue," instead of which we at least should be inclined to say *virtute omnis generis.*

Modus very frequently serves as a circumlocution for adverbs (like the English *way* or *manner*); in this manner, *hoc* or *tali modo*, or with the preposition *in: in hunc modum locutus est*, *majorem in modum peto* (I beg more urgently), *mirum* (*mirabilem*, *incredibilem*) *in modum gaudeo*, *miserandum in modum necatus est*, *servilem in modum cruciari.* *Ad* is found less frequently; e. g., Cicero, *Est igitur ad hunc modum sermo nobis institutus;* Caesar, *Ipsorum naves ad hunc modum factae armataeque erant.* The genitive *modi* with a pronoun supplies the place of the *pronomina qualitatis* (§ 130), which are either wanting, or not much used. Thus, *cujusmodi* is used for *qualis;* *hujusmodi*, *istiusmodi*, *ejusmodi*, *ejusdemmodi*, for *talis*, and *cujusdammodi* for the indefinite pronomen qualitatis, which does not exist.

Ratio properly signifies "an account," and is also used in the same sense as the English "on account of;" e. g., Cicero, *propter rationem belli Gallici*, equivalent to *propter bellum Gallicum;* *in Verr.*, i., 40, *multa propter rationem brevitatis ac temporis praetermittenda existimo*, for the sake of brevity, *brevitatis causā.* Sometimes, however, this explanation is inapplicable, and we must have recourse to the supposition of a mere circumlocution; e. g., *in Verr.*, iv., 49, *oratio mea, aliena ab judiciorum ratione*, instead of *a judiciis;* *p. Muren.*, 17, *quod enim fretum, quem Euripum tot motus, tantas, tam varias habere putatis agitationes fluctuum, quantas perturbationes et quantos aestus habet ratio comitiorum?* instead of *comitia;* and in the same chapter, *Nihil est incertius vulgo, nihil obscurius voluntate hominum, nihil fallacius ratione tota comitiorum*, than the whole character of the comitia, τὸ τῶν ἀρχαιρεσιῶν; comp. the same speech, chap. 2, *praecipere tempestatum rationem et praedonum;* *de Off.*, ii., 17, *tota igitur ratio talium largitionum vitiosa est, sed interdum necessaria*, instead of *tales largitiones omnes*, which, however, would be less idiomatic.

Animus (and the plural *animi*, when several persons are spoken of) is often used as a periphrasis for the person himself, but only when the feelings of a person are spoken of. Thus we say, e. g., *animus* (meus) *abhorret ab aliqua re*, instead of *ego;* and in like manner, *animum contineo* or *submitto*, instead of *me;* *cogitare aliquid cum animo suo*, *statuere apud animum suum*, *pro animi mei voluntate*, and very frequently *animum alicujus movere*, *commovere*, *turbare*, *offendere*, &c.

Corpus is used in some expressions instead of the personal pronoun; e. g., *imponere corpus lecto*, to go to bed; *levare corpus in cubitum*, to lean upon the elbow; *corpus applicare stipiti*, to lean against a tree; *librare corpus*, to swing one's self.

[§ 679.] 8. The periphrasis, by means of *causā* and *operā*, is common in ordinary language; hence it has been noticed above, § 454 and 455. *Gratiā* is used in the same sense as *causā*, but less frequently; e. g., Cic., *de Nat. Deor.*, ii., 63, *tantumque abest ut haec bestiarum causa parata sint, ut ipsas bestias hominum gratia generatas esse videamus; ergo* (originally ἔργῳ), which has the same meaning, occurs still more rarely, and chiefly in early juridical language; e. g., in the formula in Cic., *ad Att.*, iii., 23, *si quid contra alias leges hujus legis ergo factum est; de Opt. Gen. Or.*, 7, *donari virtutis ergo benivolentiaeque.*

Nomen, also, belongs to this class of substantives, inasmuch as the ablative *nomine* (in respect of) is often used in the sense of "on account of," or, "on the part of;" e. g., Cic., *p. Muren.*, 38, *neque isti me meo nomine interfici, sed vigilantem Consulem de rei publicae praesidio demovere volunt; ad Quint. Frat.*, ii., 2, *Quod ad me Lentuli nomine scripsisti, locutus sum cum Cincio.*

[§ 680.] 9. Names of nations are very often used for those of countries, and many names of countries very seldom occur at all. (See § 95.) In Nepos we read, *in Persas proficisci, ex Medis ad adversariorum hibernacula pervenit, in Lucanis aliquid fecit*, and similar expressions are of very frequent occurrence in other writers also, *in Colchos abiit, in Bactrianis Sogdianisque urbes condidit;* and we can only say *in Volscis res bene gestae sunt, in Aequis nihil memorabile actum, in Sabinis natus, versatus*, for there are no names for the countries inhabited by these people; in like manner, there is no name (at least in Latin writers) for the town of the *Leontini*, who are mentioned so frequently. Hence verbs are joined with names of nations, which are properly applied only to countries; thus we commonly read in the historians *vastare, devastare*, and also *ferro atque igni vastare*; e. g., *Samnites*, instead of *agros Samnitium*. Liv., xxiii, 43, *Nolani in medio siti;* and names of nations, on the other hand, are construed as names of towns; e. g., Liv., xxiv., 30, *Leontinos ire*, and Cicero often has *Leontinis, Centuripinis* instead of *in Leontinis*, &c.

[§ 681.] 10. Verbal substantives are sometimes joined with the case governed by the verb from which they are derived. There is only one instance of the accusative in Plaut., *Asin.*, v., 2, 70, *Quid tibi huc receptio ad te est vi-*

rum meum? but the dative is more frequent, Cic., *de Leg.*, i., 15, *Justitia est obtemperatio scriptis legibus institutisque populorum; Topic.*, 5, *traditio alteri; p. Planc.*, 1, *quum tam multos et bonos viros ejus honori viderem esse fautores;* Liv., xxiii., 35, *praeceperat, ne qua exprobratio cuiquam veteris fortunae discordiam inter ordines sereret.* Hence Cicero says, *reditus Romam, Narbone reditus, adventus in Italiam, domum itio*, and Caesar, *domum reditio.* The dative, which is often joined to the words *legatus, praefectus*, and *accensus*, instead of the genitive, is of a different kind, these words being originally participles, and therefore admitting both constructions, *legatus Luculli* and *Lucullo, praefectus castrorum* and *praefectus urbi.*

B. *Adjectives.*

[§ 682.] 1. An adjective is sometimes used in Latin where in English we employ an adverb. This is the case when the state or condition of the subject *during an action* is described, and when the action remains the same, in whatever state the subject may be. Hence we say, *Socrates venenum laetus hausit: invitus dedi pecuniam; imprudens in hoc malum incidi; si peccavi insciens feci; nemo saltat sobrius; perterritus, trepidus*, or, *intrepidus ad me venit;* but we may say, *tardus* or *tarde ad me venisti, laetus* or *laete vivit, libens hoc feci* or *libenter hoc feci*, since here the action itself may be conceived as being modified. In such cases the poets are always more inclined to use the adjective, either because it has more of a descriptive power, or because they like to deviate from ordinary practice. Horace, e. g., says, *domesticus otior, vespertinus tectum peto;* and Persius, *te juvat nocturnis impallescere chartis*, instead of which the adverbs *domi, vesperi*, and *noctu* would be used in prose. But it must be remarked, in general, that the Latin language is partial to expressing adverbial modifications by an adjective or participle joined to the substantive; e. g., *mortuo Socrati magnus honos habitus est*, where we should say, "great honour was paid to Socrates after (his) death;" Nep., *Att.*, 3, *Quamdiu affuit, ne qua sibi statua poneretur restitit, absens prohibere non potuit*, in his absence; Liv., xxi., 25, *praetor effusum agmen ad Mutinam ducit*, he led the army, without keeping it together, to Mutina.

[§ 683.] 2. The *origin* from a place or country is generally expressed by adjectives formed from the names of the places, and not by the names themselves, unless we prefer the circumlocution by means of the participles *natus, ortus, profectus.* E. g., "Thrasybulus of Athens" is in Latin *Thrasybulus Atheniensis;* and, in like manner, *Gorgias Leontinus, Protagoras Abderites, Prodicus Ceus,* &c. Livy often uses *ab;* as, i., 50, *Turnus Herdonius ab Aricia;* iv., 3, *Turquinius incola ab Tarquiniis;* Caesar prefers the ablative alone; as, *Bell. Civ.*, i., 24, *Cn. Magius Cremona,* comp. iii., 71. The tribe to which a person belongs is expressed by the ablative alone; e. g., *Ser. Sulpicius, Lemoniā, Rufus; Q. Verres Romiliā; C. Claudius C. F. Palatinā.*

Note.—Adjectives of this kind belong to the name, and serve to distinguish the person from others of the same name. There are some adjectives which the Romans did not like to join to a proper name: they would not have said, e. g., *Socrates sapiens,* but would have put it in the form of apposition, *Socrates, homo sapiens,* or *sapientissimus.* See § 796.

[§ 684.] 3. It is a very common practice in Latin to use adjectives derived from proper names instead of the genitive of those names. Hence we say, e. g., *Ciceroniana simplicitas,* the simplicity of Cicero; *Hercules Xenophonteus,* Hercules in Xenophon, i. e., according to the description of Xenophon; *proelium Cannense,* the battle of Cannae; *bellum,* in particular, is frequently joined with an adjective derived from the nation or king against whom war was carried on; e. g., *bellum Mithridaticum, Cimbricum, Marsicum, Punicum,* &c. On the same principle, the possessive pronouns are used instead of the personal ones with a preposition, especially with the words *epistola* and *litterae; multas litteras tuas uno tempore accepi, tuas litteras expecto, nunquam epistolam meam legisti nisi manu mea scriptam.*

Note.—This is less frequently the case with adjectives derived from appellative nouns, as the derivation is not so easily made. But wherever there are such adjectives, they are usually employed in preference to the genitive; hence *herilis filius,* the son of the master; *fulgor avitus,* the fame of the grandfather; *amorem servilem objicere,* a love affair with a slave: with *bellum; bellum sociale, bellum servile,* instead of which, however, *bellum sociorum, servorum* is more frequent. We must here, also, mention the adjectives in *arius* derived from substantives, and denoting a trade or profession; as, *negotium vinarium,* wine business; *negotiator vinarius,* a wine-merchant; *mercator frumentarius,* a corn-merchant; *institor unguentarius, medicus ocularius.* See § 252.

But it also happens very frequently that the English use an adjective where the Latin language must have recourse to the genitive of a substantive; as, mental contemplation, *contemplatio mentis;* literary occupation *litterarum studia,* &c.

[§ 685.] 4. The adverbial expressions denoting *at*, *in* or *on a place* are generally expressed in Latin by adjectives; e. g., *in summa arbore*, on the top of a tree; *in media urbe*, in the midst of the city; *sol in medio mundo situs est;* Terence, *quis est hic senex, quem video in ultima platea?* whom I see at the end of the street; Caesar, *prima luce summus mons a Labieno tenebatur*, the summit of the mountain. The use of the neuter of these adjectives as substantives, as *in summo arboris*, occurs only in later writers, whom we should not imitate. See above, § 435. Adjectives are also used in expressions denoting time, where we say "at the beginning," "in the middle," "at the end;" e. g., *prima, media nocte, prima luce* (not *primo die*), *extremo anno;* Cic., *p. Leg. Man.*, 12, *Maximum bellum Cn. Pompeius extrema hieme apparavit, ineunte vere suscepit, media aestate confecit.*

[§ 686.] 5. In like manner, the corresponding adjectives are often used for the ordinal adverbs *prius, primum* (or *primo*), *posterius, postremum*, when they belong to a noun in the proposition; e. g., Livy, *Priori Remo augurium venisse fertur;* Curt., iv., 20, *Tyriorum gens litteras prima aut docuit aut didicit;* Liv., xxviii., 12, *Hispania postrema omnium provinciarum, ductu Augusti Caesaris, perdomita est;* Cic., *in Verr.*, ii., 1, *Omnium exterarum nationum princeps Sicilia se ad amicitiam fidemque populi Rom. applicuit: prima omnium, id quod ornamentum imperii est, provincia est appellata: prima docuit majores nostros, quam praeclarum esset, exteris gentibus imperare; sola fuit ea fide benivolentiaque erga populum Rom., ut civitates ejus insulae, quae semel in amicitiam nostram venissent, nunquam postea deficerent.*

[§ 687.] 6. In the same manner, the adjectives *solus* and *unus*, joined with a noun, are very frequently used for the adverbs *modo, solum, tantum;* e. g., Cic., *ad Att.*, v., 17, *Scaevola solos novem menses Asiae praefuit*, only nine months; Terent., *Phorm.*, iii., 3, 24, *Quantum opus est tibi argenti? Solae triginta minae;* Cic., *de Fin.*, i., 14, *Homo non sibi se soli natum meminerit, sed patriae, sed suis* (but, on the other hand, we read, *de Off.*, i., 7, *non nobis solum nati sumus;* comp. *de Fin.*, i., 13, 44); *ad Quint. Frat.*, i., 1, *in tuis summis laudibus excipiunt unam iracundiam;* ibid., *me, cui semper uni magis, quam universis placere voluisti.* So, also, *unum illud cogitent, unum hoc dico.*

[§ 688.] 7. *Nullus* is used for the adverb *non*, not only with *esse* and verbs of similar meaning, which is easily explained; as in Cicero, *nolite existimare, me, quum a vobis discessero, nusquam aut nullum fore;* i. e., no longer exist: but sometimes, also, with verbs expressing a distinct action; e. g., Cic., *p. Rosc. Am.*, 44, *haec bona in tabulas publicas nulla redierunt; ad Att.*, xv., 22, *Sextus ab armis nullus discedit;* xi., 24, *Philotimus non modo nullus venit, sed ne per litteras quidem—certiorem fecit me, quid egerit.* But it occurs rarely in prose, frequently in Terence; as, *memini, tametsi nullus moneas*, and the phrase *nullus dubito*, which is so frequently, though improperly, used by moderns, should be employed only in conversation, and never without a comical or humorous shade of meaning.

[§ 689.] 8. The place of the adverb *quam*, joined to a tense of *posse* to strengthen the superlative of adjectives, is often supplied by the adjective *quantus*, in the same case as the superlative; hence, instead of *quam maximis potuit itineribus ad hostem contendit*, we may say *quantis maximis potuit itineribus.* Examples are numerous; those which occur in Livy are collected by Drakenborch on xlii., 15. Cicero uses this mode of speaking only when *tantus* precedes; e. g., *de Fin.*, i., 12, *statue aliquem confectum tantis animi corporisque doloribus, quanti in hominem maximi cadere possunt; Lael.*, 20, *tanta est inter eos, quanta maxima esse potest, morum studiorumque distantia.*

[§ 690.] 9. When two adjectives or adverbs are compared with each other, both are put in the comparative; e. g., *longior quam latior, calidior quam cautior pericula adiit, fortius quam felicius bellum gesserunt, acrius quam constantius proelium inierunt;* Cic., *p. Milon.*, 29, *non timeo ne libentius haec in illum evomere videar quam verius;* Liv., xxii., 38, *Pauli Aemilii contio fuit verior quam gratior populo.* The same is the case when the comparative is formed by means of *magis;* e. g., Cic., *in Verr.*, ii., 72, *neque enim vereor, ne quis hoc me magis accusatorie quam libere dixisse arbitretur; Brut.*, 68, *magis audacter quam parate ad dicendum veniebat.*

Note.—Tacitus has his peculiarities in this respect also: he uses the positive in one part of the proposition; e. g., *Agr.*, 4, *speciem excelsae gloriae vehementius quam caute appetebat;* or the positive in both, *Ann.*, iv., 61, *claris majoribus quam vetustis.* In a similar manner, he and others modify the construction *quo magis—eo magis;* Liv., i., 25, *Romani Horatium eo majore cum gaudio accipiunt, quo prope metum res fuerat;* comp. Tacit., *Ann.*, i., 57 and 68; *Hist.*, ii., 99; *Ann.*, i., 74; *quantoque incautius efferverat, poenitentia* *patiens tulit*, instead of *tanto patientior;* but in *Ann.*, iv., 67, we find, *Tiberius quanto intentus olim publicas ad curas, tanto occultos in luxūs et malum otium resolutus*, if the common reading be correct.

[§ 691.] 10. The numeral *unus* is added to superlatives for the purpose of strengthening their meaning; as, Cic., *Lael.*, 1, *quo mortuo me ad pontificem Scaevolam contuli, quem unum nostrae civitatis et ingenio et justitia praestantissimum audeo dicere; p. Planc.*, 41, *urbem unam mihi amicissimam declinavi; in Verr.*, i., init., *quod unum ad invidiam vestri ordinis sedandam maxime pertinebat; ad Fam.*, xiii., 43, *quo ego uno equite Romano familiarissime utor.* The genitive *omnium* may be added to *unus*; as, Cic., *Brut.*, 6, *eloquentiam rem unam esse omnium difficillimam; ad Fam.*, xi., 16, *hoc ego uno omnium plurimum utor.* The same is the case with the verb *excellere;* e. g., Cic., *Tusc.*, ii., 18, *Virtutes appellatae sunt ab ea, quae una ceteris excellebat.*

[§ 692.] 11. The numeral *sexcenti* is used in conversational language to express any large number, as we say *a thousand;* e. g., Cic., *ad Att.*, vi., 4, *in quo multa molesta, discessus noster, belli periculum, militum improbitas, sexcenta praeterea;* Terent., *Phorm.*, iv., 3, 63, *sexcentas proinde scribito mihi dicas, nihil do*, bring a thousand actions against me, I will not pay. *Mille*, and especially *millies*, however, are used in the same way; as, Cic., *p. Milon.*, 20, *villam ut perspiceret? millies in ea fuerat; de Off.*, i., 31, *Ajax millies oppetere mortem, quam illa perpeti maluisset.*

C. *Pronouns.*

[§ 693.] 1. The personal pronouns are expressed in the nominative when particular stress is laid on the subject of a proposition; in other cases the person is sufficiently indicated by the termination of the verb. See above, § 379. It must be especially observed that *tu* is used in questions and addresses expressive of indignation; as, Auct., *ad Herenn.*, iv., 13, *Tu in forum prodire, tu lucem conspicere, tu in horum conspectum venire conaris?* Cic., *in Verr.*, v., 52, *tu a civitatibus pecunias classis nomine coëgisti! tu pretio remiges dimisisti! tu, navis quum esset ab legato et quaestore capta praedonum, archipiratam ab omnium oculis removisti!* See Heindorf on Horat., *Sat.*, ii., 2, 20. It occurs also with the subjunctive, according to § 529; e. g., Cic., *Philip.*, vii., 2, *Faveas tu hosti? litteras* *tibi ille mittat de sua spe rerum secundarum? eas tu laetus proferas? recites? describendas etiam des improbis civibus?* &c., *et te consularem, aut senatorem, aut denique civem putes?*

[§ 694.] 2. The plural of the first person is often used instead of the singular, *nos* for *ego*, and *noster* for *meus*, and the verb, even without the pronoun being expressed, is put in the first person plural instead of the first person singular; e. g., Cic., *de Divin.*, ii., 1, *sex libros de re publica tunc scripsimus, quum gubernacula rei publicae tenebamus.* This use of the plural, which occurs also in modern languages, must not be considered as an affectation, for *nos* gives the idea of communicating something, and makes the reader go along with the writer, whereas *ego* expresses a distinct individual, and therefore produces the impression of assumption much more frequently than the plural. It must be observed that the genitive *nostri* is used for *mei*, but not *nostrum*, this genitive always expressing a plurality.

[§ 695.] 3. *Ipse* (self) is very frequently equivalent to the English "just" or "very," when it denotes the agreement or coincidence of two things; when joined to numerals, it signifies "neither more nor less," and when to other nouns, "only;" e. g., Cic., *ad Att.*, iv., 1, *pridie Non. Sext. Dyrrhachio sum profectus, ipso illo die, quo lex est lata de nobis: Brundisium veni Non. Sext., ibi mihi Tulliola mea fuit praesto, natali suo ipso die;* iii., 21, *triginta dies erant ipsi, quum has dabam litteras, per quos nullas a vobis acceperam; p. Leg. Man.*, 15, *et quisquam dubitabit—quam facile imperio atque exercitu socios et vectigalia conservaturus sit, qui ipso nomine ac rumore defenderit.*

[§ 696.] 4. *Ipse*, when joined to personal pronouns, is put in the case of the subject, i. e., in the nominative, or, in the construction of the accusative with the infinitive, in the accusative, when stress is to be laid on the idea implied in the subject; but it is put in the same case as the pronoun when the object is to be distinguished from other objects, as is the case, e. g., in Cic., *p. Leg. Man.*, 13, *Non potest exercitum is continere imperator, qui se ipsum non continet; ad Fam.*, ix., 14, *Tu quoniam rem publicam nosque conservas, fac ut diligentissime te ipsum custodias;* iii., 7, *Cn. Pompeium omnibus, Lentulum mihi ipsi antepono.* In the following passages stress is laid on the subject, Cic., *Lael.*, 3, *Non egeo medicina* (i. e., ut alii me consolentur); *me ipse consolor; ad Fam.*, xii., 13, *Maximus consularis maximum consulem, te ipse vicisti; in Verr.*, iii., 1, *Nos, nisi facile cupiditates nostras teneremus, nunquam ipsimet nobis praecideremus istam licentiam libertatemque vivendi;* Liv., iii., 56, *accusando eum, a cujus crudelitate vosmet ipsi armis vindicastis.* Hence we say, *me ipsum diligo*, but *sibi ipse mortem conscivit, pro se ipse dixit, de se ipse praedicat*, and in the accusative with the infinitive, *deforme est de se ipsum praedicare* (Cic., *de Off.*, i., 38). It must be remarked in general, that Cicero is partial to construing *ipse* as the subject, even where the emphasis belongs to the object; e. g., *in Verr.*, i., 6, *ut non modo populo Romano, sed etiam sibi ipse condemnatus videretur; ad Fam.*, iv., 8, *non ita abundo ingenio, ut te consoler, quum ipse me non possim; ad Quint. Frat.*, i., 1, 2, *Quid est negotii continere eos, quibus praesis, si te ipse contineas?*

Note.—Ipse, when joined to a possessive pronoun in a reflective clause, usually takes the case of the subject; e. g., *meam ipse legem negligo, tuam ipse legem negligis*, not *meam ipsius, tuam ipsius*, &c., as we may say, according to § 424, Cic., *de Orat.*, ii., 2, *si ex scriptis cognosci ipsi suis potuissent; p. Rosc. Am.*, 29, *Conveniat mihi tecum necesse est, Roscium aut ipsum sua manu fecisse, aut per alios;* Liv., xxiv., 38, *eam fraudem vestra ipsi virtute vitastis;* ii., 9, *nec hostes modo timebant, sed suosmet ipsi cives;* viii., 25, *velut capti a suismet ipsi praesidiis;* i., 54, *alios sua ipsos invidia opportunos interemit;* i. e., *qui sua ipsi invidia opportuni erant.* The genitive is necessary only in those cases where there is no reference to the subject; as in *tua ipsius causa, vestra ipsorum causa hoc feci;* Quintil., ii., 6, *Aves foetus suos libero coelo suaeque ipsorum fiduciae permittunt;* but sometimes we find the genitive where the case of the subject should be used; as, Cic., *p. Muren.*, 4, *conjecturam de tuo ipsius studio ceperis*, instead of *ipse;* Liv., x., 16, *omnia expertos esse, si suismet ipsorum viribus tolerare tantam molem belli possent*, instead of *ipsi;* xxx., 20, *suum ipsius caput execratum*, for *ipsum.* But it does not occur so often as Drakenborch on Liv., vii., 40, 9, thinks, for he does not accurately distinguish the cases.

[§ 697.] 5. *Idem* is used (see § 127) when two predicates are given to one subject; hence it supplies the place of *etiam* when the predicates are of a similar kind, and of *tamen* when they are of a different kind; e. g., Cic., *de Off.*, ii., 3, *ex quo efficitur, ut, quidquid honestum sit, idem sit utile;* i. e., "also," or, "at the same time," for which we might also use *id etiam utile sit; beneficentiam, quam eandem benignitatem appellari licet; Liberam, quam eandem Proserpinam vocant; viros fortes eosdem bonos esse volumus;* Cic., *p. Muren.*, 9, *Asiam istam refertam et eandem delicatam sic obiit, ut in ea neque avaritiae neque luxuriae vestigium reliquerit; de Off.*, i., 6, *alterum est vitium, quod quidam nimis magnum studium multamque operam* *in res obscuras atque difficiles conferunt, easdemque non necessarias.* Especial attention must be paid to *idem*, connecting two opposite predicates, where *tamen* might be used in its stead, Cic., *de Nat. Deor.*, i., 43, *quum* (although) *enim optimam et praestantissimam naturam dei dicat esse, negat idem in deo esse gratiam;* Curt., v., 2, *Euphrates et Tigris ex Armeniae montibus profluunt, ac magno deinde aquarum divortio iter, quod cepere, percurrunt; iidem, quum Mediae et Gordiaeorum terras secare coeperunt, paulatim in artius coëunt, et, quo longius manant, hoc angustius inter se spatium terrae relinquunt.*

[§ 698.] 6. *Et ipse*, on the other hand, is used (like the Greek *καὶ αὐτός*) when the same predicate is given to a second subject. It is rendered in English by "also" or "too;" e. g., Eutrop., viii., 7 (15), *Antoninus Commodus nihil paternum habuit, nisi quod contra Germanos feliciter et ipse pugnavit*, for *item* or *ipse quoque.* In Cicero, however, this use of *et ipse* occurs, as far as we know, only in one passage, *p. Caec.*, 20, *Etiamsi tuus servus nullus fuerit, sed omnes alieni ac mercenarii, tamen et ipsi tuae familiae et genere et nomine continebuntur*, for Cicero, in general, very rarely uses *et* for *etiam;* in the passage *p. Cluent.*, 51, § 141, we must read *ipse*, and not *et ipse.* But *et ipse* frequently occurs in Livy, Curtius, and the later writers; e. g., Liv., xxi., 17, *quia L. Manlius et ipse cum haud invalido praesidio in Galliam mittebatur*; ibid., c. 21, *credo ego vos, socii, et ipsos cernere;* Quintil., ix., 4, 43, *Virtutes et ipsae taedium pariunt, nisi gratia varietatis adjutae.* In like manner, *nec ipse* is used in the sense of "neither;" e. g., Liv., xxiii., 18, *Primis repulsis Maharbal cum majore robore virorum missus nec ipse eruptionem cohortium sustinuit.*

[§ 699.] 7. *Is*, as was remarked in § 127, refers to something preceding, a person or thing spoken of before; e. g., Cic., *in Verr.*, iii., 23, *Polemarchus est Murgentinus, vir bonus atque honestus. Is quum medimna DCC decumae imperarentur, quod recusabat, ad istum in jus eductus est;* i., 41, *C. Annius Asellus mortuus est C. Sacerdote praetore. Is quum haberet unicam filiam—eam bonis suis heredem instituit.* If the noun thus referred to is to receive some additional predicate, we must use *et is, atque is, isque, et is quidem*, and with a negative *nec is;* e. g., Cic., *in Cat.*, iv., 4, *Vincula vero, et ea sempiterna, certe ad sin-*

gularem poenam nefarii sceleris inventa sunt; de Fin., i., 20, *At vero Epicurus una in domo, et ea quidem angusta, quam magnos quantaque amoris conspiratione consentientes tenuit amicorum greges!* Liv., ii., 3, *Erant in Romana juventute adolescentes aliquot, nec ii tenui loco orti, quorum in regno libido solutior fuerat;* Cic., *Tusc.*, i., 3, *at contra oratorem celeriter complexi sumus, nec eum primo eruditum, aptum tamen ad dicendum, post autem eruditum. Sed idem* is used when the additional predicate is opposed to the one preceding; as, Cic., *Cat. Maj.*, 18, *Severitatem in senectute probo, sed eam, sicut alia, modicam: acerbitatem nullo modo.* The neuter *(et id, idque)* is used when the proposition itself receives an addition, Cic., *ad Fam.*, xiii., 16, *doctum igitur hominem cognovi et studiis optimis deditum, idque a puero; de Off.*, i., 1, *Quamquam te, Marce fili, annum jam audientem Cratippum, idque Athenis, abundare oportet*, &c.

[§ 700.] 8. *Hic—ille,* when referring to persons or things mentioned before, generally follow the previous order, *hic* (the former) referring to the person mentioned first, and *ille* (the latter) to the one mentioned last; e. g., Quintil., vi., 1, 21, *Meritis majorum Cicero atque Asinius certatim sunt usi, pro Scauro patre hic* (Cicero), *ille pro filio;* vi., 1, 9, *Haec pars perorationis accusatori patronisque ex aequo communis est. Affectibus quoque iisdem fere utuntur, sed rarius hic* (accusator), *ille saepius ac magis. Nam huic concitare judices, illi flectere convenit;* Cic., *Lael.*, 2, *Cave Catoni anteponas ne istum quidem ipsum, quem Apollo sapientissimum judicavit* (Socratem): *hujus enim facta, illius dicta laudantur;* Liv., xxx., 30, *melior tutiorque est certa pax, quam sperata victoria; haec* (pax) *in tua, illa in deorum potestate est.* But the case is often reversed, *hic* referring to the object mentioned last, as the nearer one, and *ille* to that mentioned first, as the remoter one; in this case, however, *ille—hic* is used, and the order in which the objects were mentioned before is thus restored; e. g., Cic., *Lael.*, 24, *Scitum est illud Catonis, ut multa: melius de quibusdam acerbos inimicos mereri, quam eos amicos, qui dulces videantur; illos* (inimicos) *saepe verum dicere, hos nunquam;* Sallust, *Cat.*, 54, *Caesar beneficiis atque munificentia magnus habebatur, integritate vitae Cato. Ille* (Caesar) *mansuetudine et misericordia clarus factus, huic severitas dignitatem addiderat.* The

same is sometimes found in Quintilian. Both pronouns, but more frequently *hic*, are used in the sense of the English "the following," which is never expressed by *sequens*. It should, however, be observed that *hoc dico* is commonly equivalent to *hoc tantum dico*, I will say only thus much.

Note.—When *alter—alter* (the one—and the other) refer to things mentioned before, the reference may likewise be made in two ways: either the previous order is observed, or it is reversed, reference being first made to the thing mentioned last. The former occurs; e. g., in Cic., *de Off.*, i., 26, *Philippum Macedonum regem, rebus gestis et gloria superatum a filio, facilitate et humanitate video superiorem fuisse. Itaque alter* (Philippus) *semper magnus, alter* (filius) *saepe turpissimus*; the latter in Cic., *p. Quint.*, 1, *Quae res in civitate duae plurimum possunt, eae contra nos ambas faciunt, summa gratia et eloquentia, quarum alteram* (eloquentiam) *vereor, alteram* (gratiam) *metuo.* See *de Off.*, iii., 18, init.; i., 12. Wherever there is ambiguity, the latter order must be observed. Plin., *Epist.*, ix., 13, *Fuerat cum Arria et Fannia, quarum altera* (Fannia) *Helvidio noverca, altera mater novercae.*

[§ 701.] 9. *Ille*, when not in opposition to *hic*, is often used to refer to things which are well known or celebrated, and although distant in time or place, are yet present to the minds of all; as, Cic., *p. Leg. Man.*, 9, *Primum ex suo regno sic Mithridates profugit, ut ex eodem Ponto Medea illa quondam profugisse dicitur; p. Arch.*, 10, *Quam multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur?* Nep., *Thrasyb.*, 4, *Bene ergo Pittacus ille, qui septem sapientum numero est habitus, quum ei Mitylenaei multa milia jugerum agri muneri darent, Nolite, oro vos, inquit, id mihi dare, quod multi invideant, plures etiam concupiscant;* Cic., *Brut.*, 4, *Illud Hesiodium laudatur a doctis, quod eadem mensura reddere jubet, qua acceperis, aut etiam cumulatiore, si possis.* Hence *ille* is sometimes added to other pronouns, to refer to something discussed before; as, Tacit., *Ann.*, xi., 7, *quem illum tanta superbia esse, ut aeternitatem famae spe praesumat?* xii., 36, *avebant visere, quis ille tot per annos opes nostras sprevisset;* xiv., 22, *hunc illum numine deum destinari credebant.* *Iste*, on the other hand, which is properly a pronoun of the second person (see § 127), sometimes implies disapproval or contempt. This arises from its frequent use in speeches in the courts of justice and its application to the opponent.

Note.—The pronouns *hic, ille, iste* are joined with *talis* and *tantus*, which we cannot well render in English, except by making two sentences; e. g., Cic., *ad Fam.*, xvi., 21, *Da operam ut hunc talem—virum videas quam plurimum*, this man, who is of such a character; *de Orat.*, ii., 20, *Ista tanta tamque multa profitenda non censeo*, this, which is so great and manifold. *Hic et hic, hic et ille, ille et ille* are used to refer to several indefinite objects; as in English, "this one and that one;" "any one," of indefinite persons or things, is expressed by *hic aut ille.*

[§ 702.] 10. The oblique cases of the personal pronoun of the third person (English *him*) are commonly expressed in prose by the cases of *is*, *ea*, *id*, as was remarked in § 125. The pronouns *hic* and *ille* are more emphatic; hence, as Bentley (on Horat., *Carm.*, iii., 11, 18) has acutely observed, they supply in lyric poetry throughout the place of the plain *ejus*, *ei*, *eum*; in prose, too, they are frequently so used, *ille* in this case answering to the emphatic "he." The cases of *ipse*, *ipsa*, *ipsum* are employed when the individuality of the person is to be expressed; e. g., *Caesar respondit, sicut ipsius dignitas postulabat*, as his own dignity demanded; *sicut ipsi placuit, sicut ipsum decebat;* Cic., *de Fin.*, ii., 26, *Hoc etsi reprehendi potest, tamen accipio quod dant: mihi enim satis est, ipsis non satis.* Hence *ipse* is joined to *ego*, *tu*, *se*, *hic*, *ille*, *iste*, and *idem*. In reflective sentences this pronoun is used for *sui*, *sibi*, *se*, only when the person of the leading subject is to be referred to with particular emphasis; as, Cic., *de Fin.*, iii., 19, *Inhumana vox ducitur eorum qui negant se recusare, quo minus, ipsis mortuis, terrarum omnium deflagratio consequatur;* Sallust, *Jug.*, 46, *Igitur* (Jugurtha) *legatos ad consulem mittit, qui tantummodo ipsi liberisque vitam peterent.* *Sibi*, however, might also be used. Comp. § 550.

[§ 703.] 11. *Hic* and *ille* bear the same relation to time present and past as *nunc* and *tunc* (see § 285 and 291), that is, every thing which a person, when speaking of time really present, expresses by *hic* and its derivative adverbs *hic*, *hinc*, *huc* and *adhuc*, is expressed by *ille* and its derivatives, when it is spoken of as belonging to time past. The Syracusans, as Cicero (*in Verr.*, iv., 62) relates, complained *senatum populumque Syracusanum moleste ferre, quod ego, quum in ceteris Siciliae civitatibus senatum populumque docuissem, quid eis utilitatis afferrem, et quum ab omnibus mandata, legatos, litteras testimoniaque sumpsissem, in illa civitate nihil ejusmodi facerem.* In direct speech they themselves would say, *querimur in hac civitate te nihil ejusmodi facere.* In the same manner, c. 29, *Rex clamare coepit, candelabrum sibi C. Verrem abstulisse: id etsi antea jam mente et cogitatione sua fratrisque sui consecratum esset, tamen tum se in illo conventu civium Romanorum dare, donare, dicare, consecrare Jovi Opt. Max.;* he himself would say, *tamen nunc in hoc conventu do*, &c.

[§ 704.] 12. In the connexion of sentences *is*, *idem*, *ta-*

lis, *tantus*, *tot* or *totidem*, are followed (sometimes the arrangement of words produces the reversed order) by the relative pronouns *qui*, *qualis*, *quantus*, *quot*. This must be particularly attended to by the beginner, as the English language usually employs "as" instead of the relative; e. g., *qualem te jam antea populo Romano praebuisti, talem te nobis hoc tempore imperti;* Cic., *ad Att.*, vii., 1, *videre mihi videor tantam dimicationem, quanta nunquam fuit*, as there never was. Farther, *eodem modo me decepit quo te; eadem facilitate Graecos scriptores intelligere, qua Latinos; idem quod tu passus sum; iidem abeunt qui venerunt.* Instead of the relative after *idem*, *talis*, and *totidem*, however, we may also use *ac*, *atque*, or *ut*. See § 340. Cic., *in Vat.*, 4, *honos talis paucis est delatus ac mihi; Tusc.*, ii., 3, *eisdem fere verbis exponimus, ut actum disputatumque est.* *Idem cum* also occurs; as, Tacit., *Ann.*, xv., 2, *eodem mecum patre genitus*, instead of *quo ego*. The construction of *idem* with the dative is pure Greek, and occurs only in poetry, and even there very rarely; e. g., Horat., *Ars Poet.*, 467, *Invitum qui servat idem facit occidenti;* i. e., *quod occidens*, or *quasi occidat;* Ovid., *Amor.*, i., 4, 1, *Vir tuus est epulas nobis aditurus easdem.* *Similis* is construed like *idem*, in Horat., *Serm.*, i., 3, 122, *quum magnis parva mineris falce recisurum simili te*, to cut down with equal sickle small as well as great things.

[§ 705.] 13. *Qui* joined to *esse* and a substantive, either in the nominative or ablative of quality, is used in explanatory clauses instead of *pro*, "in accordance with," or, "according to;" e. g., instead of *Tu, pro tua prudentia, quid optimum factu sit, videbis*, in Cicero (*ad Fam.*, x., 27), we may say, *Facile, quae tua est prudentia*, or *qua prudentia es, quid optimum factu sit, videbis.* Examples are numerous: D. Brut., in Cic., *ad Fam.*, xi., 13, *Attendere te volo, quae in manibus sunt. Qua enim prudentia es, nihil te fugiet, si meas litteras diligenter legeris;* Cic., *ad Att.*, vi., 9, *Quare de hoc satis: spero enim, quae tua prudentia et temperantia est, te jam, ut volumus, valere; ad Fam.*, xii., 29, *Nec dubito, quin sine mea commendatione, quod tuum est judicium de hominibus, ipsius Lamiae causa studiose omnia facturus sis.*

[§ 706.] 14. We observed above (§ 128) that the *relativa generalia*, which are formed either by doubling the simple relative, or by the suffix *cunque;* as, *quisquis* and *quicunque*, are in classical prose always joined with a verb, and form the protasis. When, notwithstanding this, we sometimes read in Cic., *quacunque ratione* and *quoquo modo*, in the sense of *omni ratione, omni modo*, we must explain such expressions by means of an ellipsis; e. g., *quacunque ratione fieri potest.* But in later writers we frequently find *quicunque* used in this absolute sense for *quivis* or *quilibet;* e. g., Sueton., *Claud.*, 34, *quocunque gladiatorio munere prolapsos jugulari jubebat;* Quintil., x., 1, 105, *Ciceronem cuicunque eorum fortiter opposuerim*, and this author and Tacitus use it quite commonly in this sense; but the fact of such peculiarities, which are founded on the whole structure of a language, being effaced, is a sign of the decay of the language. *Qualiscunque* and *quantuscunque* are likewise used in an absolute sense (by means of an ellipsis), which, however, cannot be censured, the force of the expression being thus enhanced; e. g., Senec., *Epist.*, 80, *Tu non concupisces quanticunque ad libertatem pervenire*, at any price, be it ever so high; Cic., *ad Fam.*, iv., 8, *Si libertatem sequimur: qui locus hoc dominatu vacat? sin qualemcunque locum: quae est domestica sede jucundior.*

[§ 707.] 15. *Quidam*, some, and substantively, "some one," expresses qualitative indefiniteness, and it is strange to find that *certi homines* is used in the same sense (e. g., Cicero, *Tusc.*, iii., 34), just as we say "certain people." *Quidam* expressing quantitative indefiniteness, in the sense of *nonnulli, aliquot,* occurs more rarely. We must here observe that *quidam*, when joined to substantives and adjectives, is very often used merely to soften the expression when the speaker feels that he has made use of too strong an expression, especially when he means to suggest that the word he has used should not be taken in its literal, but in a figurative sense. The best Latin writers, and more particularly Cicero, are very scrupulous in their application of words, and add their *quidam* or *quasi quidam*, where later writers and modern languages do not feel any necessity for such a modifying or softening word. When in English anything of the kind is required, it is expressed in different ways, one of which is the expression, "so to speak," which is also not unfrequently used in Latin, *ut ita dicam.* In the following passages *quidam* softens down adjectives; Cic., *ad Fam.*, viii., 8, *ex tuis lit-*

turis cognovi praeposteram quandam festinationem tuam; xii., 25, *fuit enim illud quoddam caecum tempus servitutis; de Orat.*, ii., 74, *ut apud Graecos fertur incredibili quadam magnitudine consilii atque ingenii Atheniensis ille fuisse Themistocles; Lael.*, 13, *non sunt isti audiendi, qui virtutem duram et quasi ferream quandam volunt;* and in the following it softens down substantives; Cic., *de Orat.*, ii., 46, *Saepe enim audivi, poetam bonum neminem sine inflammatione animorum existere posse, et sine quodam afflatu quasi furoris;* i., 3, *Neque enim te fugit, artium omnium laudatarum procreatricem quandam et quasi parentem philosophiam ab hominibus doctissimis judicari; p. Arch.*, 1, *Etenim omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum et quasi cognatione quadam inter se continentur.* *Tamquam* is used for the same purpose; as, Cic., *de Orat.*, iii., 43, *Translatum verbum maxime tamquam stellis quibusdam notat et illuminat orationem.*

[§ 708.] 16. There is this difference between the simple indefinite pronoun, *quis*, *qui*, and the compound *aliquis*, that the latter is more emphatic than the former. Hence *aliquis* stands by itself as an independent word, while the unaccented *quis* is joined to other words, more especially to the conjunctions *si*, *nisi*, *ne*, *num*, and to relatives, and *quum*, which originally was a relative (§ 136); sometimes one or more words are inserted between *quis* and the words to which it belongs; e. g., Cic., *de Off.*, i., 10, *Illis promissis standum non est, quae coactus quis metu promiserit; Tusc.*, iv., 19, *Ubi enim quid esset, quod disci posset, eo veniendum judicaverunt;* v., 27, *mulieres in India, quum est cujus earum vir mortuus; de Fin.*, v., 10, *quotienscunque dicetur male de se quis mereri.* In other connexions, however, *quis* is used with somewhat more independence; as, Cic., *ad Att.*, vi., 1, *credo Scaptium iniquius quid de me scripsisse; de Off.*, iii., 6, *morbus aut egestas aut quid ejusmodi; de Fin.*, iii., 21, *alienum est a justitia detrahere quid de aliquo*, and immediately after, *injuriam cui facere; de Nat. Deor.*, i., 24, *priusque te quis de omni vitae statu, quam de ista auctoritate dejecerit*, and we not unfrequently find *dixerit quis*, some one might say But such passages are, after all, of very rare occurrence in the language of Cicero, and it is advisable to follow his example rather than that of later writers, who used the indefinite *quis* more frequently in the place of *aliquis*.

It must, however, be observed, on the other hand, that *aliquis* is used after those conjunctions which usually require *quis*, when it stands in an antithetical relation to something else, and, accordingly, has a stronger emphasis; e. g., Cic., *p. Milon*, 24, *Timebat Pompeius omnia, ne aliquid vos timeretis; Philip.*, xiii., 1, *Si aliquid de summa gravitate Pompeius, multum de cupiditate Caesar remisisset; ad Fam.*, xiv., 1, *cui si aliquid erit* (if he has but something) *ne egeat, mediocri virtute opus est, ut cetera consequatur;* Liv., xxiv., 8, *Create consulem T. Otacilium, non dico si omnia haec, sed si aliquid eorum praestitit.* We are sometimes obliged, in English, to express the emphasis of *aliquis* by the word "really;" e. g., Cic., *Cat. Maj.*, 20, *Sensus moriendi, si aliquis esse potest, is ad exiguum tempus durat;* ibid., 13, *si aliquid dandum est voluptati, senectus modicis conviviis potest delectari.* Comp. *ad Fam.*, xi., 18, 3; *in Verr.*, ii., 31, 77.

Quispiam, which is used more rarely, is sometimes employed, like *quis*, after conjunctions; as in Cicero, *pecuniam si cuipiam fortuna ademit; si grando quippiam nocuit;* and sometimes it stands alone; e. g., *quaeret fortasse quispiam*, where *quispiam* is rather more indefinite than *aliquis* would be.

[§ 709.] 17. The difference between *quisquam* and *ullus* is this, that *quisquam* is used substantively (we must, however, bear in mind what was said in § 676), while *ullus* is an adjective; both, however, have a negative sense, and are thus opposed to the affirmatives *quis*, *quispiam*, and *aliquis*. They are used, like the adverbs *unquam* and *usquam* (see § 284), only in such sentences as are negative, either through the negative particles *non, neque, nemo, nunquam*, &c., or through a negative verb; as, *nego, nescio, veto, ignoro*, or through their whole construction; e. g., *nego fore quemquam*, or, *nego fore ullum hominem*, which are equivalent to *neminem*, or *nullum hominem fore puto*, so that *quisquam* corresponds to the substantive *nemo*, and *ullus* to the adjective *nullus*. Cic., *Philip.*, x., 7, *Ab hoc igitur quisquam bellum timet?* which, if we resolve the interrogative form, will be *nemo ab hoc bellum timet.* A sentence may acquire a negative character from a comparative; e. g , when I say, "he stayed in this place longer than in any other," the meaning is, "he did not stay so long in any other place." Hence we say in Latin, *diutius in hac urbe quam in alia ulla commoratus est;* Cic., *in Verr.*, iv., 55, *Tetrior hic tyrannus Syracusanus fuit quam quisquam superiorum.* It seems surprising that *quis*, and not *quisquam*, is used after the dependent negative particles *ne, neve*, and after the negative interrogative particle *num;* and this is, indeed, an exception arising from the ordinary use of *quis* after conjunctions. The preposition *sine* has likewise a negative power; hence we say, *sine ulla spe;* and hence *non sine* is affirmative; e. g., *non sine aliqua spe huc venerunt*, not without some hope; i. e., *cum aliqua spe.* See my note on Cic., *Divin.*, 18.

[§ 709. *b.*] *Quisquam* and *ullus*, however, are sometimes used after *si*, instead of *aliquis* or *quis*, not in a negative sense, but only to increase the indefiniteness which would be implied in *aliquis* or *quis;* e. g., Cic., *Lael.*, 2, *Aut enim nemo, quod quidem magis credo, aut, si quisquam, ille sapiens fuit; de Off.*, i., 31, *Omnino, si quidquam est decorum, nihil est profecto magis, quam aequabilitas universae vitae; ad Fam.*, ii., 16, *Filio meo, si erit ulla res publica, satis amplum patrimonium in memoria nominis mei: sin autem nulla erit*, &c., here the former part with *ulla* is meant in the affirmative. In Liv., v., 33, *Camillo manente, si quidquam humanorum certi est, capi Roma non potuerat*, the negative sense is still perceptible, for, in fact, nothing human can be asserted with certainty; and such passages may serve to explain many similar ones. In this manner it gradually came to pass that *quisquam, ullus, unquam, usquam* were also used without *si*, where the indefiniteness is to be made emphatic (answering to the emphatic *any*); as, Cic., *in Cat.*, i., 2, *Quamdiu quisquam erit, qui te defendere audeat, vives; p. Rosc. Am.*, 43, *Dum praesidia ulla fuerunt, Roscius in Sullae praesidiis fuit;* Nep., *Att.*, 19, *Tanta prosperitas Caesarem est consecuta, ut nihil ei non tribuerit fortuna, quod cuiquam ante detulerit;* Liv., i., 18, *Curibus Sabinis habitabat consultissimus vir, ut in illa quisquam esse aetate poterat;* xxi., 1, *bellum maxime omnium memorabile, quae unquam gesta sunt, scripturus sum;* Tacit., *Ann.*, xi., 24, *majores mei hortantur, ut paribus consiliis rem publicam capessam transferendo huc quod usquam egregium fuerit;* Quintil., x., 1, 60, *Archilochus quod quoquam minor est, materiae vitium est,* *non ingenii;* and Seneca *(de Tranquil.,* 11) uses it, in a witty antithesis, in a decidedly affirmative sense, *cuivis potest accidere, quod cuiquam potest.*

[§ 710.] 18. *Quisque* is every one distributively or relatively, but *unusquisque, quivis, quilibet,* every one absolutely; e. g., *natura unumquemque trahit ad discendum;* but (Quintil., ii., 8, init.) *virtus praeceptoris haberi solet, quo quemque natura maxime ferat, scire,* presupposes a division or distribution, every one in his own particular way. Hence *quisque* has its peculiar place after relative and interrogative pronouns and adverbs; e. g., Cic., *in Verr.*, iv., 33, *Scipio pollicetur sibi magnae curae fore, ut omnia civitatibus, quae cujusque fuissent, restituerentur; de Divin.*, i., 1, *ut praedici posset, quid cuique eventurum et quo quisque fato natus esset;* i., 39, *Cur fiat quidque quaeris: recte omnino; p. Rosc. Com.*, 11, *Quo quisque est sollertior et ingeniosior, hoc docet iracundius et laboriosius; de Orat.*, i., 26, *Ut quisque optime dicit, ita maxime dicendi difficultatem timet;* Liv., iii., 27, *vallum sumpsere, unde cuique proximum fuit,* and in innumerable other passages. Hence the expression *quotusquisque* in the sense of "how few among all?" as, Pliny, *Epistolae*, iii., 20, *Quotocuique eadem honestatis cura secreto, quae palam?* *Quisque* is farther used distributively after numerals; e. g., *decimus quisque sorte lectus,* every tenth man; *quinto quoque anno ludi celebrabantur,* in every fifth year; *tertio quoque verbo peccat;* and after *suus, a, um;* as, *sui cuique liberi carissimi, suum cuique placet, suae quemque fortunae maxime poenitet,* where attention must be paid to the arrangement of the words (see § 801), and also to the fact of *quisque* remaining in the nominat. in the construction of the ablat. absolute; e. g., Sallust, *Jug.*, 18, *multis sibi quisque imperium petentibus;* Justin., xxix., 1, *his regibus in suorum quisque majorum vestigia nitentibus;* Liv., xxi., 45, *omnes, velut diis auctoribus in spem suam quisque acceptis, proelium poscunt.* (See Kritz on the passage of Sallust.) In the same manner, we find *quisque* in the accusat. with the infinitive in Liv., xxvi., 29, *affirmantes, se non modo suam quisque patriam, sed totam Siciliam relicturos.*

[§ 710, *b.*] *Quisque* with a superlative, both in the singular and plural; as, *optimus quisque,* or (adject.) *optimi quique,* is, in general, equivalent to *omnes* with the positive, but in connexion with the verb following it conveys the idea of a reciprocal comparison among the persons implied in the statement; as, Cic., *Tusc.*, iii., 28, *Quid? ex ceteris philosophis nonne optimus quisque et gravissimus confitetur, multa se ignorare?* Hence this superlative is frequently in relation to another, which is joined with the verb, whereby the reciprocal comparison is distinctly expressed; Cic., *Cat. Maj.*, 23, *Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatem gloriae niteretur. Quid quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo? de Fin.*, ii., 25, *in omni enim arte optimum quidque rarissimum;* Curt., vii., 16, *Altissima quaeque flumina minimo sono labuntur;* Liv., xxx., 30, *Maximae cuique fortunae minime credendum est.*

[§ 711.] 19. The interrogative *quid* is often used in the sense of "why?" or, "for what purpose?" (comp. *nihil*, § 677); e.g., *quid me ostentem?* why should I boast? *quid opus est plura?* why should I say more? Also, in indirect questions; as, Cicero, *p. Rosc. Am.*, 12, *A Fimbria quaerebatur, quid tandem accusaturus esset eum, quem pro dignitate ne laudare quidem quisquam satis commode posset; p. Muren.*, 37, *Quaeris a me, quid ego Catilinam metuam. Nihil, et curavi ne quis metueret.*

[§ 712.] 20. *Alius* is joined in a peculiar way to other cases of its own, or to adverbs derived from *alius*, for which in English we use two sentences with *the one, the other;* e. g., Cic., *aliud aliis videtur optimum*, one thinks this and another that the best; *alius alio modo interpretatur*, the one interprets it in this, and the other in another way, or every one interprets it differently; *alia alio in loco intuebantur; aliter cum aliis loquitur; aliis aliunde periculum est; aliud alias mihi videtur.* When only two persons or things are spoken of, *alter* is used in the same way, but there are no adverbs derived from *alter;* e. g., *alter in alterum causam conferunt*, they accuse each other. We may here add the remark that *alius—alius* and the other derivatives are employed in two sentences for *alius, aliter, alias*, &c., with *ac* or *atque* (than); e. g., *aliud loquitur, aliud sentit*, he speaks otherwise than he thinks; *aliter loquitur, aliter scribit*, he speaks otherwise than he writes.

D. *Verbs.*

[§ 713.] 1. The English verb "to order" or "have," in the sense of "to order," is frequently not expressed in Latin, but is implied in the verb, which, in English, is dependent upon the verb "to order;" e. g., Cic., *in Verr.*, iv., 25, *Piso annulum sibi fecit,* Piso ordered a ring to be made for himself, or, had a ring made for himself; ibid., 29, *Verres ad palum alligavit piratas*, he had them tied to a post; *securi percussit archipiratam*, he had the archpirate put to death; *multos innocentes virgis cecidit;* Nep., *Cim.*, 4, *Cimon complures pauperes mortuos suo sumptu extulit*, had them buried. In like manner, *condemnare* is used of an accuser who brings about a person's condemnation.

[§ 714.] 2. It has already been observed (§ 637) that the Latins generally prefer using a verb in the form either of the participle perfect or future passive, instead of a substantive expressing the action of the verb. The present participle is likewise often used in Latin to express a state or condition where we employ a substantive with a preposition; e. g., *ignorans*, from ignorance; *metuens*, from fear; *consulatum petens*, in his suit for the consulship; *omne malum nascens facile opprimitur*, in its origin. The Latin language is not fond of abstract nouns, and prefers, if possible, to express them by verbs.

3. In like manner, circumlocutions, by means of a verb and a relative pronoun, are preferred to those substantives which denote the person of the agent in a definite, but not permanent condition; e. g., *ii qui audiunt, qui adsunt, qui cum aliquo sunt, qui tibi has litteras reddent;* i. e., the audience, the persons present, companions, the bearer of the letter; *is qui potestatem habet*, the commander or ruler; *ea quae visenda sunt*, things to be seen, or curiosities; thus we often find *ii qui consuluntur*, for *juris consulti; qui rès judicant*, for *judices*, since in the Roman constitution they did not form a distinct class of citizens. The English expression "above mentioned" is likewise paraphrased by a verb; e. g., *ex libris, quos dixi, quos ante (supra) laudavi;* Cic., *de Off.*, ii., 9, *primum de illis tribus, quae ante dixi, videamus;* the English "so-called," or, "what is called," is expressed by *quem, quam, quod vocant*, or by *qui, quae, quod vocatur, dicitur*, &c.; e. g., Cic., *de Leg.*, ii., 26, *neque opere tectorio exornari sepul-*

chra, nec Hermas hos, quos vocant, imponi (Athenis) *licebat*, Liv., xlv., 33, *ad Spelaeum, quod vocant, biduo moratus;* Cic., *de Re Publ.*, vi., 14, *vestra, quae dicitur, vita mors est; p. Quint.*, 6, *Cum venissent ad Vada Volaterrana, quae nominantur, vident L. Publicium.*

[§ 715.] 4. The connexion of two substantives by means of a preposition is frequently paraphrased in Latin by a sentence; e. g., your conduct towards this or that person, *agendi ratio, qua uteris*, or *usus es adversus hunc vel illum;* Cicero's works on Duties may be expressed by *Ciceronis libri de Officiis*, but more generally *Ciceronis libri quos scripsit de Officiis*, or *libri de Officiis scripti.* Certain pronominal expressions are likewise rendered in Latin by special sentences; e. g., I have no doubt of it, *non dubito quin hoc ita sit, quin hoc ita se habeat, quin hoc verum sit;* many things have prevented me from it, *multa me impediverunt, quominus hoc facerem.* The ablative absolute *quo facto*, whereupon, which is in common use, belongs to the same class of expressions.

[§ 716.] 5. It is customary in an answer to repeat the verb used in the question; e. g., Cic., *Tusc.*, v., 4, *nempe negas ad beate vivendum satis posse virtutem? Prorsus nego;* Flor., i., 5, *Tarquinius Navium rogavit, fierine posset, quod ipse mente conceperat: ille posse respondit;* Cic., *Tusc.*, iii., 4, *haecine igitur cadere in sapientem putas? Prorsus existimo*, for *puto*. Comp. the ancient formula of *deditio*, in Liv., i., 38. The same is the case when a negative is introduced, *Estne frater tuus intus? Non est.* (*Non* alone is used more rarely.) The adverb *vero*, certainly, is frequently added to the verb in an affirmative answer; as, Cic., *Tusc.*, i., 11, *dasne aut manere animos post mortem, aut morte ipsa interire? Do vero.* Hence, when the protasis supplies the place of a question, *vero* is introduced in the apodosis merely to show that it contains the answer; e. g., Cic., *p. Flacc.*, 40, *Quod si provinciarum ratio vos magis movet quam vestra: ego vero non modo non recuso, sed etiam postulo, ut provinciarum auctoritate moveamini; p. Muren.*, 4, *Quodsi licet desinere, si te auctore possum—ego vero libenter desino; ad Fam.*, xiv., 3, *Quod scribis, te, si velim, ad me venturam: ego vero, quum sciam magnam partem istius oneris abs te sustineri, te istic esse volo.* Cicero begins his answer to the celebrated consolatory letter of S. Sulpicius in the following manner:

Ego vero, Servi, vellem, ut scribis, in meo gravissimo casu affuisses. For Sulpicius had mentioned in his letter what he would have done if he had been at Rome at the time. Hence we so frequently find *quasi vero* and *immo vero* in the same connexion, but the latter only when that which precedes is denied, and something still stronger is put in its place. The verb may also be omitted in the answer, and in case of its being affirmative, the pronoun of the verb alone is sometimes repeated with *vero;* e. g., *dicamne quod sentio? Tu vero;* Cic., *de Off.*, iii., 13, *quaero, si hoc emptoribus venditor non dixerit—num id injuste aut improbe fecerit. Ille vero, inquit Antipater; ad Att.*, xi., 7, *Quod rogas, ut in bonam partem accipiam, si qua sint in tuis litteris, quae me mordeant: ego vero in optimam.* Hence, lastly, the use of *vero* alone in the sense of "yes," and equivalent to *sane, ita, etiam ;* e. g., Cic., *de Divin.*, i., 46, *illam autem dixisse: Vero, mea puella, tibi concedo meas sedes.* (See § 357.) *Vero* occurs very rarely in negative answers, but is found in the expression *minime vero.*

[§ 717.] 6. When a circumstance is added, supplementary, as it were, to a preceding verb, the verb is frequently repeated; e. g., Pompey obtained the highest dignities in the state, and that at an earlier age than any one before him, *Pompeius summos in republica honores assecutus est, et assecutus est maturius quam quisquam ante eum;* Cic., *de Off.*, iii., 14, *Emit* (hortos) *tanti, quanti Pythius voluit, et emit instructos.*

[§ 718.] 7. A similar repetition of a preceding verb, but in the participle perfect passive, expresses the completion of an action, which in English is commonly indicated by "then" or "afterward;" e. g., *mandavit mihi ut epistolam scriberem, scriptam sibi darem;* Caes., *Bell. Civ.*, i., 76, *edicunt ut producantur: productos palam in praetorio interficiunt;* Liv., i., 10, *exercitum fundit fugatque, fusum persequitur;* comp. ii., 28; xxii., 20.

[§ 719.] 8. Respecting the circumlocution of the *ablativus causalis*, by means of the participles *ductus, motus, commotus, adductus, captus, incensus, impulsus,* and others of similar meaning, see § 454; e. g., Nep., *Alcib.*, 5, *Lacedaemonii pertimuerunt, ne caritate patriae ductus* (from love of his country) *aliquando ab ipsis descisceret et cum suis in gratiam rediret;* Cic., *de Off.*, i., 10, *Jam illis pro-*

missis standum non esse, quis non videt, quae coactus quis metu promiserit? de Invent., ii., 8, *dubia spe impulsus certum in periculum se commisit; ad Fam.*, iii., 8, *quum hoc suscepissem non solum justitia, sed etiam misericordia adductus.*

[§ 720.] 9. *Soleo aliquid facere* and *solet aliquid fieri* are very frequently nothing but forms of expression for *saepe hoc facio, saepe* or *plerumque fit;* and in this sense it must be understood, especially in the infinitive; e. g., *narrabat patrem suum solitum esse dicere,* he related that his father used to say, or often said.

[§ 721.] 10. The expressions *nescio an* and *haud scio an* (the latter is frequent in Cicero, but occurs only once in Livy, iii., 60, and in ix., 15, *haud sciam an)* have been discussed above, § 354, but only briefly. This expression, which properly signifies "I know not, whether not," has acquired the meaning of the adverb *fortasse,* perhaps; e. g., Cic., *ad Quint. Frat.*, i., 1, *Tanti tibi honores habiti sunt, quanti haud scio an nemini; Brut.*, 33, *eloquentiā quidem* (C. Gracchus, si diutius vixisset) *nescio an habuisset parem neminem,* he would, perhaps, not have had his equal; *p. Lig.*, 9, *Quae fuit unquam in ullo homine tanta constantia? constantiam dico? nescio an melius patientiam possim dicere; de Fin.*, v., 3, *Peripateticorum fuit princeps Aristoteles, quem excepto Platone haud scio an recte dixerim principem philosophorum.* This adverbial signification, perhaps, accounts for the indicative which occurs in Terence, *Adelph.*, iv., 5, 33, *qui infelix haud scio an illam misere nunc amat,* but should not be imitated. Hence it appears that we ought always to say *nescio an nullus, nunquam,* as in the above passages, *nescio an nemo,* and also in Cic., *de Off.*, iii., 2, *ad Fam.*, ix., 14, 12, and Nepos, *Timol.*, 1. And this, indeed, is the reading which learned critics (Lambinus, Ernesti, Goerenz) have introduced in Cicero; e. g., *Cat. Maj.*, 16, *mea quidem sententia haud scio an nulla beatior esse possit; de Leg.*, i., 21, *hoc dijudicari nescio an nunquam, sed hoc sermone certe non poterit.* See, also, *ad Fam.*, ix., 9, 4; *ad Att.*, iv., 3, init.; *de Orat.*, ii., 4, 18. The authority of MSS. has recently been urged against this view, but we think with those editors, that the authority of MSS. is of no weight in so undisputed an analogy; and the more so, as in all cases the MSS. contain evidence, also, in favour of the negative, and the differences between the readings are insignificant. There is only one passage in which the difference is considerable, viz., Cic., *Lael.*, 6, *qua quidem haud scio an excepta sapientia quidquam* (or *nihil*) *melius homini sit datum*; but even here the reading *nihil* is sufficiently attested by MSS., to which we may add one of the three Berlin MSS., the two others having *quicquam*. But we must observe, in conclusion, that the writers of the silver age (especially Quintilian, see Buttmann on xii., 10, 2) do not, indeed, give up the use of *nescio an* in the sense of *fortasse*, but along with it they employ the expression also in the negative sense of "I know not whether," and with *ullus* after it, the ancient and limited use of *an* having, in the mean time, likewise become extended.

E. *Adverbs.*

[§ 722.] 1. The Latins frequently use an adverb where the English use a substantive with a preposition; e. g., *vere hoc dicere possum*, I can say this in truth, or truly. In Latin the preposition *cum* is sometimes thus employed with a substantive (§ 471), but the adverb occurs far more frequently, and it is easy to perceive that *cum* with a substantive serves rather to denote some accessory circumstance than anything inherent in the action.

2. As the adverb is joined to a verb in the same manner that an adjective is joined to a substantive, the beginner must be reminded that participles, being parts of a verb, are qualified by adverbs, and not by adjectives; and this rule is observed even when a participle, as is sometimes the case, has acquired the meaning of a substantive; e. g., *inventum*, invention; *factum*, fact, which are frequently joined with adverbs. We find, indeed, *illustria, fortia, gloriosa facta*, but, at the same time, *bene facta, recte facta*, good deeds, and always *res fortiter, praeclare, feliciter a te gestae.*

[§ 723.] 3. Respecting the special use of every separate adverb, see Chap. LXII.: it only remains here to add some remarks relative to the connexion of sentences by means of adverbs, and to the interchange of adverbs.

Sentences are connected by the doubled adverbs *modo—modo*, and *nunc—nunc* (sometimes—sometimes); as, *modo hoc, modo illud dicit; modo huc, modo illuc* (volat); *modo ait, modo negat. Nunc—nunc* does not occur in Cicero, but is found frequently in Livy and others; as, *nunc singulos provocat, nunc omnes increpat; referre egregia facinora nunc in expeditionibus, nunc in acie.* Instead of the second *modo* other particles of time are sometimes used, and Tacitus, in particular, is fond of varying his expression, by substituting *aliquando, nonnunquam, interdum, saepius, tum,* or *deinde,* for the second *modo.*

Partim—partim, partly—partly, is sometimes used in quite the same sense as *alii—alii* (or the other genders), that is, as the nominat. of a noun. See § 271.

Simul—simul, as well—as, does not occur in Cicero, but is used by the historians, and once by Caesar, *Bell. Gall.*, iv., 13, *simul sui purgandi causa, simul ut, si quid possent, de induciis impetrarent.*

Qua—qua does not occur very frequently, and is equivalent to *et—et;* as, Cic., *ad Att.*, ii., 19, *Gladiatoribus qua dominus, qua advocati sibilis conscissi.*

Tum—tum is used like *modo—modo,* as an adverb of time, or like *partim—partim,* denoting divisions of equal value; e. g., Cic., *Lael.*, 21, *Erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundat infamia; de Fin.*, i., 14, *Plerique propter voluptatem tum in morbos graves, tum in damna, tum in dedecora incurrunt; de Off.*, ii., 19, *Quae autem operā, non largitione, beneficia dantur, haec tum in universam rem publicam, tum in singulos cives conferuntur.*

Quum—tum is equivalent to *et—et,* except that it assigns a greater importance to the second part; it must, therefore, be translated by "both—and especially," "not only—but also," or, "but more particularly." This meaning is often expressed more strongly by adding to *tum* the particles *vero, certe, etiam* (sometimes *quoque*), *praecipue, imprimis, maxime.* The construction and signification of this expression must be traced to the use of *quum* with the subjunctive in a protasis which contains the introductory premises, and is followed by an apodosis with *tum,* containing the application of the premises to the particular case in question; e. g., Cic., *p. Sext.*, 1, *in quo quum multa sint indigna, tum nihil minus est ferendum; in Rull.*, iii., 3, *Jam totam legem intelligitis, quum ad paucorum dominationem scripta sit, tum ad Sullanae assignationis rationes esse accommodatam; p. Arch.*, 4, *idque, quum per se dignus putaretur, tum auctoritate et gratia Luculli im-*

petravit. This frequent mode of connecting sentences led the Romans to regard *quum* as an adverbial correlative of *tum,* without any influence upon the construction; and hence it is joined with the indicative; e. g., Cic., *ad Fam.*, iii., 9, *Quum ipsam cognitionem juris augurii consequi cupio, tum mehercule tuis incredibiliter studiis delector;* vi., 14, *nam quum te semper maxime dilexi, tum fratrum tuorum singularis pietas nullum me patitur officii erga te munus praetermittere.* *Quum* then becomes a complete adverb, when, being followed by *tum,* it serves to express the opposition between single words which have the same verb; e. g., *Animi magnitudo quum in utilitatibus comparandis, tum multo magis in his despiciendis elucet; fortuna quum in reliquis rebus, tum praecipue in bello plurimum potest; Agesilaus quum a ceteris scriptoribus, tum eximie a Xenophonte collaudatus est; luxuria quum omni aetate turpis, tum senectuti foedissima est; quum multa indigna, tum vel hoc indignissimum est.* Sometimes the verb stands in the first part of the sentence; Cic., *Divin.*, 11, *quum omnis arrogantia odiosa est, tum illa ingenii atque eloquentiae multo molestissima; in Verr.*, v., 2, 1, *Nam quum omnium sociorum provinciarumque rationem diligenter habere debetis, tum praecipue Siciliae, judices, plurimis justissimisque de causis.* Such a sentence, however, might also be expressed in the manner which we mentioned first; e. g., *Fortuna quum in ceteris rebus multum, tum praecipue in bello dominatur.* *Tum* is sometimes repeated in the second part of a sentence; e. g., Cicero, *in Verr.*, i., 58, *quem pater moriens quum tutoribus et propinquis, tum legibus, tum aequitati magistratuum, tum judiciis vestris commendatum putavit;* and sometimes we find the gradation *quum—tum—tum vero;* as, Cic., *de Leg. Agr.*, i., 3, *quorum quum adventus graves, tum fasces formidolosi, tum vero judicium ac potestas erit non ferenda; p. Rab. perd.*, 1, *Nam me quum amicitiae vetustas, tum dignitas hominis, tum ratio humanitatis, tum meae vitae perpetua consuetudo ad C. Rabirium defendendum est adhortata, tum vero,* &c. It is doubtful whether the same is allowable with *quum.* See Cic., *p. Muren.*, 18, 38; Stürenburg on Cic., *p. Arch.*, 12, 31. Lat. edition.

[§ 724.] 4. *Non modo—sed etiam* (or *non solum,* or *non tantum—verum etiam)* generally expresses the transition from less important to more important things, like the

English "not only—but (also);" e. g., Liv., i., 22, *Tullus Hostilius non solum proximo regi dissimilis, sed ferocior etiam Romulo fuit.* When a transition from greater to lesser things is to be expressed, we usually find *non modo* (but not *non solum)—sed*, without the *etiam;* e. g., Cic., *p. Leg. Man.*, 22, *Quae civitas est in Asia, quae non modo imperatoris aut legati, sed unius tribuni militum animos ac spiritus capere possit? Divin.*, 8, *Qua in re non modo ceteris specimen aliquod dedisti, sed tute tui periculum fecisti? p. Sext.*, 20, *Jecissem me ipse potius in profundum, ut ceteros conservarem, quam illos mei tam cupidos non modo ad certam mortem, sed in magnum vitae discrimen adducerem.* We render this *non modo—sed* in English by "I will not say—but only," and in Latin, too, we may say *non dicam*, or *non dico—sed;* as in Cic., *p. Planc.*, 33, *Nihil tam inhumanum est, quam committere ut beneficio non dicam indignus, sed victus esse videare; Philip.*, ii., 4, *Quid est enim minus non dico oratoris, sed hominis*, &c. We may farther, without altering the meaning, invert such sentences by means of *ne dicam* or *nedum;* thus, instead of the above-quoted passage *(p. Leg. Man.*, 22), we may say, *Quae civitas est in Asia, quae unius tribuni militum spiritus capere possit, ne dicam (nedum) imperatoris aut legati.* See above, § 573. There are, indeed, some passages in Cicero, in which *non modo (solum)—sed* expresses an ascending transition, and *non modo—sed etiam* a descending one, in which case *etiam* is added without any meaning; but the majority of passages of this author justifies us in adhering to the distinction drawn above.

[§ 724, *b.*] When the sentences are negative, i. e., when they are connected by means of "not only not—but not even," *non modo (solum) non—sed ne quidem*, the second *non* is omitted if both sentences have the same verb, and if the verb is contained in the second sentence, for the negative *ne* is then considered to belong conjointly to both sentences; e. g., Cic., *de Off.*, iii., 19, *talis vir non modo facere, sed ne cogitare quidem quidquam audebit, quod non honestum sit*, which is equivalent to *talis vir non modo facere, sed etiam cogitare non audebit; Lael.*, 24, *Assentatio, vitiorum adjutrix, procul amoveatur; quae non modo amico, sed ne libero quidem digna est.* This sentence may also be inverted, *Assentatio ne libero quidem digna est, non modo* (not to mention) *amico;* as in Cic., *Tusc.*, i., 38, *ne* *suos quidem id velint, non modo ipse.* The case remains the same when *sed vix* follows in the second part of the sentence; e. g., Cic., *p. Coel.*, 17, *verum haec genera virtutum non solum in moribus nostris, sed vix jam in libris reperiuntur*, these virtues are not only not found in life, but scarcely in books; Liv., iii., 6, *non modo ad expeditiones, sed vix ad quietas stationes viribus sufficiebant.* But if each part of the sentence has its own verb, or if the verb, although common to both, is expressed in the first part, *non modo non* is used complete; e. g., Cic., *p. Sull.*, 18, *Ego non modo tibi non irascor, sed ne reprehendo quidem factum tuum; ad Att.*, x., 4, *horum ego imperatorum non modo res gestas non antepono meis, sed ne fortunam quidem ipsam.* The negative is not unfrequently retained in the first sentence, even when both negative sentences have the same predicate; as, Cic., *p. Muren.*, 3, *Atque hoc non modo non laudari, sed ne concedi quidem potest, ut*, &c. So, also, Liv., iv., 3, *Enunquam fando auditum esse, Numam Pompilium, non modo non patricium, sed ne civem quidem Romanum, Romae regnasse?* whereas the rule is observed in i., 40, *Anci filii semper pro indignissimo habuerant, regnare Romae advenam, non modo civicae, sed ne Italicae quidem stirpis*, for the predicate of both sentences here is the participle of the verb *esse.* Lastly, it must be observed, that the second *non*, when its place is supplied by a negative word; as, *nemo, nullus, nihil, nunquam*, is generally not omitted; e. g., Cic., *in Verr.*, ii., 46, *quod non modo Siculus nemo, sed ne Sicilia quidem tota potuisset;* iii., 48, *quum multis non modo granum nullum, sed ne paleae quidem ex omni fructu relinquerentur;* although *quisquam* or *ullus* would not be wrong, and are actually used, e. g., by Livy.

[§ 725.] 5. *Tam—quam* expresses a comparison; as, Cic., *ad Att.*, xiii., 20, *Vellem tum domestica ferre possem, quam ista contemnere; Orat.*, 30, *Nemo orator tam multa, ne in Graeco quidem otio, scripsit, quam multa sunt nostra.* Hence we say *Cicero tam facile Graece, quam facile Latine dicebat;* or, in the inverted order, Sallust, *Jug.*, 34, *Quam quisque pessime fecit, tam maxime tutus est. Tam—quam quod maxime* signifies "as much as possible." See § 774, note.

Non tam—quam, "not so much—as;" e. g., Cic., *de Orat.*, ii., 30, *De eo non tam quia longum est, quam quia* *perspicuum, dici nihil est necesse; in Verr.*, ii., 34, *Quae studiose compararat non tam suae delectationis causa, quam ad invitationes suorum amicorum atque hospitum; p. Muren.*, 8, *provincia non tam gratiosa et illustris, quam negotiosa ac molesta.* The real meaning of "not so much—as" thus vanishes, the former part of the sentence being negatived altogether.

Non minus—quam and *non magis—quam* are, on the whole, equivalent to *aeque ac*, as much as; but it must be observed that in *non magis—quam* the greater weight is attached to the affirmative part of the sentence beginning with *quam;* e. g., *Alexander non ducis magis quam militis munia exequebatur*, Alex. performed just as much the service of a soldier as that of a commander; Cic., *ad Fam.*, xiv., 3, *conficior enim maerore, mea Terentia, nec meae me miseriae magis excruciant, quam tuae vestraeque;* Curt., vii., 38, *Moverat eos regis non virtus magis, quam clementia in devictos Scythas.* The place of the adverb *magis* is frequently supplied by *plus;* e. g., Cic., *de Prov. Cons.*, 10, *rei publicae plus quam otio meo prospexi; p. Flacc.*, 31, *revera non plus aurum tibi quam monedulae committebant; ad Att.*, ii., 1, *Catonem non tu amas plus quam ego.* See my note on Cic., *in Verr.*, ii., 7, and Heusinger on *de Off.*, iii., 23. (Otherwise *plus* is rarely used for *magis;* Cic., *de Leg.*, ii., 1, *inest nescio quid in animo ac sensu meo, quo me plus hic locus fortasse delectet; Philip.*, ii., 15, *An ille quemquam plus dilexit;* for *Philip.*, ii., 13, *plus quam sicarii, plus quam homicidae sunt*, is perfectly regular, "they are something more.")

[§ 726.] 6. *Sic* and *ita* are demonstrative adverbs denoting similarity, and corresponding to the relative *ut* (see § 281, foll.); but *ita*, which differs from *sic*, also serves to indicate a more special relation: hence it very often has a restrictive meaning, "only in so far;" e. g., Cic., *p. Leg. Man.*, 3, *vestri imperatores ita triumpharunt, ut ille* (Mithridates) *pulsus superatusque regnaret;* i. e., your generals triumphed, indeed, but in such a manner that Mithridates, nevertheless, continued to rule; this is sometimes expressed more emphatically by the addition of *tamen* (e. g., *p. Sext.*, 5, *Verum haec ita praetereamus, ut tamen intuentes ac respectantes relinquamus); p. Cluent.*, 32; *ita multum agitata, ita diu jactata ista res est, ut hodierno die primum causa illa defensa sit; in Verr.*, iii., 82, *itaque hoc est, quod* *multi fortasse fecerunt, sed ita multi, ut ii, quos innocentissimos meminimus aut audivimus, non fecerint.* *Tantus* (but not *tam*) is used in the same sense; as, Caes., *Bell. Gall.*, vi., 35, *praesidii tantum est, ut ne murus quidem cingi possit;* i. e., only so much; Nep., *de Reg.*, 1, *tantum indulsit dolori, ut eum pietas vinceret*, and in like manner, we find in Cic., *ad Fam.*, i., 7, *tantam vim habet*, in the sense of "so small a value."

Ut—ita (sic) places sentences on an equality; but this equality is sometimes limited to the result, to which both sentences lead, so that *ut—ita* is equivalent to "although—still," or, "indeed—but;" Cic., *ad Fam.*, x., 20, *Ut errare, mi Plance, potuisti, sic decipi te non potuisse quis non videt?* Liv., xxi., 35, *Pleraque Alpium ab Italia sicut breviora, ita arrectiora sunt*, are indeed shorter, but steeper.

The adverb *ut*, "as," sometimes takes the signification of the conjunction *quod*, "because;" e. g., *homo, ut erat furiosus, respondit*, the man, furious as he was; i. e., because he was furious; Cic., *p. Muren.*, 25, *Atque ille, ut semper fuit apertissimus, non se purgavit; in Verr.*, i., 26, *magnifice et ornate, ut erat in primis inter suos copiosus, convivium comparat*, rich as he was, or because he was rich.

[§ 727.] 7. Instead of the adverbial numerals *primum, secundo* (for *secundum* is not often used, see § 123), *tertium, quartum*, unless the strict succession of the numbers is required, the ancients preferred using the ordinal adverbs *primum, deinde, tum, denique*, and generally in the order here adopted, but sometimes *tum* is used once or twice instead of *deinde*, or the series is extended by such expressions as *accedit, huc adde.* Sometimes *denique* is followed by *postremo* to form the conclusion of a series, which is otherwise so commonly the function of *denique*, that, even without the other adverbs preceding, it concludes a series by introducing the greatest or most important, and is then equivalent to the English "in short," or "in fine;" e. g., Cic., *in Cat.*, i., 5, *templa deorum immortalium, tecta urbis, vitam omnium civium, Italiam denique totam ad exitium ac vastitatem vocas.*

[§ 728.] 8. The adverb *forte* differs in meaning from *fortasse* and *forsitan* (comp. § 271), the former signifying "accidentally," and the two latter "perhaps." *Forsitan*, according to its derivation, is chiefly joined with the subjunctive; i. e., it is used in those constructions the nature of which admits of the subjunctive in other connexions also; e. g., *forsitan aliquis dixerit; quod debeam forsitan obtinere.* But *forte* acquires the signification of "perhaps" after some conjunctions, especially after *si, nisi, ne, num;* e. g., *siquis forte miratur,* if, perhaps, any one should be surprised. Hence arises the frequent confusion of the two particles in modern Latin.

[§ 729.] 9. *Modo non* and *tantum non* acquire, like the Greek *μόνον οὐκ*, the meaning of the adverb "nearly" or "almost," for properly they signify "only not so much;" e. g., Terent., *Phorm.*, i., 2, 18, *is senem per epistolas pellexit modo non montes auri pollicens;* i. e., *paene* or *prope pollicens;* Liv., iv., 2, *hostes tantum non arcessiverunt;* xxxiv., 40, *nuntii afferebant, tantum non jam captam Lacedaemonem esse.* The same meaning is also expressed by *tantum quod non*, which brings us still nearer to the origin of the expression; e. g., Cic., *in Verr.*, i., 45, *tantum quod hominem non nominat,* only (except) that he does not mention him by name; i. e., he almost mentions him by name.

[§ 730.] 10. *Non ita* is used like the English "not so," which is to be explained by an ellipsis; as, *non ita longe aberat,* he was not so far off, viz., as you might imagine; but it also acquires the meaning of "not exactly," "not very;" i. e., it becomes equivalent to *non sane, non admodum.* Cicero uses it in this sense only before adjectives and adverbs, and before verbs *non ita valde* is employed; e. g., Cic., *in Verr.*, iv., 49, *simulacra praeclara, sed non ita antiqua; Brut.*, 66, *Fimbria non ita diu jactare se potuit; de Nat. Deor.*, i., 31, *quibus homines non ita valde moventur,* and in many other passages.

[730, *b*.] 11. *Non item* is used to express a certain opposition or contrast, and properly signifies "not in the same manner or degree," but it is usually rendered by the simple "not" or "but—not;" Cic., *de Off.*, i., 32, *hoc Herculi potuit fortasse contingere, nobis non item; ad Att.*, ii., 21, *O spectaculum uni Crasso jucundum, ceteris non item! Orat.*, 43, *nam omnium magnarum artium, sicut arborum, altitudo nos delectat, radices stirpesque non item.* Comp. § 731.

[§ 731.] 12. *Minus* is often used for *non;* e. g., Cic., *de Divin.*, i., 14, *Nonnumquam ea, quae praedicta sunt, minus* *eveniunt.* We must especially notice *si minus—at*, if not—yet; e. g., Cic., *in Verr.*, v., 27, *si minus supplicio affici, at custodiri oportebat*—and *sin minus*, "but if not," without a verb, after a preceding *si;* but with *si non* the verb is repeated; Cic., *ad Fam.*, vii., 1, *Quod si assecutus sum, gaudeo: sin minus, hoc me tamen consolor, quod posthac nos vises; ad Att.*, ix., 15, *si mihi veniam dederit, utar illius condicione: sin minus, impetrabo aliquid a me ipso.* Comp. § 343. *Parum* always retains its proper signification of "not—enough," though it may sometimes seem to be used for *non;* e. g., *parum diu vixit*, he did not live long enough; *parum multi sunt defensores nobilitatis*, not numerous enough. The English "how little" is, in Latin, *quam non*, and "so little" *ita non*, or *adeo non;* e. g., *adeo non curabat, quid homines de se loquerentur.*

[§ 732.] 13. *Nunc*, as was remarked in § 285, always expresses the time actually present, and not merely relatively present, or the time to which a narrator transfers himself for the purpose of making his description livelier. In a narrative we may say in English, e. g., Caesar now thought that he ought not to hesitate any longer; but the *now* in this sentence must be rendered in Latin by *tunc*, or *tum*, *Caesar non diutius sibi cunctandum censebat.* (In the connexion of sentences, however, *jam* may be used instead; see § 286.) In speaking of the time actually present we say, e. g., *nunc primum somnia me eludunt*, or *eluserunt*, this is the first time that a dream deceives me, or has deceived me. In a narrative, on the other hand, we must say, *somnia tunc primum se dicebat elusisse.* See the passage in Tacit., *Ann.*, xvi., 3. This rule is observed throughout. Respecting the same use of *ille* in contradistinction to *hic*, see § 703.

[§ 733.] 14. The conjunction *dum* (while) alters its meaning when added to negatives, and becomes an adverb signifying "yet;" as, *nondum* or *hauddum*, not yet; *nequedum* or *necdum*, and not yet; *nullusdum*, no one yet; *nihildum*, nothing yet; e. g., Cic., *ad Att.*, xiv., 10, *Quid agat frater meus si scis, nequedum Roma est profectus, scribas ad me velim;* Sueton., *Caes.*, 7, *Caesar quum Gades venisset, animadversa apud Herculis templum Magni Alexandri imagine, ingemuit quasi pertaesus ignaviam suam, quod nihildum a se memorabile actum esset in aetate, qua jam Alexander orbem terrae subegisset.* Hence, when attached to the negative adverb *vix*—*vixdum*, it signifies "scarcely yet;" e. g., Cic., *ad Att.*, ix., 2, *Vixdum epistolam tuam legeram, quum ad me Curtius venit.*

[§ 734.] 15. The conjunction *vel* (or), which originally serves to correct an expression, acquired through an ellipsis the meaning of the adverb "even," and enhances the sense of the word modified by it; e. g., Cic., *de Fin.*, i., 2, *quum Sophocles vel optime scripserit Electram, tamen male conversam Attii mihi legendam puto:* here the expression is to be explained by supplying the word *bene* before *vel.* In this sense *vel* is used frequently; as in Cicero, *hac re vel maxime praestat; quam sint morosi qui amant, vel ex hoc intelligi potest; isto modo vel consulatus vituperabilis est; per me vel stertas licet.* The derivation of this particle from *velle* (wilt thou?) accounts for its signifying "for example," or "to mention a case at once;" e. g., Cic., *ad Fam.*, ii., 13, *Raras tuas quidem, sed suaves accipio litteras: vel quas proxime acceperam, quam prudentes! p. Flacc.*, 33, *Ita scitote, judices, esse cetera. Vel quod ait L. Flaccum sibi dare cupisse, ut a fide se abduceret, HS. vicies.* *Velut* is more frequently used in this sense; e. g., Cic., *de Fin.*, ii., 35, *Non elogia monumentorum hoc significant? velut hoc ad portam; de Nat. Deor.*, ii., 48, *Veluti crocodili—simulac niti possunt, aquam persequuntur.*

[§ 735.] 16. The conjunction *nisi*, by omitting its verb or uniting it with the leading verb, acquires the sense of the adverb "except," which is generally expressed by *praeterquam* or the preposition *praeter*. (See § 323.) This, however, is the case only after negatives and negative questions; e. g., Nepos, *Miltiades*, 4, *Athenienses auxilium nusquam nisi a Lacedaemoniis petiverunt;* Cic., *p. Planc.*, 33, *Quid est pietas, nisi voluntas grata in parentes? p. Sext.*, 60, *Quem unquam senatus civem nisi me nationibus exteris commendavit?* instead of which we might say in the first passage, *praeterquam a Lacedaemoniis*, and in the second *praeter me;* and we must say so when no negative precedes; e. g., Liv., xxiv., 16, *praeda omnis praeterquam hominum captorum* (or *praeter homines captos) militi concessa est.* But the expression "except that," may be rendered in Latin either by *nisi quod* or *praeterquam quod*, so that here we may have *nisi* without a preceding negative; e. g., Cic., *ad Att.*, ii., 1, *Tuscula-*

num et Pompeianum me valde delectant, nisi quod me aere alieno obruerunt. (*Nisi ut* are likewise joined together, but in a different sense, *ut* retaining its proper signification; e. g., *nihil aliud ex hac re quaero, nisi ut homines intelligant*, except that people may see.)

As the Latin *nisi* after negatives is rendered in English not only by "except," but by "than," the beginner must beware of translating this "than" by *quam*. It is only after *nihil aliud* that we may use either *nisi* or *quam*, *nisi* referring to *nihil*, and *quam* to *aliud*. The difference is this, that *nihil aliud nisi* signifies "nothing farther," or "nothing more," and *nihil aliud quam*, "nothing else," or "no other thing but this particular one." Hence, Cic. (*de Orat.*, ii., 12) says, *Erat historia nihil aliud nisi annalium confectio* (but it should be more); *de Off.*, i., 23, *Bellum ita suscipiatur, ut nihil aliud nisi pax quaesita videatur* (and not other advantages besides); *Tusc.*, i., 34, *Nihil aliud est discere, nisi recordari. Praeter* is used in the same sense in Cic., *de Off.*, ii., 2, *nec quidquam aliud est philosophia praeter studium sapientiae* (nothing more). But in *de Leg.*, i., 8, we read, *Virtus est nihil aliud quam in se perfecta et ad summum perducta natura* (this definition comprising everything); Nep., *Lys.*, 1, *Nihil aliud molitus est quam ut omnes civitates in sua teneret potestate. Quam* must, as a matter of course, be used, when it refers to a comparative; as, *nihil magis timeo quam illum.*

F. *Prepositions.*

[§ 736.] The use of every separate preposition has been fully explained in Chap. LXV., and there is no farther general remark to be made, except that the beginner must be cautioned not to join two prepositions, as we do in English; e. g., "to speak *for* and *against* a law," or, "I have learned this *with*, and, to some extent, *from*, him." The only mode of rendering these sentences in Latin is, *pro lege et contra legem dicere; haec cum eo, partim etiam ab eo didici.* Those dissyllabic prepositions only, which are also used without a noun and as adverbs, may follow another, without being joined with a case; e. g., Cicero, *quod aut secundum naturam esset, aut contra;* Livy, *cis Padum ultraque.* Caesar (*Bell. Civ.*, iii., 72) reverses the order, *intra extraque munitiones.* Compare, also, § 794

G. *Conjunctions.*

[§ 737.] 1. Respecting the signification of the several conjunctions, see Chap. LXVII. Those who wish to acquire a thorough knowledge of the Latin language cannot bestow too much attention on this part of speech. From a careful observation of their use in good authors, we learn that many combinations have, in fact, quite a different meaning from what lies on the surface. *Atque adeo*, properly "and even," acquires the power of correcting that which precedes, and also enhances the sense; hence it becomes equivalent to *vel potius*, or rather. (See § 336. Compare what is said of *immo* in § 277.) E. g., Cic., *in Verr.*, iii., 8, *Tu homo minimi consilii, nullius auctoritatis, injussu populi ac senatus, tota Sicilia recusante, cum maximo detrimento atque adeo exitio vectigalium, totam Hieronicam legem sustulisti. At quam legem corrigit, judices, atque adeo totam tollit?* and, *Verres tot annis atque adeo saeculis inventus est.*

[§ 738.] 2. Attention must be paid to the following peculiarity of the Latin language: when the negative power of a proposition is not expressed by *non*, but contained in some other word, the negative is usually combined with the copulative conjunction; hence, instead of *et* and *ut* with the negatives *nemo, nihil, nullus, nunquam*, we find much more frequently *neque (nec)* and *ne* with the corresponding affirmative words *quisquam, ullus, unquam, usquam.* It must, however, be observed (see § 709), that "in order that no one" is rendered in Latin by *ne quis*, and never by *ne quisquam.* But it should not be forgotten that *ne* cannot be used everywhere, and that *ut nemo, ut nullus*, &c., are required in all cases in which *ut non* must be employed, and not *ne.* (See § 532.) E. g., Cic., *Cat. Maj.*, 12, *impedit enim consilium voluptas ac mentis, ut ita dicam, praestringit oculos, nec habet ullum cum virtute commercium;* ibid., 19, *horae quidem cedunt, et dies et menses et anni: nec praeteritum tempus unquam revertitur;* Sallust, *Cat.*, 29, *Senatus decrevit, darent operam consules, ne quid respublica detrimenti caperet;* Caes., *Bell. Gall.*, i., 46, *Caesar suis imperavit, ne quod omnino telum in hostes rejicerent.*

[§ 739.] 3. When any clause inserted in another has impeded or disturbed the construction, the return to the construction of the leading sentence is indicated by one of the conjunctions *igitur, verum, verumtamen, sed, sed tamen*, which we commonly render by "I say." In Latin, too, *inquam* is sometimes so used (as in Cic., *in Verr.*, iv., 29, 67; *p. Muren.*, 30, 63), but the conjunctions are much more common; Cic., *de Off.*, iii., 16, *M. Cato sententiam dixit, hujus nostri Catonis pater (ut enim ceteri ex patribus, sic hic, qui illud lumen progenuit, ex filio est nominandus): is igitur judex ita pronuntiavit, emptori damnum praestari oportere; Philip.*, ii., 32, *Primum quum Caesar ostendisset, se, priusquam proficisceretur, Dolabellam consulem esse jussurum: quem negant regem, qui et faceret semper ejusmodi aliquid et diceret: sed quum Caesar ita dixisset, tum hic bonus augur eo se sacerdotio praeditum esse dixit*, &c. See Heusinger on this passage, and compare *in Cat.*, iii., 2, init.; *p. Planc.*, 4; *de Leg.*, ii., 1, *Quare ante mirabar—sed mirabar, ut dixi*, &c. As for the other conjunctions used in this manner, see *in Cat.*, iv., 11; *Philip.*, ii., 37; *de Fin.*, ii., 22; *p. Rosc. Am.*, 43, *in Verr.*, iii., 2, init.; *ad Att.*, i., 10, init.; *p. Sext.*, 10, init. *Nam* is also employed in this way; as, *p. Planc.*, 41. *Itaque* is doubtful in Cic., *de Fin.*, i., 6, 19, but occurs in Liv., ii., 12, init.

[§ 740.] 4. *Siquis* often seems to stand for the relative pronoun, as in Greek *εἰτις* for *ὅςτις*; but it always contains the idea of "perhaps," which it naturally retains from its proper signification of a possible condition; e. g., Liv., xxi., 37, *Nuda fere Alpium cacumina sunt, et si quid est pabuli, obruunt nives;* Cic., *in Verr.*, v., 25, *iste quasi praeda sibi advecta, non praedonibus captis, si qui senes aut deformes erant, eos in hostium numero ducit, qui aliquid formae, aetatis, artificiique habebant, abducit omnes; Brut.*, 69, *C. Cosconius nullo acumine, eam tamen verborum copiam, si quam habebat, populo praebebat.* Ernesti proposed to strike out *si*, but it may be explained in the manner stated above, for Cicero does not even like to admit that Cosconius possessed *copia verborum;* and in a similar manner he speaks with some doubt of his own eloquence, c. 87, *etsi tu melius existimare videris de ea, si quam nunc habemus, facultate;* and, also, *Divin.*, 15, *ipse Allienus ex ea facultate, si quam habet, aliquantum detracturus est.*

[§ 741.] 5. The conjunction *et (que* and *atque)* not unfrequently connects two substantives, and places them on an equality with each other, although properly one bears to the other the relation of a genitive or an adjective. This kind of connexion is called ἓν διὰ δυοῖν, that is, one idea is expressed by two words independent of each other, for a genitive and an adjective, when joined to a substantive, constitute only one idea. When, e. g., Virg., *Georg.*, 1, 192, says, *pateris libamus et auro*, it is equivalent to *pateris aureis;* and, *Aen.*, i., 61, *molem et montes insuper altos imposuit*, equivalent to *molem altorum montium.* But similar expressions occur also in prose, and oratorical diction thereby gains in fulness and power; e. g., Cic., *in Cat.*, i., 13, *ut saepe homines aegri morbo gravi, quum aestu febrique jactantur*, i. e., *aestu febris; p. Flacc.*, 2, *quem plurimi cives devincti necessitudine ac vetustate*, i. e., *vetustate necessitudinis; p. Arch.*, 6, *ex his studiis haec quoque crescit oratio et facultas*, i. e., *facultas dicendi; in Verr.*, v., 14, *jus imaginis ad memoriam posteritatemque prodere*, i. e., *ad memoriam posteritatis;* ibid., iv., 35, *complesse coronis et floribus;* and, in Curt., iv., 17, *navigia redimita floribus coronisque*, with garlands of flowers. It is particularly frequent in Tacitus; as, *Ann.*, ii., 69, *carmina et devotiones reperiebantur*, for *carmina devotionum;* ii., 83, *tempore ac spatio*, for *temporis spatio;* xii., 27, *veteranos coloniamque deducere*, for *coloniam veteranorum.* Of a somewhat different, though similar kind, are those combinations of substantives, where the second contains a more accurate definition of the general meaning of the first. The substantive which occurs most frequently in such combinations is *vis;* as, *vi et armis, vi ac minis, vi et contentione, vi ac necessitate.*

CHAPTER LXXXV.

PLEONASM.

[§ 742.] 1. Pleonasm is that mode of expression in which several words of the same or similar meaning are accumulated, or in which a thought is conveyed in more words than are necessary to express the meaning.

2. The first kind of pleonasm does not, properly speaking, belong to Latin grammar. Good authors accumulate words of similar meaning only when they intend to set forth a particular thing forcibly and emphatically, and they take care that there is a certain gradation in the words

they put together; as in *relinquere ac deserere, deserere ac derelinquere; aversari et execrari; rogo te oroque, oro te atque obsecro; gaudeo vehementerque laetor, laetor et triumpho; hoc animis eorum insitum atque innatum videtur esse; agitatur et perterretur Furiarum taedis ardentibus; hoc maxime vestros animos excitare atque inflammare debet.* Innumerable instances of this kind are found in the orators, and they constitute a great part of the *copia verborum* which is required of orators. But they go even farther, and when their endeavour to accumulate words for the sake of emphasis becomes still more striking, it is called a rhetorical figure; e. g., when Cicero (*in Cat.*, i., 5) calls on Catiline to quit Rome, *Quae quum ita sint, Catilina, perge quo coepisti: egredere aliquando ex urbe: patent portae: proficiscere;* and where he describes Catiline's flight (*in Cat.*, ii., 1), *Abiit, excessit, evasit, erupit.* But in grammar we have to notice only certain combinations, which by usage have become so familiar, that they do not appear to contain any particular emphasis; as, *casu et fortuito, forte fortuna, forte temere, prudens sciens, vivus vidensque, volens propitius, fundere et fugare;* and some legal and political expressions, where it was originally intended, by an accurate phraseology, to prevent a wrong or ambiguous application. Expressions of this kind are, *pecunia capta conciliata,* Cic., *in Verr.*, iii., 94: *ager datus assignatus, Philip.*, v., in fin.: *nihil aequi boni impetravit, Philip.*, ii., 37: *quum Brutus exercitum conscripserit comparavit,* in a decree of the senate, *Philip.*, v., 13, and others.

[§ 743.] 3. The second kind of pleonasm belongs to grammar, inasmuch as certain redundant expressions are sanctioned by usage, and can no longer be considered faulty. But we must not suppose that a thing expressed by a redundancy of words is quite equivalent to a shorter expression which we may meet with elsewhere. The language of good authors is not arbitrary in this respect, and two modes of expression never have quite the same meaning. It is not, however, our object here to trace such differences in their minutest details, but only in general to mention those cases in which the Latin usage employs more words than appear necessary to a person who judges of it by the standard of a modern language.

4. A preceding substantive is often repeated after the

relative pronoun; e. g., Cic., *p. Flacc.*, 33, *habetis causam inimicitiarum, qua causa inflammatus Decianus ad Laelium detulerit hanc accusationem; de Orat.*, i., 38, *quum obsignes tabellas clientis tui, quibus in tabellis id sit scriptum; in Verr.*, iii., 79, *quum in eo ordine videamus esse multos non idoneos, qui ordo industriae propositus est et dignitati; Divin.*, 1, *si quod tempus accidisset, quo tempore aliquid a me requirerent.* It is especially frequent in Caesar; as, *Bell. Gall.*, i., 6, *erant omnino itinera duo, quibus itineribus domo exire possent;* but it is most frequent, and appears, indeed, to have been customary, with the word *dies;* e. g., Cic., *ad Att.*, ii., 11, *dies enim nullus erat, Antii quum essem, quo die non melius scirem Romae quid ageretur, quam ii qui erant Romae;* Cic., *in Cat.*, i., 3, *fore in armis certo die, qui dies futurus erat a. d. VI. Cal. Novembres.* A great many passages of this kind are found in Cicero and Caesar, and it was the regular practice to say *pridie* and *postridie ejus diei.* The repetition of the substantive is necessary when there are two preceding the relative, and when it becomes doubtful to which of them the relative refers; e. g., Cic., *p. Sext.*, 45, *Duo genera semper in hac civitate fuerunt eorum, qui versari in republica atque in ea se excellentius gerere studuerunt, quibus ex generibus alteri se populares, alteri optimates et haberi et esse voluerunt; p. Flacc.*, 35, *litteras misit de villico P. Septimii, hominis ornati, qui villicus caedem fecerat.*

[§ 744.] 5. The pronouns *is* and *ille* are superfluously added to *quidem*, and the personal pronouns *ego, tu, nos, vos*, though already implied in the verb, are sometimes expressed separately, see §§ 278 and 801. Respecting *is*, see above, § 699, and Cic., *Tusc.*, iv., 3, *Sapientiae studium vetus id quidem in nostris; sed tamen ante Laelii aetatem et Scipionis non reperio quos appellare possim nominatim. Ille* is thus found frequently; as, Cic., *de Off.*, i., 29, *Ludo autem et joco uti illo quidem licet, sed sicut somno et quietibus ceteris tum, quum gravibus seriisque rebus satisfecerimus; Tusc.*, i., 3, *Multi jam esse Latini libri dicuntur scripti inconsiderate ab optimis illis quidem viris, sed non satis eruditis: ad Fam.*, xii., 30, *O hominem semper illum quidem mihi aptum, nunc vero etiam suavem! Ille* is farther superfluous after *at;* e. g., Curt., iii., 19, *Hi magnopere suadebant, ut retro abiret spatiosque Mesopotamiae campos repeteret; si id consilium damnaret, at ille divide-*

ret saltem copias innumerabiles. *Is* (sometimes, also, *hic*), when referring to something mentioned before, seems to us to be superfluous, but is used for the sake of emphasis; e. g., Cic., *de Off.*, i., 38, *Quae cum aliqua perturbatione fiunt, ea non possunt iis, qui adsunt, probari;* i., 35, (Natura) *formam nostram reliquamque figuram, in qua esset species honesta, eam posuit in promptu: quae partes autem corporis ad naturae necessitatem datae aspectum essent deformem habiturae, eas contexit atque abdidit;* ii., 6, *Male se res habet, quum, quod virtute effici debet, id temptatur pecunia.* In Livy, xxii., 30, in fin., *ut vix cum eadem gente bellum esse crederent, cujus terribilem eam famam a patribus accepissent*, the *eam* refers to something implied, which we may express by "so frightful."

[§ 745.] 6. The monosyllabic prepositions *ab*, *ad*, *de*, *ex*, and *in* are often pleonastically repeated, but, according to the observation of some critics, only when two substantives, although united by *et*, are yet to be considered as distinct. Hence we should not say *ad ludum et ad jocum facti*, but we may say *deinceps de beneficentia ac de liberalitate dicamus*, if the two qualities are not to be mixed together, but considered separately. This theory seems plausible; but the texts of the Latin authors, especially of Cicero, such as they are at present, do not enable us to come to any definite conclusion, since a preposition is very often repeated when the substantives really belong together and are of a kindred nature, while it is omitted in cases of the opposite kind. Comp. Heusinger on Cic., *de Off.*, i., 14, init.; and my note on the *Divinat. in Caec.*, 13. But it may be considered as an invariable rule, that wherever the substantives are separated by *et—et*, the preposition must be repeated; e. g., Cic., *de Off.*, i., 34, *ut eorum et in bellicis et in civilibus officiis vigeat industria.*

The preposition *inter* is frequently repeated by Cicero after the verb *interesse;* e. g., *Lael.*, 25, *quid intersit inter popularem, id est, assentatorem et levem civem, et inter constantem, severum et gravem; de Fin.*, i., 9, *interesse enim inter argumentum et inter mediocrem animadversionem.* Other writers repeat it after other verbs also; as, Liv., x., 7, *certatum inter Ap. Claudium maxime ferunt et inter P. Decium.*

[§ 746.] 7. The dative of the personal pronouns frequently *seems* to be used pleonastically, as it expresses a relation of an action to a person which is often almost imperceptible. See above, § 408, and Drakenborch on Sil. Ital., i., 46; Burmann on Phaedr., i., 22, 3. But the addition of *sibi* to *suus*, or rather to *suo*, for so we find it in the few passages (especially of the comic writers) where this peculiarity occurs, is a real pleonasm. Something analogous to it in English is the addition of the word "own" to possessive pronouns. Plaut., *Capt.*, Prol. 50, *ignorans suo sibi servit patri;* ibid., i., 1, 12, *suo sibi suco vivunt;* Terent., *Adelph.*, v., 8, in fin., *suo sibi hunc gladio jugulo.*

[§ 747.] 8. *Potius* and *magis* are sometimes used pleonastically with *malle* and *praestare;* e. g., Cic., *Divin.*, 6, *ab omnibus se desertos potius quam abs te defensos esse malunt;* Liv., xxii., 34, *qui magis vere vincere quam diu imperare malit;* Cic., *in Pis.*, 7, *ut emori potius quam servire praestaret.* Comp. *p. Balb.*, 8, in fin., with the notes of Ernesti and Garatoni. Hence we sometimes find it also with comparatives; as, Cic., *in Pis.*, 14, *mihi in tanto omnium mortalium odio, justo praesertim et debito, quaevis fuga potius quam ulla provincia esset optatior.* Comp. *p. Lig.*, 2; *de Orat.*, ii., 74; *de Nat. Deor.*, ii., 13. The pleonasm of *prius*, *ante*, and *rursus*, with verbs compounded with *prae*, *ante*, and *re*, is of a similar kind. See Drakenborch on Liv., i., 3, § 4.

9. Respecting the superfluous genitives *loci*, *locorum*, *terrarum*, *gentium*, and *ejus*, in the phrase *quoad ejus fieri potest*, see § 434; and for *id quod*, instead of *quod* alone, see § 371.

[§ 748.] 10. *Sic*, *ita*, *id*, *hoc*, *illud*, are very often superfluously used, as a preliminary announcement of a proposition, and added to the verb on which this proposition depends; e. g., Cic., *in Verr.*, ii., 3, *Sic a majoribus suis acceperant, tanta populi Romani esse beneficia, ut etiam injurias nostrorum hominum perferendas putarent; ad Fam.*, xiii., 10, *quum sibi ita persuasisset ipse, meas de se accurate scriptas litteras maximum apud te pondus habituras*, &c.; *ad Att.*, i., 10, *hoc te intelligere volo, pergraviter illum esse offensum; ad Quint. Frat.*, i., 1, *te illud admoneo, ut quotidie meditere, resistendum esse iracundiae;* and afterward, *illud te et oro et hortor, ut in extrema parte muneris tui diligentissimus sis.* These pleonastic additions, as we remarked above, have no influence on the construction of propositions, and we find only in a few instances that a pronoun or *sic* is followed by *ut*, which would not otherwise be used; as, Cic., *de Orat.*, iii., 34, *de cujus dicendi copia sic accepimus, ut*, &c.; *Tusc.*, iv., 21, *ita enim definit, ut perturbatio sit;* ibid., 6, *Est Zenonis haec definitio, ut perturbatio sit aversa a recta ratione animi commotio.* This must be considered as a contraction of sentences, as *ut* should properly be followed by a verb denoting "to say" or "to think," with an accusat. with the infinitive; e. g., in the last-mentioned passage, *ut dicat (putet) perturbationem esse.* In the phrase *hoc, illud, id agere ut*, however, the pronoun is established by custom and necessary. See § 614.

[§ 749.] 11. A kind of pleonastical expression is observed in quoting indirectly the words of another; e. g., Cic., *ad Fam.*, iii., 7, *A Pausania, Lentuli liberto, accenso meo, audivi quum diceret, te secum esse questum, quod tibi obviam non prodissem; Brut.*, 56, *Ipsius Sulpicii nulla oratio est; saepe ex eo audiebam, quum se scribere neque consuesse neque posse diceret*, and in many other passages; compare *in Verr.*, i., 61, init.; *de Fin.*, v., 19, in fin.; *de Orat.*, i., 28; *Philip.*, ix., 4, *atque ita locutus est ut auctoritatem vestram vitae suae se diceret anteferre; in Verr.*, v., 18, *ejusmodi de te voluisti sermonem esse omnium, palam ut loquerentur;* Liv., xxii., 32, *atque ita verba facta, ut dicerent.*

[§ 750.] 12. A similar pleonasm is often found with the verbs of thinking, believing, &c., inasmuch as *putare* and *existimare* are expressly added in the dependent sentence, although a word of similar meaning has preceded; e. g., Cic., *in Verr.*, ii., 75, *Cogitate nunc, quum illa* (Sicilia) *sit insula, quae undique exitus maritimos habeat, quid ex ceteris locis exportatum putetis*, instead of *cogitate quid exportatum sit;* ibid., iv., 1, *genus ipsum prius cognoscite, judices; deinde fortasse non magnopere quaeretis, quo id nomine appellandum putetis*, where *quo nomine appelletis* would be quite sufficient; *p. Leg. Man.*, 13, *tum facilius statuetis, quid apud exteras nationes fieri existimetis*, and in several other passages of this oration, especially chap. 9, *sed ea vos conjectura perspicite, quantum illud bellum factum putetis*, where Ernesti found difficulties; Quintil., i., 10, *in hac fuere sententia ut existimarent.*

Such a redundancy occurs, also, with *licet*, when depending on *permittitur* and *conceditur*; e. g., Cic., *in Rull.*, ii., 13, *totam Italiam suis coloniis ut complere liceat permittitur*, and afterward, *quacunque velint summo cum imperio vagari ut liceat conceditur*; *in Verr.*, ii., 18, *neque enim permissum est, ut impune nobis liceat*; *de Off.*, iii., 4, *nobis autem nostra Academia magnam licentiam dat, ut quodcunque maxime probabile occurrat, id nostro jure liceat defendere.* For other peculiarities of this kind, see Heusinger on Nep., *Milt.*, 1, *Delphos deliberatum missi sunt, qui consulerent Apollinem.*

[§ 751.] 13. *Videri* in dependent sentences is often used in a singularly tautological manner; as, Cic., *p. Leg. Man.*, 10, *Restat, ut de imperatore ad id bellum deligendo ac tantis rebus praeficiendo dicendum esse videatur*; ibid., 20, *Reliquum est, ut de Q. Catuli auctoritate et sententia dicendum esse videatur.* In other cases, too, it is a favourite practice of Cicero to make a circumlocution of a simple verb by means of *videri*, which, however, is not to be considered as a pleonasm, but as a peculiarity of this writer, who likes to soften his expression by representing facts as matters of opinion, and, consequently, as subject to doubt; e. g., *p. Leg. Man.*, 14, *Et quisquam dubitabit, quin hoc tantum bellum huic transmittendum sit, qui ad omnia nostrae memoriae bella conficienda divino quodam consilio natus esse videatur?* another writer would, perhaps, have said simply *qui divino consilio natus est.* Cicero softens the strong and somewhat offensive expression by *videri*, and the "divine decree" by his peculiar *quidam.* We know from the author of the dialogue *de Oratoribus* (c. 1 and 23), that Cicero's own contemporaries remarked upon the frequent use of his favourite conclusion *esse videatur*; but it was certainly not the subjunctive at which they took offence, for it is the necessary result of the construction, but the use of *videri* in cases where there was no occasion for representing a fact as a mere matter of opinion. But we prefer, without hesitation, Cicero's views as to the propriety of expression, to the judgment of later writers, who lived at a time when the language began to lose its natural elasticity of expression.

[§ 752.] 14. Respecting the circumlocution of *facere ut*, see § 619. A similar circumlocution by means of *est ut* is especially frequent in Terence; e. g., Phorm., ii., 1, 40, *Si est culpam ut Antipho in se admiserit*, if it is the case that Antipho is in fault, equivalent to *si Antipho culpam admisit;* Horat., *Epist.*, i., 12, 2, *non est ut copia major a Jove donari possit tibi.* The same occurs in the following passages of Cicero: *Orat.*, 59, *est autem ut id maxime deceat, non id solum; p. Coel.*, 20, *quando enim hoc factum non est? quando reprehensum? quando non permissum? quando denique fuit ut, quod licet, non liceret?* i. e., *quando non licuit, quod licet? de Off.*, ii., 8, *haec est una res prorsus ut non multum differat inter summos et mediocres viros;* i. e., *haec una res non multum differt.* But *est ut*, instead of *est cur*, is of a different kind. See § 562.

The same circumlocution is also made, though very seldom, by means of *est* with the infinitive; e. g., Propert., i., 10, 13, *Ne sit tibi, Galle, montes semper adire*, equivalent to *ne adeas;* Tibull., i., 6, 24, *At mihi si credas—non sit mihi oculis timuisse meis*, that is, *non timeam* or *non timebo.* Also, in Sallust, *Jug.*, 110, 3, *Fuerit mihi eguisse aliquando amicitiae tuae;* i. e., *eguerim*, may I have been in want of your friendship.

[§ 753.] 15. *Coepi* with the infinitive is very often nothing else than a descriptive circumlocution of the *verbum finitum*, though always implying temporary duration; e. g., Cic., *in Verr.*, iv., 29, *Rex maximo conventu Syracusis, in foro, flens atque deos hominesque obtestans, clamare coepit; candelabrum factum e gemmis—id sibi C. Verrem abstulisse; in Verr.*, ii., 22, *Primo negligere et contemnere coepit, quod causa prorsus, quod dubitari posset, nihil habebat*, that is, *negligebat et contemnebat aliquamdiu.* Similar passages are of frequent occurrence. *Incipere* is more rarely used in this way; as *in Verr.*, ii., 17, *cogere incipit eos, ut absentem Heraclium condemnarent*, it took place, but not till after some delay; iv., 66, *retinere incipit*, he did his part in retaining. Compare § 500, *note* 1.

[§ 754.] 16. Another kind of pleonasm in Latin is the use of two negatives instead of an affirmative; in English this does not occur, except where a negative adjective; as, *unlearned*, *unskilful*, *unfrequent*, acquires an affirmative meaning by the addition of the negative "not;" as, *not unlearned*, &c. In Latin this use extends much farther, for not only does *non* before a negative word; as, *nemo, nullus, nihil, nunquam, nusquam, nescio, ignoro*, render this word affirmative, but also the negative conjunction *neque* obtains the affirmative sense of *et*, by means of a negative word following in the same proposition; e. g., *neque haec non evenerunt*, and this took place indeed; *neque tamen ea non pia et probanda fuerunt*, and yet this was right and laudable; Cic., *de Fin.*, iv., 22, *Nec hoc ille non vidit, sed verborum magnificentia est et gloria delectatus; de Nat. Deor.*, ii., 33, *Nec vero non omni supplicio digni P. Claudius, L. Junius consules, qui contra auspicia navigarunt.* The sentence preceding is, *auspicia ad opinionem vulgi retinentur;* Nep., *Att.*, 13, *Nemo Attico minus fuit aedificator: neque tamen non imprimis bene habitavit.* As to *ne non*, for *ut*, see § 535, in fin.

Note.—Two negatives, however, do not mutually destroy each other in the case of *non* being followed by *ne—quidem;* e. g., *non fugio ne hos quidem mores; non praetermittendum videtur ne illud quidem genus pecuniae conciliatae*, in Cicero, *in Verr.;* farther, when the negative leading proposition has subordinate subdivisions with *neque—neque, neve—neve*, in which case these negative particles are equivalent to *aut—aut*. Thus we very frequently find, e. g., Cic., *ad Att.*, xiv., 20, *nemo unquam, neque poëta, neque orator fuit, qui quemquam meliorem quam se arbitraretur; ad Att.*, ix., 12, *non medius fidius prae lacrimis possum reliqua nec cogitare, nec scribere; de Leg.*, ii., 27, *eam ne quis nobis minuat neve vivus neve mortuus.* Respecting *ne non*, we may add that after *vide* (see § 534), it must be rendered in English by "whether;" e. g., Cic., *de Divin.*, ii., 13, *multa istiusmodi dicuntur in scholis, sed credere omnia vide ne non sit necesse*, but consider whether it is necessary to believe it all; ii., 4, *vide igitur ne nulla sit divinatio*, therefore consider whether *divinatio* exists at all.

There are some few passages where two negatives in the same proposition do not destroy each other, but strengthen the negation. In Greek this is a common practice; but in Latin it can be regarded only as a rare exception, apparently derived from the language of common life. See my remark on Cic., *in Verr.*, ii., 24, in fin.

It must be observed, however, that the use of *non* before a negative word does not merely restore the affirmative sense, but generally heightens it. The meaning depends upon the whole tenor of the speech, but usually it is merely a formal softening of the expression; e. g., *homo non indoctus*, instead of *homo sane doctus;* especially with superlatives, *non imperitissimus*, not the most inexperienced, that is, a very experienced man. In like manner, *non semel* is equivalent to *saepius, non ignoro, non nescio, non sum nescius*, to "I know very well;" *non possum non*, to *necesse est;* e. g., Cic., *ad Att.*, viii., 2, *non potui non dare litteras ad Caesarem, quum ille prior ad me scripsisset; de Fin.*, iii., 8, *Qui mortem in malis ponit, non potest eam non timere; ad Fam.*, iv., 7, *Nemo potest non eum maxime laudare, qui cum spe vincendi simul abjicit certandi etiam cupiditatem.*

[§ 755.] 17. The words *nemo, nullus, nihil, nunquam,* have a different sense, according as the *non* is placed before or after them.

non nemo,	some one;	*nemo non,*	every one (subst.).
non nulli,	some;	*nullus non,*	every (adject.).
non nihil,	something;	*nihil non,*	everything.
nonnunquam,	sometimes;	*nunquam non,*	at all times.

So, *nusquam non,* everywhere; but *nonnusquam* is not in use, *alicubi* being used instead of it. *Non—nisi* acquires the meaning of "only" (see the examples in § 801), and *modo non* and *tantum non,* that of "almost." See above, § 729.

[§ 756.] 18. *Et* seems to be pleonastically used after *multi* when another adjective follows, for in English the adjective *many* is put, like numerals, before other adjectives without the copulative "and." In Latin, however, we frequently find, e. g., *multae et magnae res, multa et varia negotia, multi* being used like other adjectives, and *et,* also, supplying the place of *et is,* introducing a more accurate description (see § 699); e. g., Cic., *in Rull.,* ii., 2, *versantur enim in animo meo multae et graves cogitationes, quae mihi nullam partem neque diurnae neque nocturnae quietis impertiunt.*

The conjunction *vero* is used pleonastically in the apodosis to indicate that it contains an answer; see above, § 716. *At* is similarly used to express opposition, especially after *si* and its compounds; e. g., Terent., *Eunuch.,* v., 2, 25, *Si ego digna hac contumelia sum maxime, at tu indignus qui faceres tamen;* Liv., x., 19, *Bellona, si hodie nobis victoriam duis, ast ego templum tibi voveo.* Also, after *quoniam;* as, Liv., i., 28, *Quoniam tuum insanabile ingenium est, at tuo supplicio doce, humanum genus ea sancta credere, quae a te violata sunt.*

[§ 757.] 19. A kind of pleonasm, which, however, partakes of the nature of an anacoluthon, and is, therefore, beyond our limits, consists in the repetition of a conjunction, when a sentence has grown too long, or has been interrupted by parenthetical clauses. This is the case most frequently with *si* and *ut;* e. g., Terent., *Phorm.,* i., 3, init., *Adeon' rem redisse, ut, qui mihi optime consultum velit, patrem ut extimescam,* where Ruhnken's note is to be compared; Cic., *in Verr.,* v., 11, *ut quivis, quum aspexisset, non se praetoris convivium, sed ut Cannensem pugnam* *nequitiae videre arbitraretur;* Liv., iii., 19, *si quis vobis humillimus homo de plebe—si quis ex his;* Cic., *de Divin.*, i., 57, *Quid est igitur, cur quum domus sit omnium una, eaque communis, quumque animi hominum semper fuerint futurique sint, cur ii, quid ex quoque eveniat, et quid quamque rem significet, perspicere non possint?* An interrupted construction here may be taken up again by the particles mentioned above, § 739.

CHAPTER LXXXVI.

ELLIPSIS.

[§ 758.] 1. Ellipsis is the omission of one or more words which are necessary for the completeness of a construction, or, at least, appear necessary to us who are not Romans, inasmuch as we are inclined to consider the complete expression of a thought, where no word is wanting, as the regular and original one. But it is manifest that grammar cannot notice all kinds of ellipsis, as a speaker or writer very often begins to express a thought, and after having used some words, drops it, being satisfied with having merely suggested it; as in Virgil, *Aen.*, i., 139, *Quos ego!* where we see from the connexion what is to be supplied, "I will teach you how to conduct yourselves," or something of a similar kind. To explain the reasons of such arbitrary omissions made by the speaker for the sake of emphasis, and to illustrate the practice by examples, is the province of rhetoric, which considers it as a rhetorical figure, called *aposiopesis.* Grammar has to treat only of things which often recur, and are customary under particular circumstances, and grammatical omissions of this kind alone will be the subject of the following remarks.

[§ 759.] *Note.*—The ellipsis occurring in proverbs cannot be taken into consideration here, for it is the custom of all languages to indicate well-known sentences only by a few words, and to leave it to the hearer to supply the rest; e. g., *fortes fortuna;* scil. *adjuvat; nec sibi, nec alteri,* scil. *prodest,* in Cic., *de Off.*, ii., 10. Of a similar kind is the expression in drinking the health of a person, *bene te,* scil. *valere jubeo.* Tibull., ii., 1, 31; Ovid, *Fast.*, ii., 637.

[§ 760.] 2. Respecting the omission and addition of the personal pronouns when forming the subject of a sentence, see § 693. The indefinite *homines* (people) is also omitted, whence the expressions *dicunt*, *tradunt*, *ferunt*, *putant*, *vocant*, &c. (see § 381), frequently with the addition of *vulgo* (commonly). The expression "so-called" is, by means of the same ellipsis, rendered by *quem*, *quam*, *quod* or *quos*, *quas*, *quae vocant* or *vocabant*. (See § 714.)

[§ 761.] 3. Proper names of persons are sometimes joined with the genitive of the father's name, the words *filius* or *filia* being omitted; e. g., *Faustus Sullae*, in Cic., *p. Cluent.*, 34, *Caecilia Metelli*, Cic., *de Divin.*, i., 46; but more especially in the case of foreign names, it being customary in Greek; e. g., *Hannibal Gisgonis*, *Seleucus Antiochi*, see Ruhnken on Vell. Pat., ii., 5. An omission more common in Latin than that of *filia* is that of *uxor* with the name of the husband; hence we not unfrequently find *Terentia Ciceronis*, *Metella Crassi*, *Marcia Catonis*, and *Fabia Dolabellae*, *Domitia Passieni*, in Quintil., vi., 3, 73; *Apicata Sejani*, Tacit., *Ann.*, iv., 11; *Hectoris Andromache*, Virg., *Aen.*, iii., 319; *Elissa Sichaei*, Ovid, *Heroid.*, vii., 193.

[§ 762.] 4. *Aedes* or *templum* is frequently omitted, the name of the divinity alone being expressed in the genitive, but a preposition is always added; e. g., Liv., i., 41, *habitabat rex ad Jovis Statoris;* Cic., *ad Fam.*, xiv., 2, *Valerius mihi scripsit quemadmodum a Vestae ad tabulam Valeriam ducta esses; Philip.*, i., 7, *pecunia utinam ad Opis maneret!*

[§ 763.] 5. Other particular ellipses are those of the words *tempus*, in the expressions *ex quo*, *ex eo*, and *ex illo* (since that time), and *brevi* (shortly); *pars*, with adjectives, as in English; *tertia* (a third), *decuma* (a tenth), *quinquagesima* (the fiftieth part), and in the plural, *partes* (parts performed by an actor), with the adjectives *primae* and *secundae; febris*, with the adjectives *tertiana* and *quartana; aqua*, with *frigida* and *calida; caro*, with the adjectives *ferina*, *agnina*, *bubula*, *canina*, *porcina*, &c., is very common; *mare*, with *altum; castra*, with *hiberna*, *aestiva; praedium* (an estate), with adjectives derived from the names of neighbouring towns; as in *Pompeianum properabam*, *in Tusculano eram*, *ex Formiano scripsit; ordo*, in the expression *in quattuordecim sedere;* i. e., to sit on one of the fourteen rows of benches set apart for the equites; *pecuniae*, in the name of the action of *repetundae;* i. e., of sums of money reclaimed—and other expressions, which must be learned from the dictionary.

[§ 764.] 6. The ellipsis of *causā* with the genitive of the gerund (or fut. part. pass.) is a decided imitation of a *Greek* idiom (viz., the use of the genitive of the declined infinitive, *τοῦ φεύγειν*, to express a purpose or object, the preposition *ἕνεκα* or *ὑπέρ* being omitted), which, especially in later times, was looked upon and sought for as an elegance, vide § 663.

But it is wrong to apply this ellipsis also to the immediate connexion of a noun with the genitive of the gerund; for such expressions as, Cic., *de Nat. Deor.*, i., 22, *deliberandi sibi unum diem postulavit*, "one day of (i. e., for) deliberation;" or, Quintil., iv., 1, in fin., *paulo longius exordium rei demonstrandae repetam;* or, Livy, ix., 45, *ut Marrucini, Peligni*, &c., *mitterent Romam oratores pacis petendae amicitiaeque*, do not require the ellipsis of *causa* for their explanation. Nor must the dative (as is often done) be confounded with the genitive; for since the use of the dative, as expressive of purpose, is as agreeable to Latin Syntax as that of the genitive is foreign to it, it would be wrong to suppose the genitive where the text allows us to consider it as the dative. In conformity to this, there occurs no decisive passage of the ellipsis of *causā* (or that Greek use of the genitive of the gerund) in Cicero, Nepos, or Livy, and it is not certain in Caesar, since in the passage, *Bell. Gall.*, iv., 17, *si naves dejiciendi operis essent a barbaris missae*, and still more in others, the reading varies, and even here the genitive may, perhaps, depend on *naves*. But the ellipsis in question certainly occurs in Terence in one passage, probably a close imitation of the Greek original, *Ad.*, ii., 4, 6, *vereor coram in os te laudare amplius, ne id assentandi magis quam quo habeam gratum facere existumes.* Farther, in Sallust, designedly, and with some affectation, in the speech of L. Philippus (*Fragm. Hist.*, lib. i.), § 2, 4, and 7, *arma ille adversum divina et humana omnia cepit, non pro sua aut quorum simulat injuria, sed legum ac libertatis subvertendae;* but nowhere else in this author. In Velleius, in one passage, ii., 20, *opus erat partibus auctoritate, gratia: cujus augendae C. Marium cum filio ab exilio revocavit*, unless we ought to read *cui*, which is more genuine Latin. But it occurs more frequently in Tacitus, *Ann.*, iii., 9, *ab Narnia vitandae suspicionis, an quia pavidis consilia in incerto sunt, Nare ac mox Tiberi devectus;* ibid., 27, *Secutae leges dissensione ordinum, et apiscendi illicitos honores, aut pellendi claros viros, aliaque ob prava per vim latae sunt; Ann.*, vi., 30, *quia pecuniam omittendae delationis ceperant; Ann.*, xiii., 11, *quas* (orationes) *Seneca testificando quam honesta praeciperet, vel jactandi ingenii, voces principis vulgabat; Hist.*, iv., 25, *tum e seditiosis unum vinciri jubet, magis usurpandi juris, quam quia unius culpa foret;* ibid., 42, *accusationem subisse juvenis admodum nec depellendi periculi, sed in spem potentiae videbatur.* But even in Tacitus, the dative of the gerund occurs more frequently in this sense, and in the passages, *Ann.*, ii., 59, init., and iii., 41, in fin., this case might easily be restored. It is, at all events, clear that this use of the genitive, generally speaking, remained foreign to the Latin language.

[§ 765.] 7. The pronoun *is, ea, id*, is frequently omitted when it stands in the same case as the corresponding relative; less frequently, though not very rarely, when the cases are different. It may also be observed that the relative part often precedes the leading part of the proposition, in which case *is*, in the same case, is put only when a certain emphasis is intended. Hence we often meet with such passages as, e. g., Cic., *Lael.*, 22, *maximum ornamentum amicitiae tollit* (is), *qui ex ea tollit verecundiam;* i. e., "he bereaves friendship of its brightest ornament, who takes away from it mutual respect;" and very frequently with such as *terra quod accepit*, (id) *nunquam sine usura reddit;* for the demonstrative pronoun is expressly added only when it is to be pronounced with emphasis: see above, § 744.

Note.—Upon the whole, however, it is a favourite practice in Latin to omit the demonstratives, if they can be supplied from the relatives. We should, therefore, say *discipulum maxime probo, qualem te fore promisisti*, for *talem—qualem; quanta potuit celeritate cucurrit;* and so very frequently with the same case of *maximus;* as, e. g., *Consul quantis maximis poterat itineribus ad collegam ducebat; dedit mihi quantum maximum potuit;* i. e., "as much as he possibly could give." (See § 689.) *Qualis* is used by Livy with a still greater ellipsis, iii., 62, *proelium fuit, quale inter fidentes sibi ambo exercitus;* i. e., *tale quale esse debuit;* xxii., 49, *equitum pedestre proelium, quale jam haud dubiā hostium victoriā fuit.* With relative adverbs the corresponding demonstrative adverb is omitted; as, *unde semel pecuniam sumpsisti, iterum sume*, for *inde iterum sume.*

[§ 766.] 8. The pronoun *is*, *ea*, *id*, is likewise not expressed, if it would be required to be put in the same oblique case as the preceding noun to which it refers. Thus, e. g., *pater amat liberos et tamen castigat;* i. e., "and nevertheless he chastises them." Sen., *Epist.*, 79, *multos illustrat fortuna, dum vexat.* The student may also remember that, in the construction of the ablative absolute, those references to the subject of the proposition which we in English express by means of a preposition and an unemphatical pronoun are not expressed in Latin; e. g., *Caesar, Pompeio victo, in Asiam profectus est;* i. e., "after Pompey had been vanquished by him," where, in Latin, *ab eo* is never added. Hence we usually render such ablatives absolute actively; thus, "after having vanquished Pompey."

[§ 767.] 9. In those cases where we use "*that*," "*those*," instead of a repetition of the preceding substantive, the pronoun *is* is never used in Latin, and only later authors express this relation by *ille*. It is the rule, that the preceding substantive, if it can be conveniently omitted, is left to be supplied, and the pronoun, which would refer to it, is not expressed; thus, e. g., Nep., *Alc.*, 5, *quum Atheniensium opes senescere, contra Lacedaemoniorum crescere videret*, for *illas Lacedaemoniorum*, "those of the Lacedaemonians;" Curt., ix., 26 (6), *Philippus in acie tutior*, *quam in theatro fuit: hostium manus saepe vitavit, suorum effugere non valuit.* And thus we should say, not only in the nominative, *fratris filius mihi placet, sororis displicet,* but also in the dative, *fratris filio magnam pecuniam, sororis nihil prorsus testamento legavit,* and in the ablative, *fratris filio multum, sororis longe minus utor.* So, also, with prepositions; as, e. g., Cic., *in Verr.*, i., 30, *Flebat uterque, non de suo supplicio, sed pater de filii morte, de patris filius;* iii., 38, *ut aratores in servorum numero essent, servi in publicanorum;* iv., 20, *ut non conferam vitam neque existimationem tuam cum illius;* i. e., "with those of that man." There are also instances where another substantive of a similar meaning is used, or the same is repeated, even with some harshness (e. g., Vell. Pat., ii., 128, *In hujus virtutum aestimatione jam pridem judicia civitatis cum judiciis principis certant),* or a derivative adjective is made use of; as, e. g., *Terentii fabulas studiose lego, Plautinis minus delector.* We also meet with passages where, instead of the derivative adjective, or of the genitive of the person depending on the omission of a substantive, the name of the person itself is put in the case which the verb governs; as, e. g., *Terentii fabulis magnopere delector, Plauto longe minus,* or *libros Platonis lego, non multum ab Aristotele dissidentes,* instead of *ab Aristotelis* (libris) or *ab Aristoteleis.* Comp. Cic., *de Orat.*, i., 4, § 15; and 44, § 197, *si cum Lycurgo et Dracone et Solone nostras leges conferre volueritis,* and Heusinger on Cic., *de Off.*, i., 22.

Note.—*Hic* and *ille*, when the preceding substantive is understood, retain, in Cicero, their demonstrative signification, and therefore do not merely supply the place of the substantive which is omitted; e. g., Cic., *p. Arch.*, 11, *Nullam enim virtutem aliam mercedem laborum periculorumque desiderat; praeter hanc* (the one of which I am speaking) *laudis et gloriae*, *Divin.*, 11, *Quum omnis arrogantia odiosa est, tum illa* (into which I should fall) *ingenii atque eloquentiae multo molestissima.* But such cases form the precedent on which later writers actually use *ille* in the place of the preceding substantive.

[§. 768.] 10. The possessive pronouns are usually omitted when they can be easily supplied from the subject, which is either a noun, or implied in the person of the verb. Thus, *patrem video, fratrem certe diligis, roga parentes, Cicero in libro de senectute Catonem loquentem induxit,* without the pronouns *meum, tuum, tuos, suo;* they are added only when emphasis or contrast is intended, where in English we might add "own" to the pronoun

Hence the Latins did not say *animum suum adjecit, advertit, appulit ad aliquam rem, animos vestros attendite ad ea quae consequuntur*, but *animum advertit, animos attendite* alone, since, in the absence of a genitive or of the pronoun of another person, the reader or hearer would naturally understand no other person than that of the verb. The contrast, however, requires its addition in (Cic., *in Rull.*, ii., 24) *ego non dicam, tamen id poteritis cum animis vestris cogitare*, and the precision in *juro ex animi mei sententia, jura ex animi tui sententia.* But if, besides the person of the subject, that of a remote object also occurs in the proposition, the possessive pronoun will be supplied from this latter; e. g., *patris animum mihi reconciliasti;* i. e., *patris mei animum*, rather than *tui.*

The possessive pronoun, as in English, is generally expressed only once, when it belongs to two substantives, even if they are of different genders; as, *amor tuus ac judicium de me; ingenium tuum ac doctrina.*

[§ 769.] 11. The interrogative interjection *Quid?* which is of such frequent occurrence, may easily be explained by an ellipsis of *ais, censes.* It deserves to be noticed, that this *quid* attracts, or draws near to itself, the case of the succeeding verb; e. g., Cic., *de Off.*, ii., 7, *Quid? Alexandrum Pheraeum quo animo vixisse arbitramur? p. Muren.*, 15, *Quid? illam pugnam navalem ad Tenedum mediocri certamine commissam arbitraris? in Pis.*, 36, *Quid? illam armorum officinam ecquid recordaris?* and, farther, that in the phrase *quid censes (censemus, censetis)?* when another clause depends on it, *quid* often serves merely to introduce the interrogation; e. g., Cic., *p. Rosc. Am.*, 17, *Quid censes hunc ipsum Roscium, quo studio esse in rusticis rebus?* equivalent to *Quo studio censes Roscium esse? de Off.*, ii., 7, *Quid censemus superiorem Dionysium, quo cruciatu timoris angi solitum*, the same as *Quo cruciatu censemus Dionysium angi solitum esse?*

Quid vero? Quid igitur? Quid ergo? Quid enim? are likewise easily explained by an ellipsis of *censes* or *censetis.* They are always followed by another question which may be united with that elliptical interrogation into one proposition. But of a different kind are *Quid postea? Quid tum?* Supply *sequitur*, i. e., "what follows then (or from this)?" and *Quid ita?* "How so?" "Why?" which may be explained by an ellipsis of the preceding verb;

thus, e. g., Cic., *Accusatis Sex. Roscium. Quid ita? Quia de manibus vestris effugit.*

In the interrogative transition *Quid quod*, which is so frequent in the Latin writers, *dicam de eo* is omitted, hence properly "what shall I say about this, that," &c.; but it may be rendered in various ways; as, e. g., by "*nay*," "*nay even*," "*but now*," "*moreover*." Thus, e. g., Cic., *Quid quod salus sociorum summum in periculum vocatur? Quid quod sapientissimus quisque animo aequissimo moritur?*

Quid multa? quid plura? ne multa; ne multis; ne plura, are used with the ellipsis of *dicam;* we may, perhaps, also supply *verba* and *verbis*, unless we consider the neuter to be used substantively. Similar expressions are *quid quaeris? quid vultis amplius?* We also find the infinitive *dicere* omitted; Cic., *Brut.*, 92, *Nimis multa videor de me; ad Fam.*, v., 21, *Multa alia coram brevi tempore licebit.*

[§ 770.] 12. *Pertinere*, "to concern," "to have reference to," is omitted in such expressions as *nihil ad me; recte an secus, nihil ad nos; aut si ad nos, nihil ad hoc tempus;* in Cic., *in Pis.*, 28, *nihil ad rem;* or, interrogatively, *quid hoc ad Epicurum?* "what does this concern Epicurus?" what does he care about it? *Quorsus haec?* for *quorsus haec pertinent?* "what is that for?" "what does this refer to?"

In the elliptical expression *quo mihi hanc rem?* "what use is this to me?" and, *unde mihi aliquam rem?* "whence am I to get anything?" *parabo* may be supplied; e. g., Cic., *ad Fam.*, vii., 23, *Martis vero signum quo mihi, pacis auctori?* Horat., *Epist.*, i., 5, 12, *quo mihi fortunam, si non conceditur uti?* Sen., *de Tranq.*, 9, *quo mihi bibliothecas?* Horat., *Serm.*, ii., 5, 102, *Unde mihi tam fortem atque fidelem?* ii., 7, 116, *unde mihi lapidem?* In the indignant question, in Cic., *Philip.*, i., 10, *Quas tu mihi intercessiones, quas religiones?* supply *profers* or *dicis.*

A similar expression is *quid mihi cum hac re?* "what have I to do with this?" "what does this concern me?" e. g., Cic., *pro Quint.*, 17, *Quid mihi, inquit, cum ista summa sanctimonia ac diligentia? viderint ista officia viri boni, de me autem sic considerent*, &c.

[§ 771.] 13. A tense of *facere* is omitted in short propositions containing an opinion on a person's actions; e. g., Cicero, *Recte ille, melius hi; Bene Chrysippus, qui docet;*

de Off., iii., 27, *At stulte* (Regulus) *qui non modo non censuerit captivos remittendos, verum etiam dissuaserit. Quomodo stulte? p. Milon.*, 14, *Nihil per vim unquam Clodius, omnia per vim Milo; de Off.*, i., 11, *ne quid tale post hac* (scil. *faciat*). Also, in the phrase *finem facere;* Cic., *de Nat. Deor.*, iii., 40, *Quae quum dixisset, Cotta finem; de Fin.*, iv., 1, *Quae quum dixisset, finem ille.* This ellipsis deserves especially to be noticed in the phrases *nihil aliud quam, quid aliud quam, nihil praeterquam*, which in sense are equivalent to "*merely;*" e. g., Nep., *Ages.*, 2, *Tissaphernes nihil aliud quam bellum comparavit;* Liv., xxxiv., 46, *Per biduum nihil aliud quam steterunt parati ad pugnandum;* Sueton., *Caes.*, 20, *ut quoad potestate abiret, domo abditus nihil aliud quam per edicta obnuntiaret; Aug.*, 83, *mox nihil aliud quam vectabatur et deambulabat;* Flor., iii., 23, *Nam quum jure belli Sulla dictator proscripsisset inimicos, qui supererant, revocante Lepido, quid aliud quam ad bellum vocabantur;* Liv., iv., 3, *rogationes quibus quid aliud quam admonemus, cives nos eorum esse?* Liv., iii., 26, *et illa quidem nocte nihil praeterquam vigilatum est in urbe.* In like manner, the verb is omitted with *nihil amplius quam, nihil minus quam*, and its place is supplied by the one following; as, Sueton., *Domit.*, 3, *quotidie sibi secretum horarium sumere solebat, nec quidquam amplius quam muscas captare;* Liv., xxvi., 20, *nihil minus quam verebatur, ne obstaret gloriae suae*, he was far from fearing, &c. We observe a similar ellipsis in the phrase *si nihil aliud;* e. g., Curt., iv., 28, *vincam tamen silentium, et, si nihil aliud, certe gemitu interpellabo*, "if nothing else;" i. e., "if I cannot do anything else." See Drakenborch on Liv., xxx., 35.

Note.—The elliptical use of *nihil aliud quam* does not occur in Cicero. (See § 735.) But *nihil aliud nisi*, nothing else than, occurs in Cicero; as, *p. Arch.*, 4, *si nihil aliud nisi de civitate ac lege dicimus, nihil dico amplius;* but a real ellipsis of *facere* cannot be supposed to exist here, since there is a direct connexion with the verb following; *p. Leg. Man.*, 22, *ut nihil aliud nisi de hoste ac de laude cogitet.*

[§ 772.] 14. *Ait* or *inquit*, which serves to introduce the direct words of another person, is sometimes omitted; e. g., Phaedr., v., 5, 37, *turpemque aperto pignore errorem probans: En, hic declarat, quales sitis judices;* but more frequently in relating a connected conversation, in this manner, *Tum ille; hic ego; huic ego.*

Respecting the omission of the verb "*to say,*" in indirectly quoting some one's words, and the supplying it from some preceding verb, see above, § 620. Even without another verb preceding, *dicit* is sometimes omitted in quoting a person's words; e. g., Cic., *de Nat. Deor.*, ii., 14, *Scite enim Chrysippus: ut gladii causa vaginam, sic praeter mundum cetera omnia aliorum causa esse generata.*

The omission of the idea implied in "I will tell you," or, "let me tell you" in the apodosis, and commonly after a protasis with *ne*, is of a different nature; e. g., Cic., *p. Arch.*, 1, *Ac ne quis a nobis hoc ita dici forte miretur*—(let me tell you) *ne nos quidem huic uni studio penitus unquam dediti fuimus; in Verr.*, ii., 73, *Ac ne forte omnia ita condita fuisse videantur: quae consilso aliquo aut ratione inveniri potuerunt, inventa sunt, judices.*

[§ 773.] 15. In adjurations the verb *oro* (or *rogo, precor*, &c.) is frequently omitted after the preposition *per* (by), which makes the accusative of the person adjured appear to depend on the preposition. Curt., iv., 55 (14), *Per ego vos deos patrios, vindicate ab ultimo dedecore nomen gentemque Persarum.* The construction is this, *per deos patrios vos oro, vindicate.* Gronov., in the 7th vol. of Drakenborch's Livy, p. 187 (on Liv., xxix., 18, 9) has collected numerous examples of this kind. Comp. § 794.

In the wish *Di meliora!* either the verb *dent* is omitted, or *velint*, as we find at full length in Ovid, *Metam.*, vii., 37, *Di meliora velint;* Juven., vii., 207, *Di, majorum umbris tenuem et sine pondere terram!* supply *date.*

[§ 774.] 16. As occasionally in English, so often in Latin, a verb is put once only instead of twice, being left to be supplied the second time; e. g., in Cic., *de Leg.*, iii., 13, *ut enim cupiditatibus principum et vitiis infici solet tota civitas, sic emendari et corrigi continentiā;* and even when the persons are different; as, e. g., *magis ego te amo quam tu me*, supply *amas.* From a preceding negative verb the corresponding positive verb is sometimes left to be supplied; as, e. g., from *nego, dico;* from *veto, jubeo;* in which case the copulative *et* obtains the signification of the adversative *sed;* e. g., Cic., *ad Att.*, vii., 15, *plerique negant, Caesarem in condicione mansurum, postulataque haec ab eo interposita esse, quo minus quod opus esset ad bellum a nobis pararetur*, which we should in English express either by "most people *say* that—not—and that," &c., or by using two verbs. Comp. *de Leg.*, ii., 27, § 67. Farther, in a relative clause an infinitive is left to be supplied from the *tempus finitum* of the main proposition; as, e. g., *quos voluit omnes interfecit*, "he caused all whom he wished to be killed;" *rogat Rubrium, ut, quos commodum ei sit, invitet; non facile irascetur judex cui tu velis*, viz., *cum irasci;* and even in cases where an infinitive future is to be supplied; e. g., Cic., *de Off.*, ii., 22, *ne illam quidem consequuntur, quam putant, gratiam;* i. e., *quam se consecuturos putant.* An ellipsis of the infinitive takes place, also, in indirect discourse after relatives, where the verb, *if it* were repeated, would have to be put in the subjunctive; and it deserves to be noticed that the subject of the omitted infinitive is put in the accusative; e. g., Cic., *in Verr.*, iii., 92, (Verres) *aiebat se tantidem aestimasse, quanti Sacerdotem*, for *quanti Sacerdos aestimasset; p. Lig.*, 1, *confitetur se in ea parte fuisse, qua te, qua virum omni laude dignum patrem tuum; de Fin.*, iv., 20, *Zeno negat, Platonem, si sapiens non sit, eadem esse in causa, qua tyrannum Dionysium;* Liv., viii., 14, *Cumanos Suessulanosque ejusdem juris condicionisque, cujus Capuam, esse placuit;* i. e., *cujus Capua esset.* See § 603. The same attraction to the case of the leading proposition, which is general in the construction of the accus. with the infinit., sometimes, also, occurs with the participle; as, Nep., *Hann.*, 5, *Hannibal Minucium, magistrum equitum, pari ac dictatorem dolo productum in proelium, fugavit;* Liv., xxxiv., 32, *nam et Messenen uno et eodem jure foederis, quo et Lacedaemonem, in amicitiam nostram receptam, sociam nobis urbem, vi atque armis cepisti;* and in the construction of the ablat. absol., Liv., iv., 39, *Quibus poterat sauciis ductis secum;* i., 29, *raptim quibus quisque poterat elatis.* Other kinds of attraction of the relative pronoun are of Greek origin, and very rarely used; as, Lucceius in Cic., *ad Fam.*, v., 14, *quum aliquid agas eorum, quorum consuesti;* Horat., *Serm.*, i., 6, 15, *judice, quo nosti, populo*, where Bentley has collected some similar passages from Gellius; but Terent., *Heaut.*, i., 1, 35, *hoc quidem causa, qua dixi tibi*, is of a different kind, as the ellipsis *me scire velle* is to be supplied from the preceding *scire hoc vis?*

Note.—A peculiar construction of *quam qui* with the superlative is explained by the omission of the verb; Cicero, *ad Fam.*, xiii., 3, *tam mihi gratum id erit, quam quod gratissimum;* ibid., v., 2, *tam enim sum amicus reipublicae, quam qui maxime; pro Sull.*, 31, *tam sum misericors, judices, quam vos, tam mitis, quam qui lenissimus.* So, also, *ut qui*, without a preceding *tam;*

e. g., Cic., *ad Fam.*, xiii., 62, *Te semper sic colam et tuebor, ut quem diligentissime;* Quintil., iii., 8, 12, *deliberatio affectus, ut quae maxime, postulat.*

[§ 775.] 17. *Zeugma* (ζεῦγμα, called by some *syllepsis*) is that form of expression in which a verb which grammatically belongs to two or more nouns is, as to its meaning, applicable only to one; so that to the other noun or nouns another verb, sometimes of a quite different meaning, must be supplied. This mode of expression is not unfrequent in the poets, and in those prose writers who are fond of deviating from the common mode of speaking; e. g., Tac., *Ann.*, ii., 20, *Germanicus, quod arduum, sibi, cetera legatis permisit,* where from *permisit,* another verb, perhaps *sumpsit,* must be supplied with *sibi;* ibid., iii., 12, *si legatus officii terminos, obsequium erga Imperatorem exuit,* where to *terminos* we may supply *excessit.* Sallust, *Jug.*, 46, *In Jugurtha tantus dolus tantaque peritia locorum et militiae erat, uti, pacem an bellum gerens perniciosior esset, in incerto haberetur. Pacem gerere* is not said, but *pacem agere;* on the other hand, *bellum gerere* is common. But even in Cicero we find similar expressions; *p. Mil.*, 1, *illa arma, centuriones, cohortes non periculum nobis, sed praesidium denuntiant,* where the verb *denuntiare,* "to threaten," is applicable only to *periculum,* and for *praesidium* we must supply *promittunt.*

[§ 776.] 18. The auxiliary verb *esse* is frequently omitted with the infinitives formed by means of it. This is so common with the infin. perf. pass., depending on *oportet,* that it may be regarded as the ordinary usage; as in Terence, *adolescenti morem gestum oportuit; ancillas non oportuit relictas;* Cicero, *quod jam pridem factum oportuit; totam rem Lucullo integram servatam oportuit; signum ablatum non oportuit,* &c. Comp. § 611. As regards the other forms, it is only the third persons of the present, *est* and *sunt,* which, in the tenses of the passive, are omitted; though not so frequently in Cicero as in later prose writers. Cicero, however, especially in his philosophical writings, often omits *est* and *sunt,* as the predicate verb with adjectives; e. g., Cic., *de Off.*, i., 12, *Poeni foedifragi, crudelis Hannibal: reliqui justiores;* and in proverbial phrases this is almost the general practice; *summum jus summa injuria,* in Cic., *de Off.*, i., 10; *omnia praeclara rara, Lael.*, 21; *jucundi acti labores, de Fin.*, ii., 32; *quot homines tot sententiae, suus cuique mos,* in Terence, *Phorm.*, ii., 4, 14.

Note.—In speaking of the passive forms, it deserves to be noticed that *est* is most frequently omitted with the fut. part. passive; Cic., *Cat. Maj.*, 11, *Habenda ratio valetudinis, utendum modicis exercitationibus*; but it is done only in short sentences, and when rhetorical emphasis is aimed at.

[§ 777.] 19. *Ut* (as) in interposed clauses, such as *ut opinor, ut puto, ut censeo, ut credo*, is not unfrequently omitted, as is the case, also, in English. It must be observed that *credo*, used in this manner, very often takes an *ironical* meaning, like our "I should think;" e. g., Cic., *de Fin.*, i., 3, *male, credo, mererer de meis civibus, si ad eorum cognitionem divina illa ingenia transferrem.* The other verbs, however, are much more frequently used as leading verbs followed by the accus. with the infin.; hence it is not advisable to say, e. g., *nondum domi erat, ut sciebam; nondum Romam venisti, ut puto*, but rather *nondum eum domi esse sciebam; nondum Romam te advenisse puto:* this construction is especially common with relatives; e. g., *libri, quos putabam mihi surreptos esse, reperti sunt.*

[§ 778.] 20. A preposition is sometimes pleonastically put with two nouns joined by *et* or *aut;* respecting this, see § 744, foll. On the other hand, an ellipsis of a preposition takes place when it is omitted with the first of two nouns, and put with the second only. This is, however, not often the case, and only in the poets; e. g., Horat., *Carm.*, iii., 25, *Quae nemora, aut quos agor in specus*, for *in quae nemora aut in quos specus agor:* comp. Bentley's note to this passage; *Epist.*, ii., 1, 25, *foedera regum vel Gabiis vel cum rigidis aequata Sabinis.* Another ellipsis of a preposition with the relative pronoun, together with the ellipsis of the verb which preceded with the demonstrative, is of more frequent occurrence; e. g., Cic., *ad Att.*, viii., 15, *in eadem opinione fui, qua reliqui omnes*, properly *in qua reliqui omnes fuerunt; p. Rosc. Am.*, 44, *In quem hoc dicam, quaeris, Eruci? Non in eum, quem vis et putas*, for *in quem vis et putas me dicere; Tusc.*, i., 46, *si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur;* i. e., *in quibus eos esse vulgo homines opinantur.* Quintil., vi., 1, 16, *si percussus sit ab eo, quo minime oportuit.* See § 774, and comp. Heindorf on Cic., *de Nat. Deor.*, i., 12.

[§ 779.] 21. In the phrase *tantum abest ut*, followed by another clause with *ut*, an adverb, such as *potius* (rather), *contra* (on the contrary), seems to be omitted with the second *ut.* This *potius*, however, is never added, and *contra* but rarely; for the second clause with *ut*, another construction with *vix* or *etiam* is sometimes used; e. g., Cic., *Orat.*, 29, *in quo tantum abest, ut nostra miremur, ut usque eo difficiles ac morosi simus, ut nobis non satisfaciat ipse Demosthenes; Tusc.*, v., 2, *ac philosophia quidem tantum abest, ut proinde ac de hominum vita est merita laudetur, ut a plerisque neglecta a multis etiam vituperetur; Brut.*, 80, *tantum abfuit, ut inflammares nostros animos: somnum vix tenebamus.*

[§ 780.] 22. The conjunction *si* in the protasis is often omitted in Latin, as is sometimes done in English with "if;" in this case it is doubtful whether the clause should not be considered as a question, it being pronounced with the tone of a question; e. g., Cic., *in Rull.*, ii., 25, *Libet agros emi. Primum quaero quos agros? et quibus in locis?* you will buy lands, or, will you buy lands? i. e., if you will buy lands, I will first ask, &c.; Juven., iii., 100, *Rides, majore cachinno concutitur: flet, si lacrimas conspexit amici, nec dolet;* Horat., *Serm.*, ii., 6, 50, *Frigidus a rostris manat per compita rumor: quicunque obvius est me consulit;* Cic., *in Rull.*, ii., 15, *Commodum erit Pergamum—totam denique Asiam populi Romani factam esse dicere: utrum oratio ad ejus rei disputationem deerit, an impelli non poterit ut falsum judicet?* The future perfect is particularly frequent in these sentences; as, Cic., *in Verr.*, iii., 2, *Furem aliquem aut rapacem accusaris; vitanda tibi semper erit omnis avaritiae suspicio. Maleficum quempiam adduxeris aut crudelem: cavendum erit semper, ne qua in re asperior aut inhumanior fuisse videare;* Horat., *Serm.*, ii., 3, 292, *casus medicusve levarit aegrum ex praecipiti, mater delira necabit,* "should chance or the physician have saved him;" i. e., "if chance, &c., has saved him, the mother will destroy him;" Terent., *Phorm.*, i., 2, 35, *Unum cognoris, omnes noris,* "if you know one, you know all." Also, with the imperf. and pluperf. subjunctive, in supposing a case which is known not to be a real one; *in Verr.*, iii., 97, *negaret hac aestimatione se usum: vos id homini credidisse videremini,* for *si negaret; de Off.*, iii., 19, *Dares hanc vim M. Crasso, ut digitorum percussione heres posset scriptus esse, qui re vera non esset heres: in foro, mihi crede, saltaret;* Plin., *Epist.*, i., 12, *Dedisses huic animo par corpus, fecisset quod optabat,* for *si dedisses.*

[§ 781.] 23. The conjunctions *vero, autem,* are frequently omitted in adversative clauses, especially in short ones, the opposition being indicated by the position of the members of the proposition; e. g., Cic., *in Rull.*, ii., 8, *Non defuit consilium: fides erga plebem Rom. defuit;* Liv., xxii., 51, *vincere scit Hannibal, victoria uti nescit;* Senec., *Epist.*, 88, *ego, quid futurum sit, nescio, quid fieri possit scio;* Plin., *Epist.*, iii., 20, *multi famam, conscientiam pauci verentur;* Cic., *ad Att.*, ix., 10, *Sulla potuit, ego non potero? de Fin.*, v., 32, *An Scythes Anacharsis potuit pro nihilo pecuniam ducere, nostrates philosophi non facere poterunt?* "and should our philosophers not do it?" *in Cat.*, i., 1, *An vero vir amplissimus P. Scipio Ti. Gracchum mediocriter labefactantem statum rei publicae privatus interfecit: Catilinam, orbem terrae caede atque incendiis vastare cupientem, nos consules perferemus?* And it occurs in this manner frequently, in describing a progress from smaller to greater things. We must add the remark that *non* in a second negative member of a proposition, e. g., *aliena vitia videt, sua non videt,* is thus used without the conjunction *et* or *vero;* Cic., *Cat. Maj.*, 11, *Tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur; Tusc.*, iii., 18, *A gravibus et antiquis philosophis medicina petenda est, non ab his voluptariis.* But *et (ac) non* must be used in unreal suppositions, or ironical sentences, where the second member contains the truth. Here we may supply "rather," or "as is really the case" (see above, § 334); Cic., *de Off.*, i., 2, *si sibi consentiat, et non interdum naturae bonitate vincatur; in Rull.*, ii., 26, *usus est hoc verbo, exhauriendam esse plebem, quasi de aliqua sentina, ac non de optimorum civium genere loqueretur; p. Rosc. Am.*, 33, *Quasi nunc id agatur —ac non hoc quaeratur. Potius* is actually used in Cic., *de Orat.*, i., 22, *Quando enim me ista curasse aut cogitasse arbitramini, et non semper irrisisse potius eorum hominum impudentiam; in Cat.*, ii., 6, *quis denique ita adspexit ut perditum civem ac non potius ut importunissimum hostem,* which is equivalent to *quasi perditus esset civis, ac non importunissimus hostis.*

[§ 782.] 24 The conjunction is likewise omitted when two single words as comprehending the whole idea are opposed to each other; e. g., *velim nolim,* "whether I would or not;" *maxima minima,* "the greatest as well as the least;" *prima postrema,* "from the first to the last;" *dignos indignos adire,* "both those who do and those who do not deserve it;" *ire redire*, "to go to and fro." Thus, Cic., *in Verr.*, iv., 54, *Aedificiis omnibus publicis privatis, sacris profanis sic pepercit;* Sall., *Cat.*, 11, *Nam gloriam, honorem, imperium bonus ignavus aeque sibi exoptant*, at which passage Corte quotes several similar ones.

[§ 783.] 25. *Et* is very frequently omitted in mentioning the names of two colleagues; e. g., *Consules declarati sunt Cn. Pompeius, M. Crassus; quo anno Cn. Pompeius, M. Crassus consules fuerunt; Cn. Pompeio, M. Crasso consulibus;* and so, also, Cic., *in Verr.*, i., 41, *ab A. Postumio, Q. Fulvio censoribus;* ibid., 14, *P. Lentulo, L. Triario quaestoribus urbanis.* But sometimes also when the names of two persons stand in another relation to each other; e. g., Cic., *Brut.*, 74, *Mitto L. Laelium, P. Scipionem; de Off.*, ii., 17, *dicebat idem Cotta, Curio;* ibid., ii., 19, *commendare judicibus, magistratibus.* Respecting another customary omission of the conjunction in certain formulae, see § 740. In other combinations *et* is seldom omitted with two words, in the oratorical style; e.g., Cic., *in Verr.*, i., 48, *aderant amici, propinqui;* ii., 24, *inimicus, hostis esses;* iii., 55, *dejectos fortunis omnibus, expulsos.* See my note on Cic., *in Verr.*, ii., 78, § 192. Also, with verbs; e. g., Cic., *Divin.*, 4, *Adsunt, queruntur Siculi universi; p. Lig.* 4, *Italiā prohibetur, exulat.* If three or more substantives are joined, it is usual, in good prose, either to omit the conjunction in all cases, or to insert it between each; thus either *amicitiam summa fide, constantia, justitia servavit*, or *summa fide et constantia et justitia;* Cic., *p. Muren.*, 8, may serve as an example for both cases, *qui non modo Curiis, Catonibus, Pompeiis, antiquis illis, sed his recentibus Mariis et Didiis et Coeliis commemorandis jacebant.* This is also the more common practice with adjectives and verbs. Hence it is not proper to conclude an enumeration of several persons or things with *et alii, et ceteri, et cetera*, but rather without *et;* thus, *alii, ceteri, reliqui, reliqua.* We must, however, observe, that though *et, ac*, and *atque* are not used alone in the third or fourth place, yet the enclitic *que* very frequently occurs in this position; as, e. g., Cic., *p. Muren.*, 1, *precor—ut ea res vobis populoque Romano pacem, tranquillitatem, otium concordiamque afferat;* and afterward *idem ego sum precatus, ut ea res fauste, feliciter prospereque eveniret*, and *ut ab hujus honore, fama fortunisque omnibus inimicorum im-*

petus propulsare possim, and in a great many other passages.

[§ 784.] 26. We may likewise suppose an ellipsis of the conjunction *et*, when two protases, introduced by *si*, are joined together; where we say "*if—and if*," or "*if—and*," omitting the second "if." Examples of this kind are common. Comp. Cic., *de Off.*, iii., 9, *Haec est vis hujus anuli et hujus exempli: Si nemo sciturus, nemo ne suspicaturus quidem sit, cum aliquid injuste feceris, si id diis hominibusque futurum sit semper ignotum, sisne facturus.* An ellipsis of the conjunction *ut* is supposed when *ne* precedes, and the mere *et* is used to continue the sentence, e. g., Curt., viii., 50, *monere coepit Porum, ne ultima experiri perseveraret, dederetque se victori;* Nep., *Eum.*, 6, *Olympias ad Eumene petiit, ne pateretur Philippi domus et familiae inimicissimos stirpem quoque interimere, ferretque opem liberis Alexandri*, and, a little before, *huic ille primum suasit ne se moveret et expectaret*, where the copulative conjunctions *et*, *atque*, *que* obtain the meaning of the adversative *sed*. Comp. § 774.

[§ 785.] 27. We may here mention, in conclusion, that a praenomen which belongs to two persons in common is only put once in the plural, before the other names; e. g., Cic., *in Rull.*, ii., 5, *Tib. et Gaius Gracchi; Cat. Maj.*, 9, *mihi Gnaeus et Publius Scipiones—fortunati videbantur;* Liv., i., 42, *Servius duas filias juvenibus regiis, Lucio atque Arunti Tarquiniis, jungit.* Also, when two names belong to two persons in common; as, Cic., *in Verr.*, i., 39, *cum Q. et Cn. Postumis Curtiis; Brut.*, 25, *orationes L. et C. Aureliorum Orestarum.* Such persons are usually brothers, and the word *fratres* is added; Cic., *Brut.*, 69, *Eodem tempore C. et L. Caepasii fratres fuerunt.* The singular is not so frequent, but still occurs in Cic., *p. Rab. perd.*, 7, *Cn. et. L. Domitius;* Liv., vi., 22, *Sp. et L. Papirius;* Sueton., *Caes.*, 80, *Marcoque et D. Bruto*, which is attested by MSS. The same is done with other substantives; Vell. Pat., ii., 67, *legio Martia et quarta;* Brutus in Cic., *ad Fam.*, xi., 19, *quum putarem quartam et Martiam legiones mecum futuras;* Liv., x., 18, *cum legionibus secunda et tertia;* xxvi., 10, *circa portas Collinam Esquilinamque*, and *inter Esquilinam Collinamque portam.*

Note.—A praenomen belonging to two persons should, according to Gronovius (on Liv., iv., 48), precede the other names, and be put in the plural; as is there edited by Drakenborch, *Turbatores vulgi erant Spurii Mae-*

Calvus quartum et Metilius tertium tribuni plebis; so, also, x., 1, *Marcis Livio Dentre et Aemilio consulibus*; x., 40, *equitibus Gaios Caedicium et Trebonium praefecit.* Others have doubted this, because the same praenomen is very frequently repeated, and the question cannot be decided by means of MSS. But the plural of the praenomen, joined with *duo*, is well attested; Sueton., *Aug.*, 100, *Obiit in cubiculo eodem, quo pater Octavius, duobus Sextis Pompeio et Appuleio consulibus*; Liv., v., 24, *duos Publios Cornelios, Cossum et Scipionem.*

CHAPTER LXXXVII.

ARRANGEMENT OF WORDS, AND STRUCTURE OF PERIODS.

[§ 786.] 1. WHEN we arrange the words according to the logical connexion of ideas, the first place next to the conjunction or connecting relative is taken by the subject; next comes the verb with its adverb; then the cases of the nearer or remoter object; and last, the remaining additions of prepositions with their cases. The adjective closely adheres to the substantive which it qualifies. This is commonly called the grammatical order of construction, which is strictly followed in most modern languages. But the Latin language may place any one of the four principal parts first, and has, besides, great freedom in the arrangement of the rest: the adverb may be separated from the verb, and the adjective from the substantive, being placed either before or after, or even removed to some distance. Hence oratorical effect may be produced, independent of accent, by the position of words, and the language affords great facility for the poetical *numerus*. In prose, however, the following general principle is observed: words which are necessary for the complete expression of a thought are put together, and should not be separated by the introduction of ideas not connected with the main thought.

[§ 787.] 2. But as we do not always speak emphatically, and as in ordinary discourse we naturally choose the simplest expression for our thoughts, a certain arrangement has become established in good Latin prose, especially in historical narrative; and this arrangement (which is not departed from without a special reason) is this: the subject is placed first; then follow the oblique cases, with all other unemphatic additions, and last of all, the verb. For in the construction of a Latin sentence we should avoid, what is so common in modern languages, the introduction of a train of subordinate and additional matter after the expression of the principal ideas: a Latin sentence is compact, being enclosed by the subject on the one hand, and by the principal verb of the predicate on the other; e. g., Caes., *Bell. Gall.*, i., 9, *Dumnorix gratia et largitione apud Sequanos plurimum poterat.*

[§ 788.] *Note.*—The verb, however, is often not placed at the end of a sentence, when either this is too long for the hearer to be kept in expectation of it, or when too many verbs would come together at the end. We should, therefore, not say, e. g., *se incolumem esse non posse demonstrat*, but rather *se demonstrat incolumem esse non posse.* But without either of these reasons the verb is placed earlier in the sentence in easy and familiar style; for the verb at the end of a sentence, for the purpose of closing it, is more suited to the oratorical and historical style, and, in general, shows meditation and design. Comp. a passage in a letter of Cicero to Lucceius (v., 12), which is written with great care, but purposely with the ease and frankness of a man of the world: *genus enim scriptorum tuorum, etsi erat semper a me vehementer expectatum, tamen vicit opinionem meam, meque ita vel cepit vel incendit, ut cuperem quam celerrime res nostras monumentis commendari tuis.* In a narrative it would be expressed thus: *genus enim scriptorum Lucceii, etsi semper ab eo vehementer expectatum erat, tamen opinionem ejus ita vicit, ut quam celerrime res suas illius monumentis illustrari cuperet.* The verb is placed at the very beginning of a proposition, even where no oratorical emphasis is aimed at in explanatory clauses, in which case a conjunction is generally added; e. g., *amicum aegrotantem visere volebam: habitat autem ille in parte urbis remotissima.*

[§ 789.] 3. With this rule respecting the arrangement of words in ordinary statements of facts, we must connect another, that in sentences containing the expression of emotion or an independent judgment, the *pathetic* word is put at the beginning, or the most *significant* at the end. The *pathetic* word is that whose emphasis characterizes it as especially affecting the feelings or as forming a contrast. Innumerable instances show that it is placed first; e. g., Cicero, *Cito arescit lacrima, praesertim in alienis malis; Sua vitia insipientes et suam culpam in senectutem conferunt; A malis mors abducit, non a bonis, verum si quaerimus; Insignia virtutis multi etiam sine virtute assecuti sunt.* The other words of the proposition then follow in the usual order. If there be no pathetic word requiring prominence, or if the sentence with the verb being placed first is explanatory of the preceding one, the place at the end of the proposition is reserved for the *significant* word, that is, the word which is most strongly to be impressed upon our understanding or memory. This is especially frequent in Caesar; e. g., *Gallia est omnis divisa in partes tres;* i., 6, *quod ante id tempus acciderat nunquam;* i., 7, *quod aliud iter haberent nullum;* but also in other authors, and especially in the didactic style of Cicero; as, *de Off.*, i., 2, *Sequemur igitur hoc quidem tempore et in hac quaestione potissimum Stoicos;* i., 8, *Expetuntur autem divitiae quum ad usus vitae necessarios, tum ad perfruendas voluptates; de Leg.*, i., 32, *quae virtus ex providendo est appellata prudentia.*

Note.—We have adopted the terms *pathetic* and *significant* from the work of Gehlius, *Ratio ordinationis verborum*, Hamburg, 1746, 4to. Compare especially the rules laid down by Quintilian, ix., 4, 26, foll., *Verbo sensum claudere multo, si compositio patiatur, optimum est. In verbis enim sermonis vis. Saepe tamen est vehemens aliquis sensus in verbo, quod, si in media parte sententiae latet, transire intentionem et obscurari circumjacentibus solet, in clausula positum assignatur auditori et infigitur; quale illud est Ciceronis* (*Philip.*, ii., 25), *Ut tibi necesse esset in conspectu populi Romani vomere postridie. Transfer hoc ultimum, minus valebit. Nam totius ductûs hic est quasi mucro, ut per se foeda vomendi necessitas, jam nihil ultra expectantibus, hanc quoque adjiceret deformitatem, ut cibus teneri non posset postridie.* But we should not deviate from the common form of a proposition without a special reason: he who aims at too much emphasis falls into affectation, the most unpleasant fault in composition.

[§ 790.] 4. What is common to several objects either precedes or follows them, but is not put with one exclusively; hence we say, e. g., *in scriptoribus legendis et imitandis*, or *in legendis imitandisque scriptoribus*, not *in legendis scriptoribus et imitandis;* farther, *hostes victoriae non omen modo, sed etiam gratulationem praeceperant; quum respondere neque vellet neque posset; habentur et dicuntur tyranni; amicitiam nec usu nec ratione habent cognitam; philosophia Graecis et litteris et doctoribus percipi potest*, and the like.

Note.—In this point, too, the familiar style differs from the oratorical. In the former, words are very often subjoined, with a certain appearance of negligence, which, in a more strict arrangement, would have been introduced earlier, and more closely united with the rest; e. g., the last sentence might have stood thus, *philosophia et litteris Graecis percipi potest et doctoribus.*

[§ 791.] 5. It is commonly laid down as a general rule that the dependent cases, and therefore especially the genitive, precede the governing nouns. This rule, however, may easily lead to mistakes, for it is arbitrary, and all depends on the idea which is to be expressed. *Fratris tui mors acerbissima mihi fuit* and *mors fratris tui* are both equally correct, according as the idea of the person or his death is to be more strongly impressed on the mind: *mors fratris tui* contrasts the death with the preceding life; and *fratris tui mors* describes this case of death as distinct from others that may occur. Hence we say, e. g., *animi motus, animi morbus, corporis partes, terrae motus,* in this order, since the general term receives its specific meaning only from the genitive. A genitive, however, which expresses an objective relation (see § 423), usually follows the noun on which it depends. Thus we read in Cicero, *pro Leg. Man.*, 3, *quod is, qui uno die, tota Asia, tot in civitatibus, uno nuntio atque una significatione litterarum cives Romanos necandos trucidandosque denotavit*, a notice "by letters," not *una litterarum significatione;* so, *in Verr.*, i., 40, *offensionem negligentiae vitare*, an "offence by my negligence." When several genitives are dependent on one noun (compare § 423), the subjective genitive commonly precedes, and the objective genitive may either precede or follow the governing noun; e. g., Cic., *in Caec.*, 6, *cur eorum spem exiguam reliquarum fortunarum vi extorquere conaris? in Verr.*, i., 13, *cognoscite hominis principium magistratuum gerendorum; p. Mur.*, 4, *hominis amplissimi causam tanti periculi repudiare; de Re Publ.*, i., 28, *Atheniensium populi potestatem omnium rerum*, &c.; Cic., *Brut.*, 44, *Scaevolae dicendi elegantiam satis cognitam habemus; de Fin.*, i., 5, *quod ista Platonis, Aristotelis, Theophrasti orationis ornamenta neglexit Epicurus;* because *dicendi elegantia*, *orationis ornamenta*, in this order, express the idea which is to be set forth.

[§ 792.] *Note.*—The genitive dependent on *causā* or *gratiā*, "on account of," always precedes these ablatives; *gloriae causa mortem obire, emolumenti sui gratia aliquid hominibus detrahere.* Exceptions are very rare in Cicero (*Lael.*, 16, *multa facimus causā amicorum*); more common in Livy.

[§ 793.] 6. The *Adjective*, likewise, may be placed before or after its substantive; it is before its substantive when it is declarative of an essential difference of that substantive from others; it is placed after when it merely expresses an accessory or incidental quality. The natural accent will, in most cases, be a sufficient guide. Pliny calls his work *Libri Naturalis Historiae*, the idea of nature appearing to him of greater importance in characterizing the work than that of history; *Theodosianus Codex* is in the same way distinguished from other codices. It must be observed that a monosyllabic substantive almost invariably precedes a longer adjective; e. g., *Di immortales, rex potentissimus et nobilissimus;* especially with *res: res innumerabiles, res incertissimae, res dissimillimae;* if the position were inverted, the impression would be unpleasant, and the shorter word would be lost. Other qualifying words (besides adjectives) which belong to the idea of the noun, especially genitives and prepositions with their cases, are usually placed between the substantive and the adjective; e. g., *amicitia usque ad extremum vitae diem permansit; tuorum erga me meritorum memoria.* Such words as *respublica*, *jusjurandum*, which are combinations of a substantive and an adjective rather than compound words, are separated only by particles. Other words which do not belong to the substantive and adjective may be placed between them only for the sake of a special emphasis, which lies either on the substantive or on the adjective; e. g., *magnum animo cepi dolorem; ut cuperem quam celerrime res nostras monumentis commendari tuis.*

[§ 794.] *Note* 1.—Other words may be introduced between a preposition and the case governed by it: this, however, is usually the case only with genitives or adverbs which are closely connected with the following noun or participle; e. g., Cicero, *inter hostium tela; propter Hispanorum, apud quos consul fuerat, injurias; ad bene beateque vivendum.* Conjunctions, also, in the connexion of clauses, are so interposed; e. g., *post vero Sullae victoriam; praeter enim tres disciplinas.* Other words very rarely and only in certain combinations; e. g., Cic., *Brut.*, 12, *in bella gerentibus*, which expression has, in a certain measure, become one word; ibid., 22, *in suum cuique tribuendo.* We mention this in order to caution the student against saying, e. g., *ad praesidiis firmanda moenia; in mihi invisum locum*, or even *ex a te laudato loco*, the proper order being this, *ad moenia praesidiis firmanda, in locum mihi invisum, ex loco a te laudato*; or, *ad firmanda praesidiis moenia, in invisum mihi locum, ex laudato a te loco.*

It deserves to be noticed that the preposition *per*, "by," in adjurations, is usually separated from its case by the accusative of the person adjured; e. g., Terent., *Andr.*, v., 1, 5, *per ego te deos oro*, and with the omission of *oro*, Cic., *p. Planc.*, 42, *Nolite, judices, per vos fortunas vestras, inimicis meis dare laetitiam*; Sall., *Jug.*, 14, *Patres conscripti, per vos liberos atque parentes, subvenite misero mihi.* Comp. § 773.

[§ 795.] *Note* 2.—The variation in the arrangement of words by the poets properly consists in too great and ungrammatical a separation of the adjective from the substantive; and, generally speaking, in putting together words from different parts of a proposition. We may illustrate this by an example; Cicero (*Philip.*, v., 10) says *bella civilia opinione plerumque et fama gubernantur.* He intended to conclude thus, *opinione plerumque gubernantur*, but added (according to our remark in § 790) *et fama.* This is very natural, and *plerumque* is an unemphatical word, which must be somewhere inserted. The arrangement still remains prosaic, if we say *bella gubernantur civilia fama plerumque et opinione*, for *civilia* follows soon enough after *bella*. But if we insert one word more, we have an entirely poetical diction, and by substituting another word for *civilia*, a complete verse, *Bella gubernantur plerumque domestica fama.* And it would likewise be poetical to say, *bella fama et opinione civilia gubernantur*, still more so, *civilis fama et opinione bella gubernantur*, and entirely lyric, *civilia fama et plerumque bella opinione gubernantur*, but all these and similar arrangements of words occur in the poets, and we might easily prove this by quotations, and analyze the different forms, were it not our object here only to show the point at which poetical license commences.

[§ 796.] 7. Names of honours or dignities, and every thing of the nature of a *title*, are commonly placed after the proper name, as merely serving as explanatory additions. Thus especially the names of changeable Roman dignities; e. g., *Cicero Consul*, *Proconsul*, *Imperator*, *C. Curioni Tribuno plebis*, and the like. But also permanent appellations; e. g., *Ennius poëta*, *Plato philosophus*, *Zeno Stoicus*, *Dionysius tyrannus*, and such epithets as *vir honestissimus*, *vir fortissimus*, *vir clarissimus*, *homo doctissimus*. Cic., *Lael.*, 1, *Q. Mucius Augur, multa narrare de C. Laelio, socero suo, memoriter et jucunde solebat; Tusc.*, i., 43, *Cyrenaeum Theodorum, philosophum non ignobilem, nonne miramur? cui quum Lysimachus rex crucem minaretur, Istis, quaeso, inquit, ista horribilia minitare, purpuratis tuis: Theodori quidem nihil interest, humine an sublime putrescat.* But it must be observed that the hereditary title *rex* is frequently placed before the name; e. g., *rex Deiotarus;* and this also applies to the Roman title *Imperator*, from the time that it became permanent, in contra-distinction to the ancient usage.

[§ 797.] *Note.*—In the use of the Roman proper names, the name of the *gens* commonly precedes the name of the *familia* (i. e., the *nomen* precedes the *cognomen*), which may here be considered as an apposition; e. g., *Q. Fabius Maximus Cunctator*, *P. Cornelius Scipio Africanus*, *M. Tullius Cicero*. In the imperial times, however, when the ancient *gentes* had become extinct, and lost their importance, we usually find the name of the *familia*, or even the *agnomen* of the individual, placed first, and the name of the *gens*, if mentioned at all, following as something subordinate.

[§ 798.] 8. Words expressing contrasted ideas are commonly placed by the side of each other; e. g., *alius alium vituperat*, *alius aliunde venit*, *manus manum lavat*, *cuneus cuneum trudit*, *vir virum legit;* so, also, the possessive and personal pronouns; e. g., *mea mihi conscientia pluris est quam omnium sermo; sequere quo tua te natura ducit; suum se negotium agere dicunt.*

[§ 799.] 9. *Non*, when it belongs to a single word of the proposition, always stands immediately before it; e. g., *non te reprehendo, sed fortunam;* i. e., "I blame not thee, but fortune." But if the negative belongs to the proposition generally, and not to any specific word, *non* stands before the verb, and more particularly before the *verbum finitum*, if an infinitive depends on it; e. g., *cur tantopere te angas, intelligere sane non possum.* Instead of *non dico*, *nego* is generally used; *negavit eum adesse*, "he said he was not there," not "he denied," &c. Respecting *vetare*, see § 774.

Note.—We may farther observe that the negatives *non, neque, nemo, nullus*, joined to general negative pronouns or adverbs; such as *quisquam, ullus, unquam*, always precede them, though not always immediately; thus we must say, e. g., *nemini quidquam negavit*, not *quidquam nemini negavit; non memini me unquam te vidisse*, not *unquam me vidisse te non memini.* See § 709.

[§ 800.] 10. In many phrases custom has established a certain order, which must therefore be attended to in reading the authors. This is especially the case with many judicial and political expressions; e. g., *civis Romanus, populus Romanus, jus civile, aes alienum, terra marique, Pontifex maximus, magister equitum, tribunis militum, tribuni militum consulari potestate, Juppiter optimus maximus, via Appia, via Flaminia*, &c.

It more properly belongs to grammar to observe that the ablatives *opinione, spe, justo, solito* (see § 484, extr.) generally precede the comparative; *quisque*, if joined with *sui, sibi, se* or *suus*, always follows these pronouns; e. g., *sibi quisque maxime favet; pro se quisque laborabat; suum cuique pulchrum videtur; sua cuique dextra ultionem tot malorum pariet; vigiles relicta sua quisque statione fugiunt.* But in relative clauses *quisque* joins itself closely to the relative (see § 710), in which case *se* or *suus* follows; e. g., Cic., *de Off.*, i., 31, *maxime decet, quod est cujusque maxime suum; expendere debet quid quisque habeat sui.*

[§ 801.] *Quidem* is attracted by the pronoun (see § 278), and is therefore often separated from the word to which it properly belongs, in order to be joined to a neighbouring pronoun; e. g., Cic., *de Off.*, iii., in fin., *tibique persuade, esse te quidem mihi carissimum, sed multo fore cariorem, si*, &c., instead of *te carissimum quidem mihi esse.* And as the custom of joining *quidem* to a pronoun had become established, the personal pronoun, although contained in the verb, is expressly added (see § 801), Cic., *ad Fam.*, ix., 13, *Quod dicturus sum, puto equidem non valde ad rem pertinere, sed tamen nihil obest dicere; ad Quint. Frat.*, ii., 16, *Timebam Oceanum, timebam litus insulae* (Britanniae). *Reliqua non equidem contemno, sed plus tamen habent spei quam timoris; de Fat.*, 2, *Oratorias exercitationes non tu quidem, ut spero, reliquisti, sed certe philosophiam illis anteposuisti*, instead of the simple *reliquisti quidem.*

Ne—quidem are always separated, the word on which the emphasis rests being placed between them; e. g., *ne patrem quidem venerabatur*, "he did not reverence even his father." Prepositions and conjunctions which belong to the word on which the emphasis rests are placed with it between *ne* and *quidem;* e. g., Cicero, *ne in fanis quidem; ne si dubitetur quidem; ne quum in Sicilia quidem fuit; ne si extra judicium quidem esset;* even *ne cujus rei argueretur quidem*, in Cic., *p. Caec.*, 25, *ne quum esset factum quidem*, *p. Mur.*, 17. Hence compound expressions which form one idea, such as *res publica*, go together; as, Cic., *de Off.*, i., 24, *ne re publica quidem postulante.* In like manner, *non nisi* (only) are separated (not, indeed, in all authors, but in Cicero almost without exception) by some intervening word or words, in such a way, however, that either *non* or *nisi* may precede; e. g., Cic., *Lael.*, 5, *sed hoc primum sentio, nisi in bonis amicitiam esse non posse;* ibid., 8, *quae* (caritas inter natos et parentes) *dirimi nisi detestabili scelere non potest;* the negative may also be contained in a verb; e. g., ibid., c., 5, *negant enim quemquam virum bonum esse nisi sapientem.*

Mihi crede (mihi credite) and *crede mihi*, in the sense of *profecto*, are both used detached from the rest of the construction; the former especially if the emphasis rests on the pronoun; i. e., "believe *me*," implying "who know it better."

[§ 802.] 11. *Inquit* (says he, or said he) is used only after one or more of the words quoted, or, still better, after a short clause; e. g., Liv., i., 58, *Sex. Tarquinius—stricto gladio ad dormientem Lucretiam venit, sinistraque manu mulieris pectore oppresso, Tace, Lucretia, inquit, Sex. Tarquinius sum;* ii., 10, *Tum Cocles, Tiberine pater, inquit, te sancte precor, haec arma et hunc militem propitio flumine accipias. Ita sic armatus in Tiberim desiluit.* When a nominative is added to *inquit*, it usually follows this verb; as, Cic., *de Nat. Deor.*, i., 7, *Mihi vero, inquit Cotta, videtur.* (For exceptions, see Heindorf on this passage.) *Ait* is either placed before the words quoted, or, like *inquit*, between them (see § 219); *dicit* and *dixit* are used in this way only by the poets.

[§ 803.] 12. Thus much respecting the arrangement of words in single propositions. We now add some remarks on the connexion of sentences. It may be laid down as a general rule for good Latin style, that no proposition should be unconnected with another, and that the propositions and periods should, as it were, form links of a chain, which breaks off only at last when the series of the thoughts themselves comes to its close. At least, no proposition should stand detached without a special reason.

Relative pronouns, adjectives, and adverbs are particularly useful for effecting this connexion of propositions, and are therefore very frequently employed to avoid the monotonous connexion by means of *et* or *autem*, and sometimes, also, of certain other conjunctions, such as *nam* (for). Every relative may be used for the demonstrative with *et; qui* for *et is*, *qualis* for *et talis*, *quo* for *et eo*, &c. They are, therefore, also found before those conjunctions which admit of a connexion by means of *et* or *autem;* e. g., *quod quum audivissem*, *quod si fecissem*, *quod quamvis non ignorassem*, for *et quum hoc*, *et si hoc*, *et quamvis hoc*, or *quum autem hoc*, &c.; often, also, where in English no conjunction is used; e. g., Cic., *Cat. Maj.*, 6, *Quam palmam utinam di immortales tibi reservent!* Farther, even before other relatives, *quod qui facit, eum ego impium judico;* i. e., *et qui hoc facit*, or *qui autem hoc facit; contra quem qui exercitus duxerunt, iis senatus singulares honores decrevit; p. Leg. Man.*, 15, *a Cn. Pompeio omnium rerum egregiarum exempla sumuntur, qui quo die a vobis maritimo bello praepositus est, tanta repente vilitas annonae consecuta est*, for *nam quo die is*. The connexion by means of the relative pronoun in the ablative, with comparatives, deserves especial attention; e. g., *Cato quo nemo tum erat prudentior; liberi quibus nihil mihi potest esse jucundius;* i. e., "Cato, who was more prudent than all others;" "my children, who delight me more than anything else."

[§ 804.] In propositions consisting of two members, the relative pronoun is grammatically joined sometimes to the leading proposition or the apodosis, and sometimes to the secondary clause or the protasis; the former is the case, e. g., in Cic., *Cat. Maj.*, 5, *qui* (Gorgias) *quum ex eo quaereretur, cur tam diu vellet esse in vita, Nihil habeo, inquit, quod accusem senectutem; Philip.*, ii., 7; *Hoc ne P. quidem Clodius dixit unquam, quem, quia jure ei fui inimicus, doleo a te omnibus vitiis esse superatum;* but the latter is much more frequent; e. g., Cic., *de Off.*, ii., 25, *a quo quum quaereretur, quid maxime expediret, respondit.* In this case the nominative of the demonstrative is supplied with the apodosis from another case of the relative in the protasis, as in the passage just quoted, and in *p. Planc.*, 7, *In hortos me M. Flacci contuli, cui quum omnis metus, publicatio bonorum, exilium, mors proponeretur, haec perpeti maluit, quam custodiam mei capitis dimittere.* But a demonstrative may also be used with emphasis; as, Cic., *ad Fam.*, v., 16, *Saepissime legi, nihil mali esse in morte, in qua si resideat sensus, immortalitas illa potius quam mors dicenda sit.* In the other cases the demonstrative, for the sake of clearness, is not merely understood, but expressed; e. g., *de Fin.*, ii., 1, *qui mos quum a posterioribus non esset retentus, Arcesilas eum revocavit; de Nat. Deor.*, i., 5, *Multa sunt probabilia, quae quamquam non percipiantur, tamen—iis sapientis vita regitur.* Without a demonstrative the sentence becomes harsh; e. g., Cic., *de Nat. Deor.*, iii., 14, *Heraclitum non omnes interpretantur uno modo, qui quoniam intelligi noluit, omittamus*, instead of *eum omittamus;* Liv., xxx., 30, *Agimus ii, qui quodcunque egerimus, ratum* (id) *civitates nostrae habiturae sint.* These examples, however, show that the accusative is sometimes left to be supplied by the mind. When the demonstrative precedes, and is followed by a proposition consisting of two members, the relative attaches itself to the secondary clause, which is placed first, and not to the leading proposition or the apodosis; e. g., Cic., *in Verr.*, v., 38, *Eone pirata penetravit, quo simulatque adisset, magnam partem urbis a tergo relinqueret? ad Fam.*, vi., 6, *Ea suasi Pompeio, quibus ille si paruisset, Caesar tantas opes, quantas nunc habet, non haberet; in Verr.*, i., 14, *Mihi venit in mentem illud dicere, quod apud Glabrionem quum commemorassem, intellexi vehementer populum Rom. commoveri;* Nep., *Att.*, 4, *noli, oro te, inquit Pomponius, adversus eos me velle ducere, cum quibus ne contra te arma ferrem, Italiam reliqui.* (See Bremi's note on this passage.)

[§ 805.] *Note* 1.—The English practice of connecting a clause, which is introduced by a relative, to the preceding clause by the additional conjunction "however" (e. g., who, however), is not admissible in Latin. Thus, e. g., "he promised me many things, which, however, he did not perform" (the latter part being equivalent to "but he did not perform them") cannot be expressed in Latin by *multa mihi promisit, quae autem (vero) non praestitit*, but by *sed (verum) ea non praestitit*, or the relative implying the adversative conjunction, *quae non praestitit. Qui autem* and *qui vero*, however, may be used in protases where the relative retains its relative meaning, and a demonstrative in the apodosis corresponds to the relative preceding; e. g., *Talium juvenum consuetudine utere; qui vero petulantes sint, eos procul a te remove;* Cic., *Cat. Maj.*, 2, *Qui autem omnia bona a se ipsis petunt, iis nihil malum videri potest, quod naturae necessitas afferat.*

[§ 806.] *Note* 2.—In double relative clauses, Cicero not unfrequently abandons the relative construction in the second member, and makes use of the demonstrative; e. g., *Orat.*, 2, *Sed ipsius in mente insidebat species pulchritudinis eximia quaedam, quam intuens in eaque* (for *et in qua*) *defixus ad illius similitudinem manus et artem dirigebat; Brut.*, 74, *Omnes tum fere, qui nec extra hanc urbem vixerant nec eos* (for *nec quos*) *aliqua barbaries domestica infuscaverat, recte loquebantur.* Comp. *de Fin.*, ii., 2, *Finem definiebas id esse, quo omnia referrentur, neque id ipsum usquam referretur*, for *et quod ipsum nusquam*, &c.; comp. *de Off.*, ii., 5, in fin.; *de Orat.*, ii., 74, § 299. And sometimes even where the cases are the same; as, e. g., Cic., *Tusc.*, v., 3, *quem Phliuntem venisse ferunt, eumque cum Leonte disseruisse quaedam*, where *et* alone would have been sufficient.

[§ 807.] From this tendency to connect sentences by relatives arose the use of *quod* before certain conjunctions, merely as a copulative. We may express this *quod* by "nay," "now," or "and." It is most frequent before the conditional particle *si*, and its compounds *nisi* and *etsi*; e. g., Cic., *in Verr.*, i., 14, *Quodsi illinc inanis profugisses, tamen ista tua fuga nefaria, proditio consulis tui conscelerata judicaretur*; i. e., "and even if you had fled without taking anything with you," &c.; *de Nat. Deor.*, i., 18, *Quodsi omnium animantium formam vincit hominis figura, eā figurā profecto est, quae pulcherrima sit omnium*, "If then," &c.; and this use of *quodsi* is especially intended to introduce something assumed as true from which farther inferences may be drawn. It is, moreover, also equivalent to "*although*;" comp. Cic., *p. Mur.*, 2, which passage is too long to be inserted here. *Quodnisi*; e. g., in Cic., *in Verr.*, ii., 66, *Quodnisi Metellus hoc tam graviter egisset atque illam rem imperio edictoque prohibuisset, vestigium statuarum istius in Sicilia non esset relictum*; i. e., "if then—not;" ib., ii., 26, *Quodnisi ego meo adventu illius conatus aliquantulum repressissem—tam multos testes huc evocare non potuissem. Quodetsi*; e. g., Cic., *de Fin.*, iv., 4, *Quodetsi ingeniis magnis praediti quidam dicendi copiam sine ratione consequuntur, ars tamen est dux certior*, nay, even if, &c. But *quod* is found also, though more rarely, before other conjunctions; as, *quodquum, quodubi, quodquia, quodquoniam, quodne, quodutinam*, where the conjunction alone would have been sufficient, though *quod* is intended to effect a closer connexion of the sentences; e. g., Cic., *de Off.*, iii., 31, *Criminabatur etiam* (L. Manlius), *quod Titum filium, qui postea est Torquatus appellatus, ab hominibus relegasset et ruri habitare jussisset. Quodquum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam et cum prima luce Pomponii domum venisse dicitur.* So, also, *de Off.*, ii., 8, *quodquum* *perspicuum sit, benivolentiae vim esse magnam, metūs imbecillam, sequitur ut disseramus*, &c.; *in Verr.*, i., 26, *Quodubi ille intellexit, id agi atque id parari, ut filiae suae vis afferretur, servos suos ad se vocat.* Comp. *in Verr.*, iv., 66; *de Orat.*, ii., 49; *de Fin.*, i., 20, *Quodquia nullo modo sine amicitia firmam et perpetuam jucunditatem vitae tenere possumus, neque vero ipsam amicitiam tueri, nisi aeque amicos et nosmet ipsos diligamus: idcirco et hoc ipsum efficitur in amicitia, et amicitia cum voluptate connectitur;* iii., 18, *quodquoniam* (sapiens) *nunquam fallitur in judicando, erit in mediis rebus officium; Acad.*, ii., 25, *Quodne id facere posses, idcirco heri non necessario loco contra sensus tam multa dixeram.* Comp. Hottinger on Cic., *de Divin.*, ii., 62; Cic., *ad Fam.*, xiv., 4, *Quodutinam minus vitae cupidi fuissemus, certe nihil in vita mali vidissemus*, where the note of Manutius may be compared. Even before the relative pronoun we find *quod* thus used in Cic., *Philip.*, x., 4, in fin., *Quodqui ab illo abducit exercitum, et respectum pulcherrimum et praesidium firmissimum adimit reipublicae.*

[§ 808.] 13. Another peculiarity, which at the same time facilitates in Latin the connexion of propositions, is the use of the conjunctions *neque* and *nec*. They stand for *et*, and at the same time contain the negation, in whatever form it occurs in the proposition (except when it belongs to one particular word; as, e. g., in an antithesis). For examples, see § 738. The Latin language is so partial to this kind of connexion, that, for the sake of it, *neque* or *nec* is added to *enim* and *vero* where in English we could not use "*and*," and we therefore explain it by saying that *neque* is used for *non*. In *neque tamen*, too, the copulative is to us superfluous, although the Latins appear to have considered it as essential to the connexion of the propositions. Examples are very numerous. *Non vero, non tamen*, are very rarely used for this purpose, and are therefore not deserving of imitation; *non enim*, however, is common. To these negative expressions the Latins often join (comp. § 754) a second negative, in which case *neque enim non* is equivalent to *nam; non vero non* to *atque etiam*, a stronger *et; nec tamen non* to *attamen;* e. g., Cic., *p. Mil.*, 32, *Neque vero non eadem ira deorum hanc ejus satellitibus injecit amentiam, ut sine imaginibus, sine cantu atque ludis, sine exequiis—ambureretur abjectus;*

i. e., "and, in truth, the same anger," &c.; *ad Fam.*, vi., 1, *nec enim is, qui in te adhuc injustior fuit, non magna signa dedit animi erga te mitigati;* i. e., "for he gave signs;" v., 12, *neque tamen, quum haec scribebam, eram nescius;* i. e., "and yet I knew;" *de Orat.*, ii., 85, *neque tamen illa non ornant, habiti honores, decreta virtutis praemia*, &c.; i. e., "and yet these things also," &c. Comp. § 334.

Note.—The use of *namque* for *nam* (see § 345) may likewise be considered as an instance of this redundance of the copulative.

[§ 809.] 14. Upon the signification, the use, and the position of the several conjunctions, we have treated at large in Chap. LXVII. It may here be observed in addition, that it is a favourite practice in Latin to make antitheses, and to indicate them by placing conjunctions in opposition to each other; as, *et—et, aut—aut, neque—neque, neque—et, et—neque*, see § 338; farther, *etsi—tamen, quum—tum, non magis—quam, non modo—sed etiam*, and the like. But compare, also, § 781, foll., respecting the omission of copulative and adversative conjunctions.

[§ 810.] 15. In a rhetorical point of view there are three kinds of propositions, viz., *commata, cola*, and *periodi*. Compare, on this point, Cic., *Orat.*, 66, and Quintil., ix., 4, 122, foll. A *comma (κόμμα, incisum)* is an absolute or independent simple proposition; e. g., *Bene res se habet. Aliud videamus.* A *colon (κῶλον, membrum)* is likewise a simple proposition, but which by its form shows its relation to another proposition; e. g., *quum bene res se habeat.* A *period* is a proposition which is enlarged by a combination of *commata* and *cola*, and is, at the same time, absolute or complete in itself (i. e., it begins and ends in itself). It, therefore, requires at least two propositions, which are united into a whole, either as precedent and consequent clauses *(protasis* and *apodosis)*, or by the insertion of the one into the other; e. g., *quum bene res se habeat, aliud videamus* (but not in an inverted order), or *Nunc igitur, quoniam res bene se habet, aliud videamus.* But, according to the views of the ancients, it is not necessary that a complete proposition should be inserted. The enlargement of a proposition, which is required to form a period, may be effected by the insertion of parts of propositions, which contain only the elements of entire propositions, as in the passage of Cicero, *Hominem foedum,* *verditum, desperatum pluris quam te et quam fortunas tuas aestimasti.* And such a period is called a simple one (*μονόκωλος*). The following period, on the other hand, consists of two parts: *Quem, quaeso, nostrum fefellit, ita vos esse facturos?* The period is the blossom of a finished style; it is generally employed in even and progressive descriptions, and the highest perfection of style is displayed in its variety and easy development. But as not all thoughts are so complex as to admit of an enlargement of the principal by subordinate propositions, or by a combination of *protasis* and *apodosis*, periods should be intermixed with *commata* and *cola*. In Latin style, interrogative and exclamatory forms of expression are, among others, particularly calculated to produce the desirable variety.

Note.—We have been obliged above to abandon the common definitions given by the ancients of *commata* and *cola*, for they do not explain the real nature of the propositions. The correct definition of a *colon* is given by the rhetorician Alexander in Ernesti's *Technolog. Graec. Rhet.*, p. 258, *κῶλον ἐστὶ περιόδου μέρος ὅ λέγεται μὲν καθ᾽ αὑτὸ, ἀντικείμενον δὲ πληροῖ περίοδον.* The term *period* should not be confined exclusively to such propositions as are enlarged by the insertion of another proposition. *Scheller*, for instance, in his *Praecepta stili*, considers such a proposition as *Quemadmodum concordia res parvae crescunt, ita discordia etiam maximae dilabuntur* not to be a period: we, however, do consider it a period, since, by the very beginning, *quemadmodum*, we are made to expect the subsequent *ita*, and the course of the proposition is fixed; not, however, in an inverted position of the two members. In like manner, the above-mentioned period, *Quum bene res se habeat, aliud videamus*, would lose its periodic character, if the two members were inverted; for it would merely represent two propositions in juxtaposition, not united either by their form or otherwise into a coherent whole.

[§ 811.] 16. Where, however, we have subordinate propositions introduced by conjunctions (excepting the copulative conjunctions), it is certainly preferable to form a period by inserting them; for, as has already been observed above, the placing of circumstances after the thought or idea, which they are intended to introduce, is contrary to the common practice of the Latin language. As in the construction of a simple proposition minor additions or circumstances are put between the subject and the verb, and especially as the verb closes the whole, so propositions which contain secondary circumstances are, in Latin, thrown into the middle of the period. A proposition, such as *Scipio exercitum in Africam trajecit ut Hannibalem ex Italia deduceret*, is not periodic in its structure, but it becomes so when we say *Scipio, ut Hanni-*

balem ex Italia deduceret, exercitum in Africam trajecit. Thus propositions like the following, where the subordinate member precedes with two conjunctions, *Quum igitur Romam venisset, statim imperatorem adiit*, are made still more strictly periodic by placing the conjunction which belongs to the whole first, and then inserting the subordinate proposition, *Itaque, quum Romam venisset, statim imperatorem adiit.* And this must especially be recommended in shorter propositions, though we do not mean to say that *quum igitur, quum autem, quum vero, quum enim* are incorrect, or that *nam quum, sed quum*, &c., are of themselves preferable.

[§ 812.] It is, therefore, particularly necessary to see whether, in two propositions connected by a conjunction, the subject is the same; for, in this case, it is the almost invariable practice in Latin to form them into one periodic proposition; e. g., Nep., *de Reg.*, 3, *Antigonus, quum adversus Seleucum Lysimachumque dimicaret, in proelio occisus est;* Cic., *in Verr.*, i., 10, *Verres, simulac tetigit provinciam, statim Messana litteras dedit; Tusc.*, v., 18, *Stultitia, etsi adepta est, quod concupivit, nunquam se tamen satis consecutam putat.* Hence the Latins are rather fond of expressing a complex thought in such a manner that the subject remains the same; for a period with two subjects, the one in the principal, the other in the subordinate proposition, is less easily to be surveyed or followed by the mind. Instead of *Antimachus, quum eum omnes praeter Platonem deseruissent, Nihilominus, inquit, legam*, it would, accordingly, be better to say *Antimachus, quum ab omnibus desertus esset, Nihilominus, inquit, legam.* The same practice is observed when the object is the same in both propositions; e. g., Nep., *Alcib.*, 10, *quem, ut barbari incendium effugisse eminus viderunt, telis missis interfecerunt.* In such constructions, it cannot be said whether the nominative or the oblique case, which stands first, belongs to the leading or the dependent proposition.

When the object of the leading proposition is the subject of the dependent proposition, it is likewise placed first, and the nominative supplied in the dependent proposition from the oblique case which has preceded; e. g., Cic., *de Off.*, iii., 31, *L. Manlio, quum dictator fuisset, M. Pomponius, tribunus plebis, diem dixit, quod is paucos sibi dies ad dictaturam gerendam addidisset;* and both united, *p. Leg. Man.*, 12, *Idem Cretensibus, quum ad eum usque in Pamphyliam legatos deprecatoresque misissent, spem deditionis non ademit.*

[§ 813.] 17. Relative propositions of every kind are very frequently employed in constructing a period, being especially adapted to form inserted clauses. If emphasis is required, the relative proposition is generally placed before the demonstrative pronoun or adverb; e. g., Cic., *de Nat. Deor.*, i., 42, *Quid? ii qui dixerunt, totam de diis immortalibus opinionem fictam esse ab hominibus sapientibus reip. causa, ut, quos ratio non posset, eos ad officium religio duceret, nonne omnem religionem funditus sustulerunt? de Off.*, ii., 12, *Socrates hanc viam ad gloriam proximam dicebat esse, si quis id ageret, ut, qualis haberi vellet, talis esset; in Verr.*, ii., 2, *Itaque ad omnes res Sicilia semper usi sumus, ut, quidquid ex sese posset efferre, id apud eos non nasci, sed domi nostrae conditum putaremus; in Verr.*, i., 2, *Quodsi, quam audax est ad conandum, tam esset obscurus in agendo, fortasse aliqua in re nos aliquando fefellisset; p. Rosc. Com.*, 11, *Nam, quo quisque est sollertior et ingeniosior, hoc docet iracundius et laboriosius.* It is, however, equally common, even in the elaborate and oratorical style, to place the demonstrative in its natural order before the relative; e. g., Cic., *p. Rosc. Am.*, 24, *Nolite enim putare, quemadmodum in fabulis saepenumero videtis, eos, qui aliquid impie scelerateque commiserint, agitari et perterreri Furiarum taedis ardentibus.* The inversion, therefore, should be adopted only occasionally for the sake of ornament, but should not be used immoderately. Respecting the omission of the demonstrative after the relative, see § 765, note.

[§ 814.] *Note.*—The poets not unfrequently take away the substantive from the leading proposition, and join it to the relative pronoun in the dependent clause, and in the same case as the pronoun, the substantive either preceding or following the pronoun; e. g., *Terent.*, Eun., iv., 3, 11, *Eunuchum quem dedisti nobis, quas turbas dedit!* for *Eunuchus*; Virg., *Aen.*, i., 573, *urbem quam statuo, vestra est*; Terent., *Andr.*, prol., 3, *poëta id sibi negotii credidit solum dari, populo ut placerent quas fecisset fabulas*; Horat., *Serm.*, i., 4, 2, *atque alii, quorum comoedia prisca virorum est*, for *atque alii viri, quorum est*; *Serm.*, i., 10, 16, *illi, Scripta quibus comoedia prisca viris est*, for *illi viri, quibus*. Comp., also, *Epod.*, 2, 37; 6, 7; *Carm.*, iv., 13, 18–22; *Serm.*, ii., 2, 59. Ovid, *Art. Am.*, ii., 342, *sub qua nunc recubas arbore, virga fuit*; *Heroid.*, iv., 173, *Sic tibi dent Nymphae quae levet unda sitim*, for *dent undam, quae levet.* And also, in Cicero, *p. Sulla*, 33, *Quae prima innocentis mihi defensio est oblata, suscepi*; *ad Att.*, vi., 1, *quos pueros miseram, epistolam mihi attulerunt*; *de Leg.*, iii., 5, *haec est, quam Scipio laudat et quam maxime probat temperationem reipublicae*, comp. *p. Clu.*, 42, in fin.; and, on the other hand, *de Leg.*, i., 17, *vel ab ea, quae penitus in omni sensu implicata insidet imitatrix boni voluptas.* The regular form, however, always is this, that the substantive has its place in the leading proposition, or, if it has preceded in the relative proposition, that the retrospective pronoun *is* is put in the case which the leading proposition requires; hence either *pueri, quos miseram, attulerunt*, or *quos pueros miseram, ii attulerunt.*

[§ 815.] 18. A period becomes more complex and artificial if the dependent proposition has neither the same subject nor the same object as the leading proposition; e. g., Cic., *p. Rosc. Am.*, init., *Credo ego vos, judices, mirari, quid sit quod, quum tot summi oratores hominesque nobilissimi sedeant, ego potissimum surrexerim, qui*, &c. Here care must be taken that, by the insertion and enlargement of a new proposition, the construction of the main proposition be not suspended or embarrassed; which would produce an *Anacoluthon*; as, e. g., if we were to enlarge the inserted proposition in the preceding period thus, *quid sit quod, quum tot summi oratores hominesque nobilissimi sedeant, neque in hac causa, quod in aliis facere consueverunt, vocem pro salute hominis innocentissimi mittere audeant*—the beginning, *quid sit quod*, would have been forgotten in the length of the inserted propositions; and an orator, following the train of his feelings, would scarcely have proceeded by *ego potissimum surrexerim*, but would probably have found it necessary to take up the suspended construction with *cur igitur ego potissimum surrexerim.* See § 739 and § 756.

[§ 816.] 19. In constructing a period, we must take care that the apodosis be not too short in proportion to the protasis, which would produce a disagreeable effect upon the ear. If, for example, we had the protasis *Qui putat magnam doctrinam sine ingenio praeclaro, sine industria indefessa, sine libris optimis posse comparari*, and were to close with *errat*, the disproportionately short apodosis would seem ridiculous; we ought either to have written unperiodically (though sufficiently well) *errat qui putat;* or we ought to produce the necessary counterpoise by an enlargement of the idea *errat;* e. g., by saying *magno vehementique errore ducitur.* This requires a knowledge and command of words and phrases which is acquired from an accurate and attentive study of the authors. The Auct. *ad Herenn.*, iv., 1, commences a periodic proposition thus: *Quoniam in hoc libro de elocutione scripsimus, et, quibus in rebus exemplis opus fuit, usi sumus* *nostris, idque fecimus praeter consuetudinem eorum, qui de hac re scripserunt*—and had in mind, then, to conclude with the apodosis *ratio nostri consilii danda est.* But in comparison with that protasis, his apodosis would have been too short; he therefore enlarges it thus, *necessario faciendum putavimus ut paucis rationem nostri consilii demus.* (Comp. § 619.) The following passages from Cicero may serve as examples of a pleasing and symmetrical structure of periods: *de Leg. Agr.*, *Quemadmodum, quum petebam, nulli me vobis auctores generis mei commendarunt: sic, si quid deliquero, nullae sunt imagines, quae me a vobis deprecentur; in Cat.*, i., 13, *Ut saepe homines aegri morbo gravi, quum aestu febrique jactantur, si aquam gelidam biberint, primo relevari videntur, deinde multo gravius vehementiusque afflictantur: sic hic morbus, qui est in re publica, relevatus istius poenā, vehementius, vivis reliquis, ingravescet; p. Caec.*, init., *Si, quantum in agro locisque desertis audacia potest, tantum in foro atque in judiciis impudentia valeret: non minus nunc in causa cederet A. Caecina Sex. Aebutii impudentiae, quam tum in vi facienda cessit audaciae.* It is easy, in these periods, to see the accurate propriety with which the several propositions are separated and again connected by the adequate use of corresponding particles.

[§ 817.] 20. We may here draw attention to the difference of periods in the *historical* and the *oratorical* style. Historical narrative requires, above all things, variety of the propositions containing statements of time: to form propositions possessing this quality, historians have recourse to three methods; the use of the participle in the case of the preceding noun; of the ablative absolute; and thirdly, of the conjunctions of time, *quum, ubi, postquam.* By these means Livy can unite, without injury to perspicuity, in one period what in English we must express by three or more propositions; e. g., Liv., i., 6, *Numitor, inter primum tumultum hostes invasisse urbem atque adortos regiam dictitans, quum pubem Albanam in arcem praesidio armisque obtinendam avocasset, postquam juvenes, perpetrata caede, pergere ad se gratulantes vidit, extemplo advocato consilio, scelera in se fratris, originem nepotum, ut geniti, ut educati, ut cogniti essent, caedem deinceps tyranni, seque ejus auctorem ostendit.* Such a period is, perhaps, not to be found in all the writings of Cicero; but it is well adapted to express all collateral circumstances in their subordinate relation. In this way, therefore, most of the periods in Livy are constructed, though, of course, with many variations in the detail; Liv., ii., 6, *His, sicut acta erant, nuntiatis, incensus Tarquinius non dolore solum tantae ad irritum cadentis spei, sed etiam odio iraque, postquam dolo viam obseptam vidit, bellum aperte moliendum ratus, circumire supplex Etruriae urbes*, &c.

[§ 818.] 21. A correct and ingenious arrangement of words, and an artistic construction of propositions, naturally produce in the delivery a symmetrical variety in the raising and sinking of the voice, which the ancients called oratorical *numerus* (ῥυθμός). The rhetoricians reduced the effect thus produced to metrical feet, though we must not thereby be led to suppose that the orator set out with a premeditated view to use and apply certain metrical feet. The Greek and Latin languages possess the peculiarity of marking in their pronounciation the natural quantity of the syllables, along with and distinct from the accent of the words: another peculiarity is their freedom in the arrangement of words, and it is the admirable result of a thorough rhetorical cultivation, especially of the Latin language, that a well-constructed proposition in prose, such as we have considered in the preceding paragraphs, calls forth a natural variety in the raising and sinking of the voice, which otherwise is not to be met with but in poetical composition. There is, it is true, no strictly uniform return of any change; but the application of the principle, that an important word which by its prominent position draws the accent upon itself, is followed by a number of less important words expressive of secondary qualities or circumstances, which, again, are succeeded by an important word which forms the close of the proposition or period, produces the same effect: the period has a beginning, a middle, and an end, and the words form a compact whole, as well as the thoughts they express. Thus, the orator need but follow the general law, and his prose will naturally be rhythmical and melodious.

{§ 819.] *Note.*—A regular verse in prose is considered by all rhetoricians as a fault, though a verse is occasionally found in good prose writers. Nay, it seems as if at the commencement of a book or writing; as, e. g., in Livy, *Facturusne operae pretium sim*, a poetically measured start were aimed at. But an hexametrical close should certainly be avoided, especially in the combination of *esse videtur* (–́ ⏑ ⏑ –́ ⏓). This caution is the mere necessary, as in the passive construction we readily fall into such a cadence. See my note on Cic., *in Verr.*, ii., 9.

Hiatus, that is, the concurrence of long vowels at the end of one word and the beginning of another, should be avoided as much as possible; for a concurrence of short vowels, or of a long vowel followed by a short one, is not objectionable. Comp. § 8.

[§ 820.] 22. The language of the orator differs from common prose chiefly in the use of *tropes* and *figures*, for these terms denote modes of expression varying from the common form. These modes of expression, when they consist in single words, are called *tropes*; and when in propositions, *figures*. There are several *tropes*, i. e., modes by which one word is used for another for the sake of rhetorical variety and ornament:

Metaphora or *translatio*, a contracted simile; e. g., *segetes sitiunt, homo asper, fulmina eloquentiae;*

Synecdoche, when a part is mentioned instead of the whole; e. g., *tectum* for *domus;*

Metonymia, when a thing is expressed by means of circumstances connected with it; e. g., *segne otium; Vulcanus* for *ignis*, *Ceres* for *panis;*

Antonomasia, substituting other nouns for a proper name; e. g., *Romanae eloquentiae princeps*, for *Cicero;*

Κατάχρησις, the use of a word in an improper sense, when the language is in want of a proper or specific term; e. g., *aedificare naves;*

and other tropes less applicable to the Latin language. The store of words and expressions which have come down to us and are collected in dictionaries, must decide upon the degree of propriety and applicability of these tropes.

[§ 821.] 23. The *figures* admit a greater freedom in their use. They are divided into *figurae sententiarum* and *figurae verborum;* the former are modes of conceiving and shaping an idea or thought, which differ from the common or vulgar mode; the latter have reference merely to a different expression of the same idea, and are therefore, as it were, transformations of the same body. A knowledge and practice in the use of figures is interesting and important even for the beginner, since in them lies the secret of the most admired portion of the rhetoric art; and, in fact, they are indispensable for the orator, although the essential part of his art consists in far different things, viz., the invention and adequate arrangement and disposition of his thoughts. The *figurae verborum* arise from addition, from resemblance of sound and form, and suppression.

The following arise from *addition*: *geminatio*, a doubling of words; e. g., Cic., *in Verr.*, v., 62, *crux, crux inquam, misero et aerumnoso comparabatur*; ἐπαναφορά, *repetitio*, repetition; i. e., when the several members of a proposition begin with the same word; e. g., Cic., *in Cat.*, i., 1, *Nihilne te nocturnum praesidium Palatii, nihil urbis vigiliae, nihil timor populi, nihil consensus bonorum omnium, nihil hic munitissimus habendi senatus locus, nihil horum ora vultusque moverunt?* Comp. *p. Arch.*, 9, 21; *in Rull.*, ii., 6. The reverse (i. e., when the same word is used at the end of several members) is called ἀντιστροφή, *conversio*. *Complexio* arises from a combination of *repetitio* and *conversio*; e. g., Cic., *in Rull.*, ii., 9, *Quis legem tulit? Rullus. Quis majorem partem populi suffragiis prohibuit? Rullus. Quis comitiis praefuit? Rullus. Quis decemviros quos voluit renuntiavit? Idem Rullus.* *Traductio*, when a word from a preceding clause is repeated in the following, as in the Auct. *ad Her.*, iv., 14, *Eum tu hominem appellas, qui si fuisset homo, nunquam tam crudeliter vitam hominis petisset.* Πολυσύνδετον, i. e., the repetition of the same conjunction; e. g., *ad Her.*, iv., 19, *Et inimico proderas, et amicum laedebas, et tibi ipsi non consulebas.*

[§ 822.] From *resemblance of sound and form, or symmetry*, arise, παρονομασία, *annominatio*, when words, with some resemblance of sound, are placed together, or, rather, in opposition; e. g., Cic., *in Verr.*, v., 10, *ut eum non facile non modo extra tectum, sed ne extra lectum quidem quisquam videret*; *in Cat.*, i., 12, *hanc reip. pestem non paulisper reprimi, sed in perpetuum comprimi volo*; *de Off.*, i., 23, *expetenda magis est decernendi ratio, quam decertandi fortitudo.* For more examples, see my note on Cic., *in Verr.*, iv., 5, 10. Ὁμοιόπτωτον, when the same cases are in several members of the proposition; and ὁμοιοτέλευτον, when the members end similarly; e. g., both united occur in Cic., *p. Clu.*, 6, *Vicit pudorem libido, timorem audacia, rationem amentia.* To these may be added ἰσόκωλον; i. e., when the members are of (about) equal length; e. g., Auct. *ad Her.*, iv., 20, *Alii fortuna felicitatem dedit, huic industria virtutem comparavit.* Compare the quotation from Cic., *p. Caecina*, at the end of § 816. 'Αντίθετον, opposition, requires this symmetry; e. g., Cic., *p. Mil.*, 4, *Est igitur haec, judices, non scripta, sed nata lex, quam non didicimus, accepimus, legimus, verum ex natura ipsa arripuimus, hausimus, expressimus, ad quam non docti, sed facti, non instituti, sed imbuti sumus, ut*, &c. Of a similar nature is ἀντιμεταβολή, *commutatio*, where the opposition is expressed by an inverted order of the proposition; e. g., *ad Her.*, iv., 28, *Quia stultus es, ea re taces, non tamen quia taces, ea re stultus es; si poëma loquens pictura est, pictura tacitum poëma debet esse.* If not the whole clause is inverted, this figure is called ἐπάνοδος, *regressio;* e. g., Cic., *Brut.*, 39, *ut eloquentium juris peritissimus Crassus, juris peritorum eloquentissimus Scaevola haberetur.* Lastly, κλῖμαξ, *gradatio;* i. e., gradation, at the same time repeating the preceding word; e. g., *ad Her.*, iv., 25, *Imperium Graeciae fuit penes Athienienses, Atheniensium potiti sunt Spartiatae, Spartiatas superavere Thebani, Thebanos Macedones vicerunt, qui ad imperium Graeciae brevi tempore adjunxerunt Asiam bello subactam.*

[§ 823.] The following arise from *suppression:* ἀποσιώπησις, an intentional breaking off in the middle of a speech; e. g., Cic., *p. Mil.*, 12, *De nostro enim omnium—non audeo totum dicere. Videte quid ea vitii lex habitura fuerit, cujus periculosa etiam reprehensio est*, and the well-known passage of Virgil (*Aen.*, i., 135), *Quos ego—sed motos praestat componere fluctus.* 'Ασύνδετον, *dissolutio*, the omission of the copulative conjunctions; e. g., Cic., in Quintilian, ix., 3, 50, *Qui indicabantur, eos vocari, custodiri, ad senatum adduci jussi. Correctio*, ἐπανόρθωσις, the correction of an expression just made use of; e. g., Cic., *in Cat.*, i., 1, *hic tamen vivit. Vivit? immo vero etiam in senatum venit*, comp. *atque adeo*, § 734. *Dubitatio*, intentional doubt; to which the figure of an intentional forgetting and recalling to mind may also be added; e. g., *ad Her.*, iv., 29, *Tu istud ausus es dicere, homo omnium mortalium—nam quo te digno moribus tuis appellem nomine?*

[§ 824.] We must leave it to rhetoric to explain the *figurae sententiarum:* some of them, however, are, at the same time, *figurae verborum;* as, e. g., the question and the exclamation, which are of very frequent occurrence in Latin. We may also mention the addressing of absent persons or things without life (ἀποστροφή); e. g., in Cic., *p. Mil.*, 31, *Vos enim jam ego, Albani tumuli atque luci*, &c.; farther, personification; as, e. g., Cicero *in Cat.*, i., 7, introduces his native country as speaking; hyperbole, irony, simile, sentence, &c., whose manifold use must be learned from the writings of the best authors, with which we strongly advise the student to combine the study of the eighth and ninth books of Quintilian's *Institutio Oratoria*, and the excellent fourth book of the Author *ad Herennium* among Cicero's rhetorical writings.

[§ 825.] We add, in conclusion, as an example for imitation, a very simple proposition, transformed according to the several figures mentioned above. The theme or subject is this, *litteris delector*.

Geminatio. Litterae, litterae, inquam, solae me delectant.

Repetitio. Litterae me puerum aluerunt, litterae me juvenem ab infamia libidinum servarunt, litterae virum in rep. administranda adjuverunt, litterae senectutis imbecillitatem consolabuntur.

Conversio. Litterae honestissima voluptate oblectant, rerum novarum inventione oblectant, immortalitatis spe certissima oblectant.

Complexio. Qui litteris delectatur, qui vero inveniendo delectatur, qui doctrina propaganda delectatur, eum vos malum esse civem putatis?

Traductio. Quid vis? Tune litteris delectaris, qui litterarum fundamenta odisti?

Polysyndeton. Litterae et erudiunt et ornant et oblectant et consolantur.

Paronomasia. Qui possim ego litteris carere, sine quibus vitam ipsam agerem invitus?

Ὁμοιόπτωτον, ὁμοιοτέλευτον. *Num putas fieri posse, ut, qui litterarum studiis teneatur, libidinum vinculis obstringatur?*

Ἀντίθετον. *Qui litteris delectari te dicis, voluptatibus implicari te pateris?*

Ἀντιμεταβολή. *Non quia delector, studeo litteris: sed quia studeo, delector.*

Gradatio. Studia mihi litterarum doctrinam, doctrina gloriam, gloria invidiam et obtrectationem comparavit.

Aposiopesis. Quid? Tu audes hoc mihi objicere, qui nihil unquam invita expetierim nisi virtutem et doctrinam: tu quid expetieris—sed taceo, ne convicium tibi fecisse videar.

Ἀσύνδετον. *Quid dicam de utilitate litterarum? Erudiunt, ornant, oblectant, consolantur.*

Correctio. Litterae me delectant: quid dico delectant? Immo consolantur, ut unicum mihi perfugium praebent inter has vitae laboriosae molestias.

Dubitatio. Litterae me sive erudiunt, sive oblectant, sive consolantur: nam quid potissimum dicam nescio.

APPENDIX I.

OF METRE; ESPECIALLY WITH REGARD TO THE LATIN POETS.

[§ 826.] 1. The words of a language consist of long and short syllables. In measuring syllables, the time consumed in pronouncing a short syllable is taken as a standard, and this portion of time is called *mora*. A long syllable takes two *morae*, and is therefore, in this respect, equal to two short syllables. Which syllables, in the Latin language, are considered short, and which long, has been shown in Chap. III. From the combination of syllables of a certain quantity arise what are called Feet *(pedes)*, of which there are four of two syllables, eight of three syllables, sixteen of four syllables, thirty-two of five syllables, &c., since the respective number of syllables admits of so many variations. For the sake of brevity, specific names have been given to those feet which consist of two, three, and four syllables, as well as to some of five:

(a) of two syllables:

⏑ ⏑ Pyrrhichius; *bone*, *pater*, *lege*.
– – Spondeus; *audax*, *constans*, *virtus*.
⏑ – Iambus; *potens*, *patres*, *legunt*.
– ⏑ Trochaeus, or Choreus; *laetus*, *fortis*, *gaudet*.

(b) Of three syllables:

⏑ ⏑ ⏑ Tribrachys; *domine*, *dubius*, *legere*.
– – – Molossus; *mirari*, *libertas*, *legerunt*.
– ⏑ ⏑ Dactylus; *improbus*, *omnia*, *legerat*.
⏑ – ⏑ Amphibrachys; *amare*, *peritus*, *legebat*.
⏑ ⏑ – Anapaestus; *bonitas*, *meditans*, *legerent*.
⏑ – – Bacchīus; *dolores*, *amavi*, *legebant*.
– ⏑ – Amphimacer, Creticus; *fecerant*, *legerant*, *cogitans*.
– – ⏑ Palimbacchīus, Antibacchīus; *praeclarus*, *peccata*, *legisse*.

(c) Of four syllables:

⏑ ⏑ ⏑ ⏑ Proceleusmaticus; *celeriter*, *memoria*, *relegere*.
– – – – Dispondeus; *praeceptores*, *interrumpunt*, *perlegerunt*.

⏑ ⏑ – – Ionicus a minori; *adolescens, generosi, adamari.*
– – ⏑ ⏑ Ionicus a majori; *sententia, mutabilis, perlegerat*
– ⏑ – ⏑ Ditrochaeus, Dichoreus; *educator, infidelis, eruditus.*
⏑ – ⏑ – Diïambus; *amoenitas, renuntians, supervenis.*
⏑ – – ⏑ Antispastus; *verecundus, abundabit, perillustris.*
– ⏑ ⏑ – Choriambus; *impatiens, credulitas, eximios.*
– ⏑ ⏑ ⏑ Paëon primus; *credibilis, historia, attonitus.*
⏑ – ⏑ ⏑ ——— secundus; *modestia, amabilis, idoneus.*
⏑ ⏑ – ⏑ ——— tertius; *puerilis, opulentus, medicamen.*
⏑ ⏑ ⏑ – ——— quartus; *celeritas, misericors, refugiens*
⏑ – – – Epitritus primus; *laborando, reformidant, salutantes.*
– ⏑ – – ——— secundus; *administrans, imperatrix, comprobavi.*
– – ⏑ – ——— tertius; *auctoritas, intelligens, dissentiens.*
– – – ⏑ ——— quartus; *assentator, infinitus, naturalis.*

[§ 827.] 2. These feet are, as it were, the material of which prose and verse are equally composed: but while in prose the sequence and alternation of long and short syllables is not particularly attended to, and only on certain occasions, ancient poetry, so far as the outward form is concerned, consists entirely in the adaptation of words, by the arrangement of long and short syllables, to the reception of the Rhythm. Rhythm, in this respect, is the uniformity of the duration of time, in the raising and sinking of the voice, or *Arsis* and *Thesis*. We raise and sink the voice also in common discourse, but not at definite intervals, nor with a regular return. In these intervals, or in the proportion of the duration of the Arsis to the duration of the Thesis, consists the difference of the Rhythm. The Arsis is either equal to the Thesis, or twice as long, as will be seen in the difference of the two feet, the Dactyl and the Trochee, –́ ⏑ ⏑ and –́ ⏑, the Arsis (marked thus ´) being combined with the long syllable. The same proportion takes place when the Thesis precedes the Arsis in the Anapaest and Iambus ⏑ ⏑ –́ and ⏑ –́. The first species, in which the Arsis forms the beginning, is called the *descending* Rhythm; the other, in which the Thesis forms the beginning, the *ascending*. From these simple rhythms, the *artificial* are composed, by the combination of two simple series and the suppression of a Thesis, viz., the Paeonic, Choriambic, and Ionic rhythms. The three Paeonic feet are, the Creticus –́ ⏑ –́, the Bacchius ⏑ –́ –́, and the Antibacchius –́ –́ ⏑; the Choriambus –́ ⏑ ⏑ –́; the two Ionics ⏑ ⏑ –́ –́ and –́ –́ ⏑ ⏑. In verses of simple rhythm Arsis and Thesis are joined in alternate succession; while in verses of a complicate rhythm, partly from the nature of the foot itself, and partly from the combination of two feet, one Arsis may meet another Arsis, which imparts to the verse an animated and impetuous character.

[§ 828.] *Note.*—The metrical intonation, or *Ictus*, which falls on the syllable that, according to the rhythm, receives the Arsis, is, in Greek and Latin, entirely independent of the accent of words. The old Latin comic writers, indeed, have endeavoured to bring the accent of words into conformity with the rhythmical intonation, and this is the reason why they allowed themselves many shortenings of syllables which are long by position; but, far from making the accent guide the rhythm, they only endeavoured to produce this coincidence in the middle *dipodia*, and even there by no means uniformly. In the other parts of Latin poetry, which more closely follow the regularity of the Greek, no regard at all is paid to the accent of words, any more than by the Greeks; nay, it should seem that the ancients derived a pleasure from the discordance between the metrical intonation and the ordinary accent. In

A'rma virúmque canó Trojaé qui prímus ab óris
I'taliám fató profugús Lavínaque vénit,

it is only in the end of the verses that the prose accent and the metrical intonation coincide. In the recitation of verse the latter should predominate, but not so as entirely to suppress the ordinary accent of words. The metrical accent, or *ictus*, has the power of giving short syllables the value of long ones. This, however, is not frequent, except in the short final syllable of polysyllabic words ending in a consonant, and especially where the force of the arsis is aided by the principal caesura of the verse; e. g., Virg., *Ecl.*, x., 69, *Omnia vincit amōr*, | *et nos cedamus amori;* Horat., *Serm.*, i., 5, 90, *callidus ut soleāt* | *humeris portare viator;* Ovid, *Art. Am.*, iii., 63, *Nec quae praeteriīt* | *iterum revocabitur unda;* but also without the aid of the principal caesura; e. g., Hor., *Serm.*, ii., 3, 260, *exclusus qui distat?* | *agīt ubi secum; eat, an non.* Ovid, *Metam.*, ix., 610, *non adiīt apte* | *non legit idonea, credo.* Final syllables ending in a vowel are much less frequently lengthened by the arsis. It has, however, been remarked (see Schneider's *Elementarlehre*, p. 752), that this occurs surprisingly often with the enclitic *que* in the second foot of the hexameter, commonly supported by the caesura, of which we shall speak under No. 8; e. g., Virg., *Aen.*, iii., 91, *Liminaquē laurusque dei;* Ovid, *Met.*, v., 484, *Sideraquē ventique nocent.* Short monosyllabic words are never lengthened by the arsis.

[§ 829.] 3. Several feet, united in one simple rhythm, constitute a *series (ordo).* The dissyllable feet, i. e., trochees and iambi (when they do not pass into another rhythm, in which case a simple foot may be reckoned as a series), are united into such series, of two feet each, or *dipodiae:* a dipodia is also called a *metre;* hence, e. g., an iambic verse of six feet is called an *iambic trimeter (trimeter iambicus).* Of the feet of three syllables, the dactyl, according to the metrical writers, makes a metre by itself, though not the anapaest; but two anapaests, according to the analogy of two iambi, make an anapaestic metre (*metrum anapaesticum*). In some cases, especially in the trochaic verse, the end of a series is marked by a *syllaba anceps*; i. e., a syllable whose natural quantity is not attended to, but which reckons long or short, as the rhythm requires; consequently, in the trochaic rhythm (∠ ◡) short. A verse consists of one or more series of the same or different rhythms. It is, however, distinguished from the series itself by the circumstance, that the *syllaba anceps*, which is only allowed sometimes at the end of the series, always occurs at the end of the verse, that hiatus is allowed, and that a pause of the voice takes place. A verse is called by the Greek name *acatalecticus* when the feet, or metres, of which it is composed are complete; *catalecticus* when they want one syllable or two, or even a foot. Of verses which consist of trisyllabic feet, some are *catalectici in syllabam*, in which one syllable only remains of the defective foot; others *catalectici in bisyllabum*, when two syllables remain; as, e. g., in the hexameter. Trochaic and iambic feet can be catalectic only *in syllabam*.

[§ 830.] *Caesura* is the interruption of the rhythm by the end of a word. In the dactylic hexameter of Ovid,

Dónec erís felix, multós numerábis amicos,

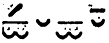
or in the one of Virgil,

I′nfandum regína jubés renováre dolórem,

the end of the foot is throughout at variance with the end of the word; and while the rhythm requires the union of two words, the sense is opposed to it, inasmuch as it requires a pause at the end of each. On this circumstance, however, rests the connexion of the feet, and a long verse cannot exist without some caesurae, especially one towards the middle of the line, generally called emphatically *the caesura*. We must carefully distinguish *incision* from caesura. Incision is the coincidence of the end of the foot with the end of the word; and in some species of verse (in the trochaic tetrameter, in the dactylic pentameter, and in choriambic verses) it is essential, and is often used, also, in the hexameter under certain forms.

[§ 831.] 4. In what follows, we shall give a brief account of those species of verse which the Roman poets have used, and of the laws they observed in their structure. We shall first speak of verses with simple rhythm, then of those with artificial rhythm, and shall, lastly, add some remarks on compound verses, and on the combination of different kinds of verse to a lyric strophe. We shall thus be enabled, at the same time, to see the difference of the forms of the several species of ancient poetry. The epic makes use only of one simple rhythm, the dactylic; while the drama (with the exception of its lyric part), with greater variety, moves in the three other simple rhythms, the iambic trimeter, however, being its principal verse. In both species of poetry, verses of the same measure and of the same length are repeated in uninterrupted succession (κατὰ στίχον). Lyric poetry, on the contrary, on account of its lively character, makes use of the artificial rhythms, as well as of verses of compound or mixed rhythm; repeating, however, in succession verses of artificial rhythm only in some of its species of verse; while in the others compound verses are combined into a rhythmical whole, called *strophe*.

[§ 832.] 5. *Trochaic* verses, as has been observed above, are generally measured by *dipodiae*. But the tribrachys may stand for the trochee without injury to the metre; and as the last syllable of the series is doubtful, a spondee or an anapaest may stand in the second foot; or, when the verse consists of several dipodiae, in the second, fourth, and sixth foot. Consequently, this is the measure of the trochaic dipodia,



As the arsis, when it falls on two short syllables after the resolution of the long syllable, cannot be expressed equally on both, the *ictus* is laid on the first of the two shorts.

Note.—The spondee or anapaest in the uneven places (i. e., 1, 3, 5, &c.) is found only in the Latin comic writers, and is at variance with pure rhythm. The dactyl can only be admitted in the even places as the resolution of the spondees, but is very seldom used, and is still more unsuitable to the uneven places, where even the spondee is only admitted by too great a license.

[§ 833.] The most common species of trochaic verse is the *tetrameter catalectic*, called, in Latin, *quadratus*, or, from the number of the complete feet, *septenarius:*

–́ ⏑ – ⏓ –́ ⏑ – ⏓ | –́ ⏑ – ⏓ –́ ⏑ ⏓

It has its incision after the second dipodia, where a word ends. In Plautus and Terence, that is, in the drama, many scenes are found in this measure, which is well adapted to express excitement and emotion. The following example, from Terentianus Maurus, *de Syllab.*, exhibits the pure measure: we have marked the first arsis of the dipodia with the accent:

Núlla vox humána constat | ábsque septem lítteris,
Ríte vocalés vocavit | quás magistra Graécia:
Quídquid audis praéter istas, | púrs soni, non vóx erit.
Quínque contenta ést figuris | Rómuli Latínitas.

This verse, however, is not found in such purity in the comic writers, but with all the changes mentioned above; so that the last catalectic dipodia alone shows the true measure. In the following passage from Terence, *Andr.*, ii., 1, 18, foll., every arsis is marked with the accent:

A´d te advénio, spém, salútem, | cónsilium, aúxilium͡ éxpetens.
Néque pol cônsilî locum hábeo, | néque ad auxílium cópiam.
Séd istuc quídnam est? Hódie uxórem | dúcis? A´iunt Pámphile,
Si íd facís, hŏdié postrémum | mé vidés. Quid ita? Et mihi.
Véreor dícere, huíc dic, quaéso, | Býrria. E´go dicám. Quid est?
Spónsam hic túam͡ amat. Nae íste haud mécum | séntit. E´hodum díc mihi.

[§ 834.] *Note.*—The name of *versus ithyphallicus* is given to a trochaic verse of three feet. It is found in its pure measure in Horace, at the close of another verse, *Carm.*, i., 4, appended to a dactylic tetrameter:

Solvitur acris hiems grata vice | véris ét Favóni.
Ac neque jam stabulis gaudet pecus, | aút arátor ígni.

[§ 835.] 6. The *iambic* rhythm is the reverse of the trochaic, as it begins with the thesis, which may be regarded as an anacrusis (prelude) to the trochee. As such it has no necessary measure, and may therefore be long, whence arises the following measure of the iambic dipodia:

$\underset{-}{\smile}\ \underset{\smile\smile}{\acute{-}}\ \smile\ \underset{\smile\smile}{\acute{-}}$

Consequently, we may say, that instead of the iambus in all places the tribrachys may stand, except in the last place, since the last syllable of the verse is anceps, and cannot, therefore, be resolved; and that in the uneven places 1, 3, 5, the spondee, and, as its resolutions, the anapaest and dactyl, may stand instead of the iambic (of course, so that the second half of the dactyl be *in arsi*, and the ictus rest on the first of the two short syllables).

[§ 836.] This is the general rule; but poets either impose restrictions on themselves, in order to produce greater harmony, or allow themselves greater latitude, to facilitate the composition of their verses. The earliest Greek iambographi are most careful in this respect, and seldom use even the tribrachys. The tragedians much more frequently admit the tribrachys in all places but the last; the spondee and dactyl, in accordance with the general rule, in the uneven places: they do not like the anapaest; they use it almost exclusively in the first place and in a whole word, but in all places only in the case of proper names, in regard to which greater latitude must be allowed. The Greek comic writers introduced the anapaest in *all* places, the last being always excepted, with certain limitations, as when a dactyl precedes. The Roman comic writers and Phaedrus adopted all these licenses, and, besides, admitted the spondee in the even places, so that in their verses the iambus maintains its right only in the last foot. On the other hand, Horace, in his Epodes, and Seneca the tragedian, returned to the original strictness, and they only use the tribrachys instead of the iambus occasionally in the even places; in the uneven, besides the iambus, they use the spondee, and rarely the anapaest or dactyl; e. g., Horat., *Epod.*, 2:

Hos intĕr ĕ'pŭlas, ut juvat pastas oves
  Viderĕ prŏ'pĕrantes domum,
Pŏsĭtósque vernas, ditis examen domus,
  Circum renidentes Lares.
Haec ŭ'bĭ locutus fenerator Alfius, &c.

[§ 837.] The iambic verse, which is in most common use, is the *trimeter acatalecticus*, or, from the number of its feet, called, in Latin, *senarius;* which is the usual measure of the dialogue of the drama. It has generally a caesura in the third or fourth foot; the first is called *penthemimeral* (πενθημιμερής) after the fifth half foot, the second hephthemimeral (ἑφθημιμερής) after the seventh half foot; e. g., Hor., *Epod.*, 17:

Jam jam efficaci | do manus scientiae
Supplex, et oro | regna per Proserpinae,
Canĭdĭa, parce | vocibus tandem sacris,
Citumque retro solve, | solve, turbinem.

It may be combined also with other caesurae, as is the case in the third and fourth verse of this passage. The metrical writers have pointed out many niceties in the structure of these verses; as, e. g., that the third and fourth foot ought not to consist of single words; that, when the last word is a creticus, a preceding long syllable ought not to be the last syllable of a polysyllabic word.

As these rules and observations have reference to the Greek tragedians only, farther particulars must be learned from the works on metre. As an example of this species of verse, we take a passage from Phaedrus, and mark each arsis with the accent:

Ad rívum éundem lŭ´pŭs et ágnus vénerant
Sití compúlsi, sŭ´pĕriŏr stabát lupus,
Longéque infĕ´riŏr ágnus. Túnc fauce ímproba
Latro íncitátus, júrgii causam íntulit:
Cur, ínquit, túrbulĕntam fécistí mihi
Istám bibénti? Lánigér contrá timens:
Qui pŏssum, quaéso, fă´cĕre, quód quĕrĕris, lupe?

[§ 838.] Verses consisting of iambic dimeters are commonly found in Horace in the Epodes, subjoined to a longer iambic or dactylic verse; e. g., *Epod.*, 2:

Beátus ílle, quí procul negótiis,
  Ut prísca gens mortálium,
Patérna rura bóbus exercét suis,
  Solútus omni fénore.

Or, *Epod.*, 14:

Móllis inértia cúr tantám diffúderit ímis
  Oblívionem sênsibus,
Candide Maecenas, occidîs saepe rogando:
  Déus, deus, nam mé vetat.

The metre in which a trimeter is followed by a dimeter was that in which Archilochus, the most ancient writer of iambic verse, composed his poems.

Dimeter catalectic verses, of which the first foot may be a spondee, or instead of it an anapaest, but of which the other feet are pure, are found among the Roman poets who have come down to us, only in Seneca in choruses; e. g., *Med.*, 862, foll.:

Ut tígris órba gnátis
Cursú furénte lústrat
Gangéticúm nemús, sic
Frenáre néscit íras
Medéa, nón amóres.

And Terentianus Maurus uses this verse in speaking of it:

Et condere inde carmen
Multi solent poëtae
Horatium videmus

Versus tenoris hujus
Nusquam locasse juges,
At Arbiter disertus
Libris suis frequentat.

[§ 839.] Tetrameter iambics, complete and incomplete, are common in the Roman comic writers; the first are called *octonarii*, the others *septenarii*, from the number of the complete feet. An example of octonarii is found; Terent., *Andr.*, i., 3, init.:

Enimvéro, Dave, nil locist | segnítiae nĕquĕ socórdiae,
Quantum intellexi mŏ́dŏ senis | senténtiam de núptiis,
Quae sí non astu próvidentur, me͡aút herum pessúmdabunt.
Nec quid ăgam certum͡est: Pámphilum | ne adjútem͡an
auscultém seni.
Si illúm relinquo, ĕjŭs vitae tĭmĕo: sín ŏpĭtŭlŏr, hujŭs
minas.

The septenarii have a very lively and animated rhythm. There is an incision in the middle. An example is, Terent., *Andr.*, iv., 2, 11:

Per ómnes adjuró deos, | nunquam͡eám me desertúrum,
Non, sí capiundos míhi sciam esse inimícos omnes hŏ́mĭnes,
Hanc mi éxpetivi: cóntigit, | convĕ́niunt mores. Vắleant,
Qui intér nos discidiúm volunt: | hanc nĭ́sĭ mors mi ădimet
némo.

[§ 840.] 7. The halting iambus (*Choliambus*), or Scazon (σκάζων), called also *Hipponactean* verse, is a compound verse, and therefore properly belongs to another place, but may be conveniently treated of here, that it may not be separated from the other iambic verses.

The choliambic is an iambic senarius, instead of the last foot of which, however, a trochee is introduced, the fifth foot being, for the sake of contrast, usually a pure iambus. This species of verse is adapted to satire; the Roman poets, however, especially Catullus, have also employed it for the expression of the softer feelings; e.g., in the 8th poem, where it is particularly suitable:

Misér Catulle désinas inéptīre,
Et quód vides perísse, perditúm dúcas.
Fulsére quondam cāndidi tibí sóles,
Quum ventitabas, quó puella dúcébat
Amáta nobis quántum amabitúr nulla.

Ibi ílla multa túm jocosa fiébant,
Quae tú volebas, néc puella nólébat.
Fulsére vere cándidi tibí sóles!
Nunc ílla non volt, tú quoque impoténs nóli,
Nec quáe fugit sectáre, nec misér víve.

[§ 841.] 8. Of all the *dactylic* metres, the *Hexameter* is the most used. Being employed especially in epic poetry, it has obtained the name of the heroic verse. It properly consists, according to its name, of six dactyls, for the last of which, however, a trochee (or, as the last syllable is doubtful, a spondee) is *always* substituted. The first four places admit dactyls or spondees without distinction, and the verse gains in strength and variety by their intermixture, all dactyls producing too tripping a movement; all spondees too heavy a movement. These effects Virgil has designedly produced in the verses

Quádrupedánte putrém sonitú quatit úngula cámpum.
I'lli intér sesé magná vi bráchia tóllunt.

In the fifth place a spondee seldom occurs, but when it does occur, a dactyl generally precedes. Such a verse is called *versus spondiacus.* It has a hard and heavy sound, but the slowness of its movement is often suited to the thought, and therefore constructed on purpose. In such lines the Roman poets are fond of placing a word of four syllables at the end of the verse; as, Virg., *Ecl.*, iv., 49, and *Aen.*, ii., 68,

Cara deum soboles, magnum Jovis incrementum.
Constitit, atque oculis Phrygia agmina circumspexit.

Ovid, *Met.*, vi., 69, *Et vetus in tela deducitur argumentum.* Ibid., 128, *Nexilibus flores hederis habet intertextos.*

Note.—A word of three syllables at the end of a spondiacus would bring the ictus on the last syllable of the preceding word, and this is contrary to the Roman system of accentuation, which is not, indeed, generally attended to in the construction of the hexameter, but, at the end of the verse, is generally made, if possible, to harmonize with the ictus. For this reason, the best metricians avoid using a word of three syllables at the end of the spondiac verse, or, at least, they make a monosyllabic word precede it (as, e. g., Juvenal, *Sat.*, iv., 87, *tum quo de fluviis aut aestibus aut nimboso Vere locuturi*, and in many other passages). Proper names, however, render exceptions necessary.

[§ 842.] The poets bestowed especial care on the *caesura* of this verse, as it is too long to be read in one breath; and by this means it obtains a fresh variety, the caesura producing an apparent change in the rhythm.

The caesura most natural and the most common is that in the third foot, either after the arsis, or in the thesis, i. e., after the first short syllable of the dactyl. The former is called the *caesura* (*τομή*) *πενθημιμερής* (*semiquinaria*), or masculine; the other is called by the Greek writers on metre *caesura κατὰ τρίτον τροχαῖον*, and by the moderns the trochaic caesura, because a trochee –́ ⏑ immediately precedes, or the feminine, because the half of the verse ends in the thesis. In ancient heroic poetry the masculine caesura is the prevalent one; the trochaic, which is really expressive of less force, is also often used, according to the character of the thought or sense. If the caesura is not in the third foot, it generally is in the fourth; but here only one species of it is allowed, that after the arsis. This is called *ἑφθημιμερής* (*semiseptenaria*), and is considered a beauty when, at the same time, there is a less considerable caesura in the second foot. Catull., *Epithal., Pel.*, 139,

Eumenides | *quibus anguineo* ‖ *redimita capillo.*

Virg., *Aen.*, i., 9,

Quidve dolens | *regina deum* ‖ *tot volvere casus.*

[§ 843.] *Note* 1.—Every well-constructed hexameter has one of these three caesurae; with them may be combined several others made of the single feet. And in this respect the caesura after the first arsis is particularly deserving of notice, as giving great emphasis to a monosyllabic word. In the principal caesura of the verse, poets frequently introduce a pause in the sense, which must be attended to in determining which caesura is the principal one; for it oftens happens that at the common place for the caesura, in the third foot, there is a caesura in the word, and in the fourth foot, besides the caesura in the word, also a pause in the sense. In this case the latter is to be considered as the principal caesura, and to be distinguished accordingly in reciting; e. g., Hor., *Serm.*, i., 4, 61,

Postquam discordia tetra
Belli ferratos postes portasque refregit,

the caesura *πενθημιμερής* would separate the adjective from the substantive; it is better, therefore, after *postes*, where by means of *que*, at least, a new noun is added. In like manner, it does not appear doubtful to us that in Horat., *Epist.*, ii., 3, 137, the caesura should be made thus:

Fortunam Priami cantab' | *et nobile bellum,*

Fortunam Priami | *cantabo et nobile bellum;*

for the elision of the vowel does not prevent the caesura, the word being regarded as closed before the elided vowel.

[§ 844.] A peculiar kind of *incision* is that which is called *caesura bucolica*, in which both the sense and the word close at the end of the fourth foot. It may also be joined with one of the before-mentioned principal caesurae, but the pause in the sense coinciding with the end of the foot, of course compels the reciter to make a longer pause than usual before the fifth foot. This caesura bucolica sometimes beautifully expresses the rapidity of a lively movement till it comes to a sudden check: but in consequence of the disproportionate shortness of the last member of the verse, it generally makes the impression of an uncultivated simplicity; and this appears to be the reason why it was so much used by the Greek bucolic poets, from whom it derives its name.

[§ 845.] *Note* 2.—A monosyllabic word at the end of the verse, if another monosyllable does not precede, produces a singular effect, by compelling the reader, in order that it may be understood, to lay an accent upon it, which is not suited to the thesis. This effect, however, is sometimes designedly produced by the poets, either to express something harsh and rough, or in a ludicrous way something which is unexpected; e. g.,

> *Dát latus, insequitúr | cumulo praeruptus aquae móns.*
> Virg., *Aen.*, i., 106.
>
> *Illic, ŭt pĕrhibént | aut intempesta silet nox.*
> Virg., *Georg.*, i., 247.
>
> *Parturiunt montes, | nascetur ridiculus mus.*
> Horat., *Art. Poet.*, 139.

[§ 846.] 9. Next to the hexameter, the most common dactylic verse is the *pentameter*. It has this name from its containing the number of five complete metres; but it has properly six feet, of which the third and sixth are incomplete. The measure is the following:

´– ⏕ ´– ⏕ ´– | ´– ⏑ ⏑ ´– ⏑ ⏑ ´–

In the second half there must be pure dactyls; and in the first, dactyls and spondees are commonly intermixed; for two spondees give a hardness to the rhythm. After the third arsis, where the caesura is invariable, a pause equivalent to two morae must be made in order to complete the rhythm. Hence the lengthening of a short syllable by the force of the arsis is, according to the strict rule, in this place not admissible, though there are several exceptions to be found in the Roman poets. (Respecting the Greek, see Friedemann, *Dissert. de media Syllaba Pentametri*, in Spitzner's work, *De Versu Graecorum Heroico*, Lips., 1816.) There is the same pause at the end of the verse, where, according to the general rule, a short syllable may stand, but in fact is rarely found in a word ending in a short vowel. This verse commonly ends in words of two syllables, and words of three syllables are not often used for the conclusion, as the accent in these falls unpleasantly. This verse is used only as an appendage to an hexameter, and both together constitute the elegiac verse. Although originally employed on mournful or amatory subjects, it was soon turned to lighter topics; but it is not adapted to a long poem, and is best suited to epigrammatic and sententious poetry; e. g., Martial, *Epigr.*, v., 76,

Profecit poto Mithridates saepe veneno
Tóxica né possént saéva nocére sibi:
Tu quoque cavisti, coenando tam male semper,
Né possés unquám, Cínna, perére famé.

[§ 847.] 10. Of the other dactylic verses we shall mention the *dimeter catalecticus*, called, also, *versus Adonius*,

–́ ⏑ ⏑ –́ ⏒

used as an appendage to other verses in lyric poetry. Farther, the *tetrameter catalecticus*, or *versus Alcmanius*, from the lyric poet Alcman, who frequently used it: the last foot of it is preserved pure.

The *trimeter catalecticus in syllabam*,

–́ ⏔ –́ ⏔ ⏓

used by Horace, after the example of Archilochus, before or after a *dimeter iambicus*; e. g., *Epod.*, 11,

I′nachiá furere | silvís honorem décutit
Férvidióre mero | arcána promorát loco ;

and *Epod.*, 13,

Tu vína Torquató move | cónsule préssa meo
Leváre duris péctora | sóllicitúdinibus.

Horace uses the *tetrameter catalecticus* as an appendage to the heroic hexameter, *Carm.*, i., 7,

Albus ut obscuro | deterget nubila coeló
Saepe Notus, neque parturit imbres
Perpetuos, | sic tu sapiens | finire memento
Tristitiam vitaeque labores.

[§ 848.] 11. The *anapaestic* rhythm (⏑ ⏑ –́) is the reverse of the dactylic. Instead of the pure anapaest, the spondee, dactyl, or proceleusmaticus may stand, but the ictus must be placed as in the pure anapaest, and, consequently, the dactyl must be read, not –́ ⏑ ⏑, but – ⏑́ ⏑.

Anapaests are used by the Greek tragic and comic poets most frequently in systems, in which there is no doubtful syllable, except at the end; but they are generally divided into dimeters. A system always ends in a *dimeter catalecticus in syllabam*, called *versus paroemiacus*. This is usually preceded by a monometer, hence called *basis anapaestica*; and sometimes such a verse is introduced in the middle of the system. In the Roman poets, whose works have come down to us, we find but few anapaests of this kind; Terence nowhere uses them; Plautus not unfrequently, but with difficult measures and many licenses; Seneca the tragedian did not use the paroemiacus, whence his anapaests have no proper close. Besides these dimeters, the Greeks very frequently use the *tetrameter catalecticus in syllabam*, which has a caesura in the middle, after the second dipodia. Plautus likewise uses it; but as he indulges in great licenses, and as his text is very corrupt, we must refer the reader to Hermann's *Elementa Doctrin. Metr.*, p. 405, foll. We take a specimen of the dimeter anap. from Seneca, *Hipp.*, 974

Res húmanas ordĭ´nĕ nullo
Fortúna regit spargītque manu
Munĕ´ră caeca, pejórŭ fŏvens.
Vincít sanctos dīră´ lĭbido,
Fraus súblimi regnă´t in aula ;
Tradĕ´rĕ turpi fascés pŏpŭlus
Gaudĕ´t, ĕosdem cŏlĭt átque͡ odit.
Tristís virtus pervérsă tŭlit
Praemĭ´ă recti, castós sequitur
Mălă paúpertas : vitióque potens
Regnă´t ădulter.
O vánĕ pŭdor falsúmque dĕcus !

[§ 849.] 12. The *artificial* rhythms arise from the simple, by the suppression of a thesis; hence, each foot of these rhythms, having a double arsis, is equivalent to a metre. By this collision of one arsis with another, the impression of vehemence and violence is produced; and the Roman lyric and dramatic poets, with whom verses of this kind supply the place of the choral songs of the Greeks, have made good use of them. From the combination of the uneven rhythm (⏑ –́ or –́ ⏑) arise the *Paeonic* rhythms, exhibited in their purity in the Creticus –́ ⏑ –́, the Bacchius ⏑ –́ –́, and the Antibacchius –́ –́ ⏑. This rhythm is called Paeonic, because these feet were regarded as originating from contractions of the four Paeons; for the Creticus –́ ⏑ –́ is equivalent to the first Paeon –́ ⏑ ⏑͡⏑, and to the fourth ⏑͡⏑ ⏑ –́; the Bacchius ⏑ –́ –́ to the second Paeon ⏑ –́ ⏑͡⏑; and the Antibacchius –́ –́ ⏑ to the third Paeon ⏑͡⏑ –́ ⏑. From the even rhythm (–́ ⏑ ⏑ or ⏑ ⏑ –́) arose, by combination, the *Choriambic* and

Ionic rhythm; the Choriambic –́ ⏑ ⏑ –́, the Ionic in two forms, a majori –́ –́ ⏑ ⏑, a minori ⏑ ⏑ –́ –́.

[§ 850.] 13. The *Creticus* –́ ⏑ –́ allows the resolution of either arsis, but at the close of the verse only the resolution of the first into two shorts. In Plautus and Terence it is commonly used in tetrameters, a dimeter being occasionally inserted. In the following example, from Terence, *Andr.*, iv., 1, a dactylic verse begins:

Hócine crédibile aút memorábile,
Tánta vecórdia innáta cuiquam út siet,
U′t malis gaúdeant átque ĕx incómmodis
A′lteriūś sua ut cómparent cómmoda? ah
I′dne ĕst verum? ímmo id est gĕ′nŭs hominŭm péssumum, in
Dénegandó modo quis pudor paúlum adest,
Póst, ubi témpu' promíssa jam ′pérfici,
Túm coacti necessārio se ă′pĕriunt.

An iambic verse forms the conclusion (*clausula*),

níl opúst | *ibi veréntur.*

[§ 851.] 14. The *Bacchius* ⏑ –́ –́ is frequently used by the Roman comic poets in systems and in verses. It admits the resolution of either arsis; the latter, however, not at the end of the verse, because the syllable is doubtful. The close of such verses is iambic or anapaestic; e. g., Terence, *Andr.*, iii., 2,

Adhúc, Archylís, quae adsolént quaeque opórtet
Signa ésse ad salútem, omnia huíc esse vĭ′dĕo.
Nunc prímum fac ístaec lavét, post deínde
Quod jússi ei darí bĭbĕre, et quántum imperávi
Date: móx ego huc revértor.

In the second verse, in the foot *se video*, the first arsis is resolved into two shorts, *vide;* in the fourth verse, in the foot *dari bibe*, the second arsis is resolved. The ictus, as it cannot be laid upon both syllables, is placed upon the first of the two shorts. The *Antibacchius* does not form any verse.

[§ 852.] 15. The most common kind of verse of the Ionic species *a majori* (–́ –́ ⏑ ⏑) is the *tetrameter brachycatalectus*, also called *Sotadeus*, the poet Sotădes having written his poems in this metre. Its original measure is this:

–́ –́ ⏑ ⏑ | –́ –́ ⏑ ⏑ | –́ –́ ⏑ ⏑ | –́ ⏑

But as the long syllables may be resolved, and a trochaic dipodia may be substituted for an Ionicus, it admits a great variety of forms, and belongs altogether to the most difficult metres. Terentianus Maurus employs it in his poem on the letters, and generally uses the trochaic dipodia instead of the third Ionicus a majori. We take the beginning of his poem as an example, and divide the metres:

Elĕméntă rŭ|des quae pŭĕ|rōs dŏcént ma|gistrí
Vocalia | quaedam mĕmŏ|rant, consŏnă | quaedam,
Haec reddere | vocem quoni|ám valént se|orsa,
Nullumque si|ne illis potis | ést coírĕ | verbum.

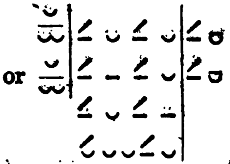
[§ 853.] 16. The Ionicus *a minori* was much used by the Æolic lyrists (Sappho, Alcaeus, Alcman). In Horace, *Carm.*, iii., 12, we find, in imitation of Alcaeus, a system of ten feet, of pure measure throughout, and without hiatus. The division, according to which twice four feet are combined and closed by a shorter verse of two feet, is arbitrary.

Mĭsĕrárum ést, | nĕque ămórí | dărĕ lúdúm | neque dúlcí
Mala vĭnó | lavere, aút éx|animárí | metuéntés
Pátruaé vérbera línguaé.

[§ 854.] 17. The so-called *Anacreontic* verse consists originally of two Ionici a minori,

⏑ ⏑ –́ –́ ⏑ ⏑ –́ –

If, however, we consider the first two short syllables as an anacrusis, and combine with this the change of the Ionicus a minori into a trochaic dipodia, we obtain the following measure:



And these are the different forms of the small Anacreontic poems, most of which were composed at a very late period, after the manner of the ancient lyric poet. The Romans did not use this verse, unless we consider the dimeter iambicus catalecticus, mentioned in § 838, to be a specimen. It is, however, the foundation of the Galliambus.

[§ 855.] The *Galliambus* adds to a complete Anacreontic verse another, but incomplete Anacreontic,

⏑ ⏑ –́ –́ ⏑ ⏑ –́ –́ | ⏑ ⏑ –́ –́ ⏑ ⏑ –́

whence, with the licenses above mentioned, may be produced,

⏕ ⏖́ ⏑ ⏖́ ⏑ – – | ⏕ –́ ⏑ ⏖́ ⏑ ⏓

and this is the form which Catullus has given to his Galliambi, the only complete specimens which remain in his 63d poem. The example in which Terentianus Maurus has given instructions respecting this metre is as follows:

Sŏnăt hóc sŭbíndĕ mētrō | Cȳbĕlēïúm nĕmus,
Nōménque Gálliambis | mĕmŏrátur hínc dătum,
Trĕmŭlôs quod ésse Gallis | hăbĭlés putánt mŏdos,
Adĕo út frequénter illum | prŏpe ăb últimó pedem,
Măgĕ quó sŏnús vibretur, | stŭdĕánt dărĕ′ trĭbrăchyn.

Catullus accordingly has generally resolved the last arsis before the catalexis into two short syllables. The beginning of his poem is this:

Sŭpĕr áltă véctus Atys | cĕlĕrí rătĕ′ mărĭa
Phrÿgĭúm nĕmús cĭtātō | cŭpĭdé pĕdĕ′ tĕtigit.

[§ 856.] 18. The *Choriambus* –́ ⏑ ⏑ –́ admits only the resolution of the first arsis into two shorts, very seldom the contraction of the middle short syllables into one long. Only the dramatic poets have placed the iambic dipodia, which is of the same measure, in the place of the choriambus; yet always after another choriambus, the second arsis of which, followed by an iambic thesis, preserves the unity of the rhythm. The lyric poets, when they made use of the choriambus in verse, always preserved it pure.

[§ 857.] 19. As, however, the ancient poets did not compose verses entirely of the choriambic foot, in consequence of its impetuous movement, but prefixed or subjoined to it feet of a different rhythm, we are naturally led to speak of *compound* verses. A compound verse is one in which series of different rhythms are combined. This combination may be so accomplished, that either the alternation of arsis and thesis is not interrupted, or two of each may come together. The first species, in which the rhythmical connexion is preserved, and only a different proportion of the arsis and thesis takes place, is by far the most common. The second, in which the transition from thesis to thesis, or from arsis to arsis, takes place, is in itself unrhythmical; but a poet may sometimes, nevertheless, desire to produce such an effect.

[§ 858.] 20. The simplest species of *composition* is seen in the *logaoedic* verses, where, in order to produce a simple prosaic close, the verse descends from the trisyllabic feet –́ ◡ ◡ and ◡ ◡ –́ to the dissyllabic –́ ◡ and –́ ◡. This name is generally given only to dactylic verses ending in trochees; but the same relation exists in anapaests. Such a logaoedic verse is that which closes the *Alcaic* stanza,

–́ ◡ ◡–́ ◡ ◡–́ ◡ – ⏒
Necte meo Lamiae coronam. Horat.

As the trochee in this verse serves to moderate the lively rhythm, so a trochee is very often used before a dactylic series as a sort of introduction. Hence it is now commonly called a *Base*. As it supplies the place of a series, the final syllable is doubtful; i. e., a spondee may sometimes stand as base instead of the trochee; nay, occasionally this spondee is even resolved into a trisyllabic foot.

[§ 859.] 21. Logaoedic dactylic verses with their base are called by the general name of *Aeolic* verses, from the lyric poets of that nation, who invented or used them. Some kinds have, also, special names.

The *Pherecratean* verse,

–̽ ⏒ | –́ ◡ ◡ –́ ⏒

in which the dactyl is very seldom contracted.

The *Glyconian* verse is lengthened half a foot; and has, in Horace, always a spondee as its base,

–̽ ⏒ | –́ ◡ ◡ –́ ◡ ⏓

Note.—The unconnected juxtaposition of the Glyconian and Pherecratean verses produces the *Priapean* verse (which is consequently a *versus asynartetus*); e. g., Catull., xviii.,

Hunc lucum tibi dedico | *consecroque, Priape,*
Qua domus tua Lampsaci est, | *quaque silva, Priape,*
Nam te praecipue in suis | *urbibus colit ora*
Hellespontia, caeteris | *ostreosior oris.*

[§ 860.] The *Phalaecian* verse consists of a dactyl and three trochees,

–̽ ⏒ | –́ ◡ ◡ –́ ◡ –́ ◡ –́ ⏒

This verse has eleven syllables, and is therefore called *Hendecasyllabus*, and under this name it has often been used by the Latin poets, especially Catullus and Martial, in smaller poems; e. g., Catull., iii.:

Lúgete, O' Venerés Cupídinésque
E't quantúm est hominúm venústiórum:
Pásser mórtuus ést meaé puéllae,
Pásser, déliciaé meaé puéllae,
Quém plus ílla oculís suís amábat.
Nám mellítus erát, suámque nórat
I'psa tám bene quám puélla mátrem,
Néc sese á gremio íllíús movébat,
Séd circúmsiliéns modo húc modo íllúc
A'd solám dominam úsque pípilábat.
Quí nunc ít per itér tenébricósum,
I'lluc, únde negánt redíre quémquam.
A't vobís male sít, malaé tenébrae
O'rci, quae ómnia bélla dévorátis,
Tám bellúm mihi pásserem ábstulístis!
O' factúm male! O' misélle pásser!
Cúja núnc operá meaé puéllae
Fléndo túrgidulí rubént océlli.

The base, as we here see, is commonly a spondee, and Catullus is the only one among the Latin poets who has allowed himself greater license, and occasionally uses the original trochee.

[§ 861.] 22. As the dactyls in the logaoedic verse finish with trochees, so choriambi must be resolved at the close into iambi, because in the choriambus the arsis closes, and, according to the most common mode of composition, a thesis should be subjoined to it. In this way we find in the Roman poets (especially in Horace) a choriambus with an incomplete iambic dipodia.

– ◡ ◡ –́ ◡ –́ ⏓
Sanguine viperino.

Commonly, however, the choriambus has a base prefixed, and thus we find in Horace two or three choriambi closing with one iambus.

This poet makes his metre still more difficult by using only the spondee as a base, and by making an incision after every choriambus except the last. Such verses are called *Asclepiadei*, and are either short; as,

Maecenás atavis | édite regĭbus
O et praésidium et | dúlce decus mĕum!

or longer, as

Nullam, Váre, sacra | víte prius | séveris arbŏrem
Círca míte solum | Tíburis et | moenia Catĭli.
Siccis ómnia nam | dúra deus | próposuit: nĕque
Mordacés aliter | díffugiunt | sóllicitudínes.

[§ 862.] 23. In the species of compound verse hitherto mentioned the base may be regarded as the smallest trochaic series, from which a transition is made to another rhythm. In other verses, however, we find a more complete trochaic series; in Horace, *Carm.*, i., 8, before a choriambic verse of two choriambi with an iambic close. The poet has imposed on himself the restraint of using the spondee throughout instead of the second trochee.

– ◡ –́ – | –́ || ◡ ◡ –́ –́ ◡ ◡ –́ ◡ –́ ⏒

The caesura after the arsis of the first choriambus is remarkable, and cannot be considered appropriate. In the poem referred to, this verse is combined with a shorter choriambic of the kind mentioned above.

Lýdia dic, per ómnes
Té deós oró, | Sybarin cúr properas amándo.

The same trochaic dipodia before a logaoedic dactylic series produces the hendecasyllabic *Sapphic* verse,

–́ ◡ –́ ⏒ –́ ◡◡ –́ ◡ –́ ⏒
Persicos odi puer apparatus.

The transition from iambi to dactyls may take place, if the rhythmical connexion is to be regarded, only by the iambic series being catalectic. And this is the case in the hendecasyllabic *Alcaic* verse,

⏒́ ◡ –́ ⏒ | –́ ◡ ◡ –́ ◡ ⏓
Frui paratis et valido mihi.

[§ 863.] *Note.*—We may here mention the *Saturnian* verse, an old Roman measure, which in later times was rarely used. It consists of a dimeter iambicus catalecticus, to the thesis of which three trochees are added. The early Roman poets, however, allowed themselves many licenses in the use of this measure, and it is difficult to reduce the fragments which are here and there quoted, to the proper measure. We shall therefore quote the regular Saturnian verses, which Terentianus Maurus composed upon it as a model:

ut, si vocet Camoénas | quis novém sorores
Et Naevio poëtae | sic ferunt Metellos
quam saepe laederentur | esse comminatos:
dabunt malum Metelli | Naevio poëtae.
Dabunt malum Metelli | clauda pars dimetri,
post Naevio poëtae: | tres vides trochaeos,
nam nil obest trochaeo, | longa quod suprema sit.

[§ 864.] 24. This may be sufficient for the compound verses which are used by the Latin lyric poets. A poem may consist of a succession of verses of the same kind, as is usually the case with simple verses, and the choriambic among compound; or verses of different measure and rhythm are combined into a rhythmical whole, called a *strophe*, the single verses remaining separate (which is chiefly indicated by the doubtful syllable). In the combination of different verses into a strophe, the poet is guided by his feeling, and it is impossible to enumerate all the varieties of the strophe that may be made. Horace (whom we have here chiefly to attend to), without having any Grecian model (as it appears), formed short strophes either of choriambic verses alone, or of choriambic and Aeolic verses, of which we spoke above. It will not be found difficult to resolve these strophes into their elements. Of the more artificial Greek strophes we find in this poet the Sapphic and the Alcaic. In both he has introduced some changes, according to his own views.

[§ 865.] The *Sapphic* strophe consists of a Sapphic hendecasyllabic verse thrice repeated, and closed with an Adonic (see § 847). Horace, instead of the syllaba anceps at the end of the trochaic dipodia, uses only a spondee, and introduces a caesura after the fifth syllable, but exchanged it sometimes for a trochaic caesura after the sixth syllable. In some of his poems (especially *Carm.*, iv., 2) he allows himself the use of *versus hypermetri*; i. e., verses which with their final syllable extend by elision into the following verse; rarely, however, and chiefly with enclitics. Sometimes he unites in a singular manner the Adonic verse with the preceding hendecasyllabic; e. g., *Carm.*, i., 2, 19,

labitur ripa Jove non probante u-
xorius amnis,

so that it might seem as if he regarded them both as one. The hiatus, however, is also found, and *m* is not elided when the following verse begins with a vowel. The former practice, therefore, is to be considered only as a license which Horace assumed after the example of Sappho. But in point of rhythm the verses are indeed so connected together that no chasm exists anywhere, but the thesis is always succeeded by the arsis.*

–́ ⏑ – – –́ ⏑ ⏑ –́ ⏑ –́ ⏓
–́ ⏑ – – –́ ⏑ ⏑ –́ ⏑ –́ ⏓

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* [Compare, however, the article *Arsis* in the Penny Cyclopædia, an also Key's *Rejoinder* to Donaldson, p. 12.]—*Am. Ed.*

–́ ⏑ – – –́ ⏑ ⏑ –́ ⏑ –́ ⏒
–́ ⏑ ⏑ –́ ⏒

Integer vitaé soelerisque purus
Non eget Mauris jaculis neque arcu
Nec venenatis gravida sagittis,
Fusce, pharetra.

[§ 866.] The *Alcaic* strophe consists of the Alcaic hendecasyllabic verse twice repeated, a dimeter iambic hypercatalectic, and a logaoedic of two dactyls and two trochees.

The Greek metre is the following:

⏒ –́ ⏑ – ⏒ | –́ ⏑ ⏑ –́ ⏑ ⏓
⏒ –́ ⏑ – ⏒ | –́ ⏑ ⏑ –́ ⏑ ⏓
⏒ –́ ⏑ – ⏒ –́ ⏑ – ⏒
–́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏒

Horace strengthens the first three verses by spondees, making it his rule to use the long syllable in all the places in which, by the above scheme, it is *allowed*, with the exception of the syllaba anceps at the end of the verse, which remains anceps. The metre, therefore, according to the usage of Horace, is commonly given thus:

– –́ ⏑ – – | –́ ⏑ ⏑ –́ ⏑ ⏓
– –́ ⏑ – – | –́ ⏑ ⏑ –́ ⏑ ⏓
– –́ ⏑ – – –́ ⏑ – ⏒
–́ ⏑ ⏑ –́ ⏑ ⏑ –́ ⏑ –́ ⏒

It is, however, useful to keep the original Greek measure in view, because the Roman poet sometimes deviates from his own rule, just because it is arbitrary, using an iambus instead of the spondee at the beginning of the first three verses. (In the first verse of the strophe, i., 9, 1; 31, 9; 35, 37; ii., 9, 5; in the second, i., 37, 22; ii., 1, 6; 14, 6; 19, 22; iii., 1, 2; 1, 26; 3, 34; 5, 22; in the third, i., 35, 15; 37, 15; ii., 3, 3; iii., 29, 11; but never in the fourth book.) But he never makes use of a short syllable before the caesura, according to Bentley's remark on *Carm.*, iii., 2, 1; compare iii., 5, 17. The *caesura* of the Alcaic hendecasyllabus is always observed by Horace, and is an excuse for the hiatus; *Carm.*, ii., 20, 13. The caesura, however, is sometimes made in a compound word; it very rarely (iv., 14, 17, and i., 37, 14) falls on an uncompounded word of more than two syllables

Horace is also careful in observing the caesurae, and accordingly does not use two, or, in the third verse, three, dissyllabic words one after another at the beginning. The hiatus between several verses is not unfrequent: the third and fourth verses are sometimes united by elision; as, e. g., in the last strophe of *Carm.*, ii., 3,

Omnes eodem cogimur, omnium
Versatur urnā serius ocius
Sors exitura et nos in aeternum
Exilium impositura cymbae.

APPENDIX II.

THE ROMAN CALENDAR.

[§ 867.] The Roman names of the days of the month are entirely different from our own. Without entering here upon the manner in which, in the early times, the year was divided and defined, we shall commence at once with the Julian year and its division into months. According to this, the month of February in a common year had twenty-eight days; April, June, September, and November thirty, and the others thirty-one days. The days of these months are not reckoned in an uninterrupted series, from one to thirty or thirty-one, but are calculated backward from three days, which are fixed in every month. These three days are the first, fifth, and thirteenth, which are called by their Roman names, the *Calendae*, *Nonae*, and *Idus*, of a month. (The names of the months, as was remarked in § 38, are used as adjectives, and as such they are joined to the three feminine names just mentioned.) In the Roman system of counting from a certain point, this point itself is included in the calculation. Thus, e. g., the third day before the *nonae*, i. e., before the fifth of the month, is not the second of the month, but the third. Hence we may give it as a practical rule, that in calculating the days of the month, we must add one to the number from which we deduct. When the point from which we have to count backward is the first of the month *(Calendae)*, it is not sufficient to add one to the number of days of the current month, but the *Calendae* itself must also be taken into the account, i. e., the number of days of the current month must be increased by two before we deduct from them. Hence, *dies tertius ante Cal. Julias* is the 29th of June, as June has thirty days. This is the cause of the whole apparent difficulty in calculating the Roman dates. But, besides this, we have to consider another peculiarity, which is a remnant of the ancient arrangement of the Roman year, ascribed to King Numa, viz., in the months of March, May, July, and October, the *Nonae* fall on the 7th, and the Idus on the 15th, instead of the 5th and 13th. In leap years (i. e., according to the Roman expression, every fifth year) February has one day more, but this intercalary day was not added at the end of the month, as is the custom in modern times, but was inserted in the place where formerly the intercalary month (*mensis intercalaris*) had been inserted to make the lunar year of King Numa harmonize with the solar year, that is, after the 23d of February, so that the 24th of February, i. e., the sixth day before the *Calendae* of March, was reckoned double, and was called *bis sextus* or *bis sextum*, whence the leap year itself was called *annus bis sextus*. On this subject, see the classical work of Ideler, *Handbuch der mathematischen und technischen Chronologie*, Berlin, 1825, in the beginning of vol. ii.

[§ 868.] Respecting the grammatical form of stating the day of a month the following points must be observed. The ablative indicates the time when a thing occurs; hence we say, e. g., *die tertio ante Calendas Martias*, but *die* and *ante* may be omitted, and we may say *tertio Calendas*, or in figures *iii. Cal.* Cicero and Livy, however, use a different form, either exclusively, or, at least, much more commonly than others; e. g., *ante diem tertium Calendas*, or *Nonas*, *Idus* (abridged *a. d. iii. Cal.*). This peculiarity, instead of the correct *die tertio ante Calendas*, cannot be explained otherwise than by the supposition that *ante* changed its place, and that afterward the ablat. was changed into the accusat., as if it were dependent on *ante*, while the real accusat. *Calendas* remained unchanged. *Pridie*, the day before, and *postridie*, the day after, are either joined with the genitive; as, *pridie ejus diei*, or, in the case of established calendar names and festivals, with the accusative, to which people were more accustomed; as, *pridie Idus*, *pridie Compitalia*, *pridie natalem*, *postridie ludos Apollinares*.

[§ 869.] This expression *ante diem* must be considered as an indeclinable substantive, since we often find it preceded by prepositions which govern the accusat. or ablat.; e. g., Cic., *in Cat.*, i., 3, *dixi ego idem in Senatu, caedem te optimatum contulisse in ante diem V. Cal. Novembris* (or *Novembres*, *is* being probably only the ancient termination of the accusat., instead of *es*); Liv., xliii., 16, *in ante dies octavum et septimum Calendas Octobres comitiis dicta dies*; xlv., 2, *supplicatio indicta est ex ante diem quintum Idus Octobres, cum eo die in quinque dies*; and in the same manner *postridie*, e. g., Cic., *ad Att.*, ii., 11, *nos in Formiano esse volumus usque ad pridie Nonas Maias*.

[§ 870.] In order to facilitate the calculation of a date in the ancient calendar (such as it was established by C. Julius Caesar, in B.C. 45), we have annexed Bröder's table, in which the beginner may easily find his way.

Our Days of the Month.	March, May, July, and October have 31 Days.	Jan., Aug., Decemb., have 31 Days.	April, June, Septemb. and Novemb. have 30 Days.	Febr. has 28 Days, and in Leap Years 29.
1.	*Calendis.*	*Calendis.*	*Calendis.*	*Calendis.*
2.	VI.	IV. ante	IV. ante	IV. ante
3.	V. ante	III. Nonas	III. Nonas	III. Nonas
4.	IV. Nonas	Pridie Nonas	Pridie Nonas	Pridie Nonas
5.	III.	*Nonis.*	*Nonis.*	*Nonis.*
6.	Pridie Nonas	VIII.	VIII.	VIII.
7.	*Nonis.*	VII.	VII.	VII.
8.	VIII.	VI. ante	VI. ante	VI. ante
9.	VII.	V. Idus	V. Idus	V. Idus
10.	VI. ante	IV.	IV.	IV.
11.	V. Idus	III.	III.	III.
12.	IV.	Pridie Idus	Pridie Idus	Pridie Idus
13.	III.	*Idibus.*	*Idibus.*	*Idibus.*
14.	Pridie Idus	XIX. ante Calendas (of the month following).	XVIII. ante Calendas (of the month following).	XVI. ante Calendas Martias.
15.	*Idibus.*	XVIII.	XVII.	XV.
16.	XVII. ante Calendas (of the month following).	XVII.	XVI.	XIV.
17.	XVI.	XVI.	XV.	XIII.
18.	XV.	XV.	XIV.	XII.
19.	XIV.	XIV.	XIII.	XI.
20.	XIII.	XIII.	XII.	X.
21.	XII.	XII.	XI.	IX.
22.	XI.	XI.	X.	VIII.
23.	X.	X.	IX.	VII.
24.	IX.	IX.	VIII.	VI.
25.	VIII.	VIII.	VII.	V.
26.	VII.	VII.	VI.	IV.
27.	VI.	VI.	V.	III.
28.	V.	V.	IV.	Pridie Calendas Martias.
29.	IV.	IV.	III.	
30.	III.	III.	Prid. Calend. (of the month following).	
31.	Prid. Calend. (of the month following).	Prid. Calend. (of the month following.)		

A A A

APPENDIX III.

ROMAN WEIGHTS, COINS, AND MEASURES.

[§ 871.] 1. The Roman pound *(libra, pondo)* is about $\frac{2}{3}$ of the Paris pound, that is, 11 ounces and $1\frac{1}{2}$ drachm. (According to Romé de l'Isle, it contained 6048 Paris grains; according to Cagnazzi, 6135; according to Letronne, 6154; according to Paucker and Böckh, 6165, 9216 of which make a Paris pound.) It is divided into 12 parts *(unciae)*, and these twelve parts together are called an *as*. The names of the fractions are: $\frac{1}{12}$ is *uncia* (about an ounce in weight); $\frac{2}{12}$ *sextans*, that is, $\frac{1}{6}$; $\frac{3}{12}$ *quadrans*, that is, $\frac{1}{4}$; $\frac{4}{12}$ *triens*, that is, $\frac{1}{3}$; $\frac{5}{12}$ *quincunx*; $\frac{6}{12}$ *semis* or *semissis*, i. e., half an *as*; $\frac{7}{12}$ *septunx*; $\frac{8}{12}$ *bes* or *bessis*, i. e., two parts out of three, or $\frac{2}{3}$; $\frac{9}{12}$ *dodrans*, compounded from *dequadrans*, i. e., $\frac{3}{4}$; $\frac{10}{12}$ *dextans* or *decunx*; $\frac{11}{12}$ *deunx*, i. e., one ounce less, scil. than an *as*. These names are also applied to other relations; thus we say, e. g., he was instituted heir *ex dodrante*; i. e., he received $\frac{9}{12}$; *ex deunce*, he received $\frac{11}{12}$ of the whole property. An *uncia* contains 2 *semiunciae*, 3 *duellae*, 4 *sicilici*, 6 *sextulae*, 24 *scrupula* or *scripula*. One ounce and a half is *sescuncia* (from *sesquiuncia)*. Compounds of *as* are *tressis*, 3 ases; *octussis*, 8 ases; *decussis*, 10 ases; *centussis*, 100 ases.

[§ 872.] 2. The most ancient Roman money was of *copper*, and the *as*, as a coin, was originally a pound of copper coined. At the time when the Romans commenced to coin silver (some years before the first Punic war), the copper *as* was reduced, at first to $\frac{1}{6}$, afterward to $\frac{1}{12}$, and at last to $\frac{1}{24}$ of the original weight, so that the coin which had originally weighed a pound of copper, was afterward only half an ounce in weight.

Silver coins were the *denarius*, originally equal to 10 ases, and subsequently, after the reduction of the as to $\frac{1}{12}$, equal to 16 ases. Half a denarius was called *quinarius*; $\frac{1}{4}$ of a denarius *sestertius*, that is, originally 2 ases and a half (hence it is written HS; i. e., $2\frac{1}{2}$); but when the denarius had become equal to 16 ases, it was worth 4 ases. Silver coins of still smaller value were the *libella*, = $\frac{1}{16}$

of a denarius; the *sembella*, = $\frac{1}{20}$ of a denarius; *teruncius*, = $\frac{1}{40}$ of a denarius, 3 unciae of the ancient, and 4 unciae of the reduced copper money. A denarius weighed a little more or less than 73 Paris grains, but was gradually reduced, under the first emperors, to 63 grains; hence the Roman pound in the times of the Republic contained about 84 denarii (which, according to Plin., *Hist. Nat.*, xxxiii., 46, was the legal amount), and in the reign of Domitian from 96 to 100.

Gold was coined in various ways: an *aureus* in the times of the emperors was equal to 25 *denarii* or 100 *sestertii;* consequently, 1000 HS are equal to 10 *aurei*, 100,000 HS to 1000 *aurei*, and *decies HS* to 10,000 *aurei*. The Emperor Honorius made 25 pounds of copper coin equal to one *solidus (aureus)*, that is, a pound of copper equal to a silver denarius.

[§ 873.] 3. The Romans generally calculated according to *sestertii*, and a *nummus* is simply a *sestertius*. Instead of *mille sestertii*, we may say, with equal correctness, *mille sestertium* (genit. plur.), just as we commonly say *mille passuum*. A million, as was remarked in § 115, is expressed by the form of multiplication: *decies centena milia sestertium*, or more commonly by *decies* alone, *centena milia* being omitted; *centies*, therefore, is 10 millions, and *millies* 100 millions. As people were thus accustomed to hear the word *sestertium* in connexion with *mille*, they came by a kind of grammatical blunder to consider *sestertium* as a substantive of the neuter gender, and hence they said *unum sestertium*, *septem sestertia*, *bis dena sestertia*, *sexcenta sestertia*, &c., instead of *unum mille sestertium*, *septem milia sestertium*, &c. In Cicero it does not often occur, but is yet found in some passages, as in *Verr.*, iii., 50; *Parad.*, 6, 3; but in the writers of the silver age it is quite common.

Decies sestertium, a million of sestertii, *centies sestertium*, &c., is used as a singulare tantum of the neuter gender; e. g., Cic., *in Verr.*, ii., 7, *HS decies numeratum esse;* *Philip.*, ii., 16, *amplius HS ducenties acceptum hereditatibus rettuli.* But the mistake was carried still farther by declining this expression; e. g., Liv., xlv., 4, *argenti ad summam sestertii decies in aerarium rettulit*, up to the sum of one million sestertii; Cic., *Philip.*, ii., 37, *syngrapha sestertii centies*, a bill of ten millions of sestertii; Tacit., *Ann.*, xii., 58, *Bononiensi coloniae, igni haustae, subventum centies sestertii largitione*, by a present of ten millions of sestertii; Sueton., *Caes.*, 50, *Serviliae sexagies sestertio margaritam mercatus est*, he bought her a pearl for six millions of sestertii; Sueton., *Octav.*, 41, *Senatorum censum duodecies sestertio taxavit*, he fixed the senatorial census at 1,200,000 sestertii; Cic., *p. Font.* (Niebuhr, *Fragm.*), § 4, *Testis non invenitur in ducentis et tricies sestertio; ad Att.*, iv., 2, *superficiem aedium aestimarunt HS* (sestertio) *decies.*

[§ 874.] 4. With regard to Greek weights and money, we can here add only a few remarks. An Attic talent *(talentum)* is equal to 80 Roman pounds; a *mina* (μνᾶ) is the sixtieth part of it; i. e., equal to 1⅓ Roman pound; and 100 *drachmae* make one *mina*. Consequently, a talent has 60 *minae* or 6000 *drachmae*. The same names and proportions occur in the Greek coins. The most common silver coin, which forms the unit in calculations, is the *drachma* (which is worth 6 *oboli*). It varies very much in weight, according to the different places and times, but in general it is considered equal to the Roman *denarius*. The Attic *drachma*, however, is somewhat better than the Roman *denarius*. (See Böckh, *The Public Econom. of Athens*, chap. iv., 2d edit., Engl. transl.) When compared with Roman money, a *mina* is equal to 4 *aurei*, and a talent to 240 *aurei*, or to 24,000 *sestertii*.

[§ 875.] 5. The basis of Roman measures is the foot, *pes*, which, according to the most accurate calculations of modern scholars, contained 131 Paris lines, 144 of which make a Paris foot. The Roman foot is divided either, according to the general fractional system, into 12 *unciae*, or into 16 *digiti* (δάκτυλοι). Smaller measures are: *semipes*, ½ foot; *palmus*, ¼ foot, or 4 *digiti*, i. e., the breadth of a hand (παλαιστή), but in later times, and even down to the present day in Italy, the name *palmus* is transferred to the length of a span, and is equal to ¾ of a foot. Greater measures are: *palmipes*, a foot and a palmus, i. e., 1¼ foot; *cubitus* (πῆχυς), 1½ foot; *passus*, a pace, or 5 feet; *actus*, 120 feet, or 12 *decempedae*. The Greek *stadium* has 600 Greek and 625 Roman feet; 40 *stadia* are somewhat more than a geographical mile. On the Roman roads milestones were erected at intervals of 1000 *passus*, and such a Roman mile of 5000 feet contains 8 stadia, amounting to very little more than ⅕ of a geographical mile, whereas a modern Italian mile is ¼ of a geographical one. A Gallic *leuca* is 1½ Roman mile. From *leuca* the French *lieue* is formed, but the Franks assigned to it the length of 3 Roman miles.

[§ 876.] A *jugerum* is a square measure of 240 feet in length, and 120 in breadth, that is, 28,800 Roman square feet.

Roman cubic measures for fluids are: the *amphora* or *quadrantal*, i. e., a Roman cubic foot; it contains 2 *urnae*, 8 *congii*, 48 *sextarii*, 96 *heminae*, 192 *quartarii*, and 576 *cyathi*. There is only one larger measure, viz., the *culeus*, containing 20 amphorae. Greek cubic measures are: the *metretes* or *cadus*, equal to 1½ *amphora;* it is divided into 12 *χοῦς*, and 144 *κοτύλαι*, so that one *κοτύλη* is half a *sextarius*. An amphora of water or wine is said to weigh 80 Roman pounds, and, consequently, a *congius* would weigh 10, and a *sextarius* 1⅔. As the *sextarius*, being the most common measure, contains 12 *cyathi*, these twelfths are denominated, like the 12 *unciae* of an as, according to the common fractional system; e. g., *sextans*, *quadrans*, *triens vini*, for ⅙, ¼, ⅓ of a *sextarius*.

Dry substances were chiefly measured by the *modius*, which is the third of an *amphora*, and, accordingly, contains 16 *sextarii:* 6 *modii* make a Greek *medimnus*. Respecting this whole subject the reader is referred to the excellent work of Joh. Fr. Wurm, *De Ponderum, Nummorum, Mensurarum ac de Anni ordinandi Rationibus apud Romanos et Graecos*, Stuttgardiae, 1821, 8vo.

APPENDIX IV.

NOTAE SIVE COMPENDIA SCRIPTURAE; OR ABBREVIATIONS OF WORDS.

[§ 877.] Many words and terminations of frequent occurrence are abridged in ancient MSS., as well as in books printed at an early time; e. g., *atque* is written atqʒ, *per* p; the termination *us* is indicated by ꝰ, as in *quib*ꝰ, *non* by *n̄*, and *m* and *n* are frequently indicated by a horizontal line over the preceding vowel. Such abbreviations are no longer used in books, and whoever finds them in MSS. or early prints, may easily discover their meaning with the assistance of a modern text. Praenomina, however, and certain political words, i. e., names of offices and dignities, are still abridged in modern editions. We shall subjoin a list of those which occur most frequently, for the assistance of beginners.

1. *Praenomina.*

A.	Aulus.
Ap.	Appius.
C. or G.	Gaius.
Cn. or Gn.	Gnaeus.
D.	Decimus.
K.	Kaeso.
L.	Lucius.
M.	Marcus.
M'.	Manius.
Mam.	Mamercus.
N.	Numerius.
P.	Publius.
Q. or Qu.	Quintus.
S. or Sex.	Sextus.
Ser.	Servius.
Sp.	Spurius.
T.	Titus.
Ti. or Tib.	Tiberius.

2. *Constitutional Designations.*

Aed.	Aedilis.
Cal. or Kal.	Calendae, or other cases of this word.
Cos.	Consul.
Coss.	Consules, or Consulibus.
D.	Divus.
Des.	designatus.
Eq. Rom.	Eques Romanus.
F.	Filius.
Imp.	Imperator.
Leg.	Legatus, or Legio.
Non.	Nonae or other cases.
O. M.	Optimus Maximus, as a surname of Juppiter.
P. C.	Patres Conscripti.
Pl.	Plebis.
Pop.	Populus.
P.R.	Populus Romanus.
Pont. Max.	Pontifex Maximus.
Pr.	Praetor.
Praef.	Praefectus.
Proc.	Proconsul.
S.	Senatus.
S.P.Q.R.	Senatus populusque Romanus.
SC.	Senatus consultum.
Tr.	Tribunus.
Trb. Pot.	Tribunitia Potestas.

3. *Other Abbreviations which are still in use.*

A.	Anno.
A. c.	Anno currente.
A.D.	Anno Domini.
A. pr.	Anno praeterito
A.M.	Anno mundi.
A. u. c.	Anno urbis conditae.
A. Chr.	Anno Christi.
a. Chr.	ante Christum.
c.	caput.
cf.	confer or conferatur.
Cod.	Codex.
Codd.	Codices.
B. M.	Bene merenti.
Dn.	Dominus.
D. N.	Dominus Noster.

D. D. Dono dedit.
D. D. D. Dono dedit dicavit.
D. M. Diis Manibus.
D. S. De suo.
D. S. P. P. De sua pecunia posuit.
F. C. Faciendum curavit.
Ictus. Iureconsultus.
J. U. D. Juris Utriusque Doctor.
i. e. id est.
l. loco or lege: h. l. hoc loco or hac lege.
L. B. Lectori benevolo.
l. c. or l. l. loco citato or loco laudato.
L. M. Libens merito.
L. S. Loco Sigilli.
MS. Manuscriptus (liber).
MSS. Manuscripti (libri).
pag. m. pagina mea.
P. P. O. Professor Publicus Ordinarius.
Ps. Postscriptum.
Q. D. B. V. Quod deus bene vertat.
S. V. B. E. E. V. Si vales bene est, ego valeo.
scil. scilicet.
seq. sequens; and seqq. sequentes or sequentia.
S. Salutem.
S. D. Salutem dicit. or dat.
S. D. P. Salutem dicit plurimam.
v. versus.
vid. vide or videatur.
V. Cl. Vir clarus or clarissimus.
VV. DD. Viri Docti or Doctissimi.

APPENDIX V.

ANCIENT FORMS OF DECLENSION.*

[§ 878.] The element of a word, stripped of all prefixes and suffixes, is called the *Root*. Generally, however, there is a secondary form, which may be called the *Crude form*, containing something more than the mere element, but yet not enough to render it fit for universal use, the base, however, of all the forms which are actually employed. For example, in the word *currum*, the letter *m* is the accusative sign; this being removed, we have the crude form of the noun, *curru*. It is clear that *curru* is the base on which are built *currŭ-s*, *currû-s*, *curru-i*, *curru-m*, and *curri-bus*, for in this last the *u* is only represented by a euphonic *i*. But *curru* is not the simplest element to which the word is reducible; we have the verb *curr* in *curro*, *curris*, *currit*, *currĕre*, &c.

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* *Allen's Etymological Analysis of Latin Verbs*, &c., p. viii., *seqq.*

The root is *curr:* the noun, however, is formed by the letter *u*, and hence the crude form *curru*, and the nominative *curru-s*, &c.

[§ 879.] Now every crude form must end in a consonant or in a vowel; *a*, *e*, *i*, *o*, or *u*. Hence nouns have been divided into two great classes, consonant-nouns and vowel-nouns. The latter of these have been naturally subdivided according to the particular vowel found; and hence the *a*-declension, the *e*-declension, the *i*-declension, the *o*-declension, and the *u*-declension. The *Third* declension, as it is called, is on this plan split into two; namely, the *i*-declension and the consonant declension. The consonant declension must be taken as the original declension, and then the *i*-declension stands on the same ground as the *a*-, *e*-, *o*-, and *u*- declensions. The consonant declension preserves the case-endings most fully. In the vowel declensions the last letter of the crude form and the vowel of the case-ending are sometimes incorporated and disguised.

[§ 880.] Now from these premises some idea may easily be formed of the ancient forms of declension, and in order to carry out this idea, it will be worth while to give a table of the declensions as they would stand if the case-endings were affixed at once to the crude form without any contraction or incorporation; for in so doing we shall detect several ancient forms which actually occur. The case-endings are,

Sing.		Plur.
s,	Nom.	*es*.
is,	Gen.	*um*.
(b)i,	Dat.	*bus*.
m,	Accus.	*es*.
e,	Abl.	*bus*.

The vocative has not been inserted, because this case is always either the crude form (modified frequently on euphonic principles) or the same as the nominative. In the *o*-declension, in Latin, we find an *e* at the end of the vocative; as, *taure*. This *e* is the representative of the *o* or *u* in the nominative, *taurus*=*tauros*.*

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* *Bopp, Vergleich. Gramm.*, p. 224.

VOWEL DECLENSIONS.

Forma (A).		*Navi* (I).	
Forma-s,	Forma-es.	Navi-s,	Navi-es.
Forma-is,	Forma-um.	Navi-is,	Navi-um.
Forma-(b)i,	Forma-bus.	Navi-(b)i,	Navi-bus.
Forma-m,	Forma-es.	Navi-m,	Navi-es.
Forma-e,	Forma-bus.	Navi-e,	Navi-bus.

Die (E).		*Avo* (O).	
Die-s,	Die-es.	Avo-s,	Avo-es.
Die-is,	Die-um.	Avo-is,	Avo-um.
Die-(b)i,	Die-bus.	Avo-(b)i,	Avo-bus.
Die-m,	Die-es.	Avo-m,	Avo-es.
Die-e,	Die-bus.	Avo-e,	Avo-bus.

Arcu (U).	
Arcu-s,	Arcu-es.
Arcu-is,	Arcu-um.
Arcu-(b)i,	Arcu-bus.
Arcu-m	Arcu-es.
Arcu-e,	Arcu-bus.

[§ 881.] It is probable that all these declensions once had a *b* in the dative, and that the remaining *i* is only the relic of the *bi* which we see in *ti-bi*, *i-bi*, *si-bi*, and *u-bi*, as in Greek the *ι* is the relic of *φι*, e. g., *μορφῃ*=*μορφη-φι*. It is also probable that in all these declensions the dative plural ended in *bis*. The plural *bis*=*bus* remained in regular use in three of the declensions, and examples of it are not wanting in the other two; as, *deabus*, *nymfabus*, *horabus*, *duobus*, *ambobus*, *dibus*, *diibus*, *amicibus*, &c.*

[§ 882.] With respect to the genitive plural, it is disputed whether the original ending was *um* or *rum*, seeing that in the consonant declension, and the *i*- and *u*- declension there is no *r*, and in the *a*- and *o*- declensions there is. Struve contends that the *r* is euphonic, and that the original ending is *um*, answering to the Greek *ων*. Many things favour this view; e. g., *o-um* would naturally be contracted into *ûm*, which is constantly found in such instances as *deûm*, *virûm*, *Graiûm*, *signiferûm*, &c., whereas the transition from *orum* to *um* is not so easy. The same remark applies to the *a*-declension; as, *Dardanidûm*, *coelicolûm*. That this contracted form was a very old one appears clearly from the instances given by Cicero (*Orat.*, § 155, 156). Still the forms *boverum* and *Joverum*, in Varro (viii., 74), and *lapiderum*, *regerum*, *nancerum*, in Charisius, seem to point to a full and original ending *erum*, the *e* being the connecting vowel. In a note on the above-cited passage in Varro, Müller observes that those forms are the remains of the ending of which the original type must have been in Greek and Latin ΣΩΜ. Perhaps it is an argument for considering the *r* euphonic, that in Sanscrit the letter *n* is inserted in some forms in a similar way. For example, *vach* is "a discourse;" the plural genitive-ending is *âm:* the genitive, then, is *vachâm*. Now, when the crude form ends in a vowel, the ending *âm* is joined to it by a euphonic *n;* thus, *vana* is "a wood;" the genitive plural is not *vana-am*, but *vana-n-am*. Thus the gentive of *musa* would, in Sanscrit, be *musanam (=musarum)*. On the other hand, however, it should be stated that the pronouns (and they would naturally preserve the old formation longer than any other parts of speech) have the termination *sam* in Sanscrit, answering to the Latin *rum*. Compare Sans. *tâ-sâm* and the Lat. *ista-rum*, to which it is equivalent.

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* *Orelli, Inscript.*, *Nos.* 1628, 1629, 4601, 2118, 4608, 1676, 1307, 3413 4661.—*Struve, über die Lat. Decl.*, p. 15, § 10.

[§ 883.] Most of the changes from the original type of the Latin declensions given under § 880 may be traced from existing instances. To give them all would lead too far: one example shall be mentioned. The full form of the genitive singular of the *a*-declension is *a+is*, e. g., *formais*. This is found with a euphonic change of the vowel *i* to *e;* as, *partis dimidiaes*, *Proculaes*, *Saturniaes*.* It was abbreviated in three ways: first, by dropping the *i*, whence *formas*; secondly, by dropping the *s;* as, *formaï;* and, thirdly, by contracting *aï* into *ae;* as, *formæ*. Examples of the first contraction are *paterfamilias* and *materfamilias*. Examples of the second contraction are common in Lucretius and other old writers. Some occur in Virgil; as, *auraï (Æn.*, vi., 747); *pictaï (Æn.*, ix., 26). The third contraction became the common form.

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* *Orelli, Inscript.*, Nos. 4376, 4537, 2869, 4867.

APPENDIX VI.

REMAINS OF EARLY LATIN.

[§ 884.] We have very few specimens of the Latin language previous to the time of Ennius and Plautus, when it had become nearly developed, and was substantially the same as in the later times of the Republic. The specimens of the ancient language which have come down to us principally consist of fragments of ancient laws, preserved by Festus, Cicero, and others, and of a few inscriptions. The former, as might have been expected, appear to have been considerably altered; and the latter are, unfortunately, too few to give us much assistance in tracing the rise and progress of the language. Of these, however, one of the most important was the ancient song of the Fratres Arvales, discovered in the year 1777, and which appears to have been the same as was sung in the most early times, though the inscription was not cut till A.D. 218. It appears from the introductory remarks that this song was confined to the priests, the *Publici* being excluded. The song is as follows:

1. *Enos Lases juvate,*
2. *Neve luerve, Marmar, sins incurrere in pleoris:*
3. *Satur furere, Mars, limen salis sta berber:*
4. *Semunis alternei advocapit conctos.*
5. *Enos Marmor juvato:*
6. *Triumpe, triumpe, triumpe, triumpe, triumpe.*

1. *Enos* is a form of the first person plural *(nos)*, analogous to the German *uns*. *Lases* is instead of *Lares*. *(Quinctil., Inst. Or.*, i., 4, § 13.)

2. *Luerve* for *luerve-m*, according to a custom of dropping the final *m*, which lasted till Cato's time. This form is equivalent to *luem*. *Marmar* is a name of Mars, who was called *Mamers* in the Oscan language. *Sins* is instead of *sinas*. *Pleoris* is the older form of *plures*. The root of this word is *ple*, as we see in *ple-nus* and in *imple-o*, and the comparative is formed by adding *ior* or *or*. *Pleores* afterward became *plures*, in the same way as *reversus* or *reorsus* was shortened into *rursus*.

3. *Satur furere*, &c. The meaning appears to be, "O Mars, having raged to your satisfaction, put a stop to the scorching heat of the sun." Compare Horace (*Od.*, i., 2, 37), "*longo satiate ludo.*" *Limen* for *lumen* may be compared with *plisima* for *plurima* (*Fest.*, p. 205). *Salis* is the original form of *solis*: compare *σέλας*, *ἥλιος*, *Au-selius*, &c. Whether we read *sta* or *ta*, the meaning seems to be "cause to cease," which may be derived from either root. *Berber* is another form of *fervere*.

4. *Semuneis* is *semones*, i. e., *semihemones*. *Advocapit* is instead of *advocabite*, the *e* being omitted as in *dic*, *duc*, *fac*, *fer*. The future is here used in the sense of an imperative.*

[§ 885.] The other extant religious compositions, though few and scanty, contribute to the same conclusion with the preceding, that the oldest Latin was not so unlike the language with which we are familiar as to defy interpretation. The fragments of the oldest Roman laws, though undoubtedly genuine in substance, must be considered as having undergone much alteration in the orthography at least. They are precious memorials of primeval Latinity, but, like the Homeric poems, they not unfrequently exhibit the deformity of an ancient statue, which the false taste of a later age may have daubed over with a coat of coloured plaster.† We will now proceed to give specimens of the same, with the later Latin opposite.‡

I. LEGES REGIAE.

Lex Romuli.

Sei parentem puer verberit, ast ole plorasit, puer Diveis parentom sacer esto: sei nurus, sacra Diveis parentom esto.	Si parentem puer verberarit, at ille ploraverit, puer Divis parentum sacer esto: si nurus, sacra Divis parentum esto.

Lex Numæ.

Sei quips hemonem loebesom dolod sciens mortei duit, pariceida esto: sei im imprudens se dolod malod oceisit,	Si quis hominem liberum dolo sciens morti det, parricida esto: si eum imprudens sine dolo malo occi-

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[*] *Donaldson's Varronianus*, p. 139, *seq.*—*Penny Cyclopædia*, vol. xx, p. [illegible]2.

[†] *Donaldson's Varronianus*, p. 145.

Grotefend, Ausf. Gramm. der Lat. Spr., vol. i., p. 167.

pro kapited oceisei et nateis ejus endo concioned arietem subicito.	derit, pro capite occisi et natis ejus in concione arietem subjicito.

Alia Lex Numæ.

Pelex asam Junonis ne tacito. Sei tacet, Junonei crinibous demiseis arnum feminam caidito.	Pellex aram Junonis ne tangito. Si tanget, Junoni crinibus demissis agnum feminam cædito.

II. LEGES TRIBUNICIÆ ET AEDILICIÆ.

Lex Tribunicia, A.U.C. 261.

Sei quips aliuta faxsit, ipsos Jovei sacer esto: sei quips im, quei eo plebeiscito sacer sit, ocisit, pariceida nec esto.	Si quis aliter fecerit, ipse Jovi sacer esto: si quis eum, qui eo plebiscito sacer sit, occiderit, parricida ne sit.

Edictum Aedilium Curulium.

Titulus scriptorum singulorum utei scriptus sit, coerato ita, utei intellegi recte possit, quid morbi vitiive quoique sit, quis fugitivus errove sit, noxave solutus non sit.	Titulus scriptorum singulorum uti scriptus, curato ita, ut intelligi recte possit, quid morbi vitiive cuique sit, quis fugitivus errove sit, noxave solutus non sit.

III. LEGES XII., TABULARUM RESTITUTÆ.

Tab. 1.

Rem ubei pacont, orantod: nei ita pacont, endo comitiod aut endo forod anted medidiem causam coniciuntod. Post medidiem praisentod ambobus stlitem adeicitod. Sol occasus suprema tempestas estod.	Rem ubi pangunt, oranto: ni ita pangunt, in comitio aut in foro ante meridiem causam conjiciunto. Post meridiem, præsentibus ambobus, litem addicito. Sol occasus suprema tempestas esto.

Tab. 2.

Sei quips nox fourtom faxsit, sei im aliquips oceisit, joured caisos estod. Sei lucei fourtom faxsit, sei im aliquips endo ipsod capsit, verberator.	Si quis nocte furtum fecerit, si eum aliquis occiderit, jure cæsus esto. Si luce furtum fecerit, si eum aliquis in ipso ceperit, verberator.

Tab. 3.

Airis confesi, rebosque joured joudikateis, XXX dies joustei suntod. Postidea manuis endojactio estod: endo jous ducitod. Nei joudikatom faxsit, aut quips endo eo im joured vindicit, secom ducitod, vincitod aut nesvo aut compedebos: XV pondo, nei majosed, at sei volet minosed vincitod. Sei volet, sovod vivitod: nei sovod vivit, quei im vinctom habebit, libras faris endo dies datod; sei volet, plous datod.	Aeris confessi, rebusque jure judicatis, triginta dies justi sunto. Postea manus injectio esto: in jus ducito. Ni judicatum fecerit, aut quis interea eum jure vindicarit, secum ducito, vincito, aut nervo aut compedibus: quindecim pondo, ne majore, at, si volet, minore, vincito. Si volet, suo vivito: ni suo vivit, qui eum vinctum habebit, libras farris in dies dato; si volet, plus dato.

Tab. 4.

Sei pater fidiom ter venom duit, fidios af patre leiber estod.	Si pater filium ter venumdet, filius a patre liber esto.

Tab. 5.

Sei pater familias intestato moritor, quoi sovos heres nec escit, acnatos proxsumos familiam habetod: sei acnatus nec escit, centileis familiam herciscuntod.	Si pater familias intestato moritur, cui suus hæres non erit, agnatus proximus familiam habeto: si agnatus non erit, gentiles familiam herciscunto.

Tab. 6.

Quom nexsom faxsit mancipiomque, utei lincua nuncupasit, ita jous estod.	Cum quis nexum fecerit mancipiumve, uti lingua nuncupaverit ita jus esto.

Tab. 7.

Sei quips ocentasit, casmenve condisit, quod infamiam faxit flacitiomque alterei, fuste feritor. Quei malom casmen incantasit, malomque venenom faxsit duitve, kapital estod.	Si quis occentaverit, carmenve condiderit, quod infamiam fecerit flagitiumque alteri, fuste feritor. Qui malum carmen incantaverit malumque venenum fecerit, dederitve, capitale esto.

Tab. 8.

Ambitus parietis estertios pes estod	Inter vicinorum ædificia spatium duorum cum dimidio pedum relinquitor.

Tab. 9.

Preivileciad nei endorocantod. Forctei sanateique siremps jous estod.	Privilegia ne irroganto. Bono sanatoque civi idem jus esto.

Tab. 10.

Sumtus luctumque af Deorom Maniom joured removetod. Quei coronam parit ipsos pequniave ejus virtutis ercod arduitor, et ipsei mortuo parentalebos ejus, dum intus positos escit, forisve exfertur, endoposita se frauded estod. Neive ausom arduitod, ast quoi auso denteis vinctei escunt im com olo sepelire urereve se frauded estod.	Sumtus luctumque ab Deorum Manium jure removeto. Qui coronam paraverit ipse pecuniave, ejus virtutis ergo addatur, et ipsi mortuo parentalibus ejus, dum intus positus erit, forasve effertur, imposita sine fraude esto. Neve aurum addat, et cui auro dentes vincti erunt, eum cum illo sepelire urereve sine fraude esto.

Tab. 11.

Jousus poplei sofraciaque suntod. Quodcuomque postremom poplos jousit, id jous ratomque estod.	Jussus populi suffragiaque sunto. Quodcumque postremum populus jusserit, id jus ratumque esto.

Tab. 12.

Sei servos scientod dominod fourtom faxsit, noxiamve noxsit, noxsai deditod.	Si servus sciente domino furtum fecerit, noxamve nocuerit, noxæ dedito.

IV. *Senatus Consultum de Bacchanalibus.*[*]

(2.) Marcius L. F. S. (p.) Postumius, L. F. Cos., Senatum consuluerunt N. Octob. apud aedem Duelonai, *Scribendo arfuerunt* M. Claudius, M. F. L. Valerius, P. F. Q. Minucius, C. F. De Bacanalibus, quei foideratei esent, ita exdeicendum censuere. Nei quis eorum Bacanal habuise velet. Sei ques esent, quei sibei deicerent, necesus esse Bacanal habere, eeis utei ad Pr. urbanum Romam venirent, deque eeis rebus, ubei eorum utra* audita esent, utei senatus noster decerneret, dum ne minus Senatoribus C. adesent, (quom e) a res consoleretur. Bacas vir nequis adiese velet ceivis Romanus, neve nominis Latini, neve socium quisquam, nisi Pr. urbanum adiesent, isque de Senatus sententiad dum ne minus Senatoribus C. adesent, quom ea res consoleretur, jousisent, censuere. Sacerdos ne quis vir eset, magister neque vir neque mulier quisquam eset, neve pecuniam quisquam eorum comoinem (h) abuisse velet, &c.

---

[*] Merely a part of this is given.

---

* We should read probably [illegible].

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*** *The numbers indicate the paragraphs in brackets.*

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